

A black and white photograph of a large, multi-story building with a prominent central tower and many windows, likely a government or institutional building. The building is surrounded by trees and other structures, and the image is somewhat grainy and aged.

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND
SOUTH METHODIST CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

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THURSDAY JANUARY 3, 1884.

First Sabbath in January.

We quote below the second resolution adopted by the Committee on the Centenary of American Methodism. Let the date be remembered, and the day appropriately observed. May a Pentecostal blessing rest upon the first Sabbath of centenary year, and be repeated every day during the twelve months with increasing power and glory:

"Resolved, That the first Sabbath, in January, 1884, be observed throughout the church as a day of devout prayer for the Divine blessing to rest upon the Centenary services of the year; and for a general revival of religion, and that on that day our preachers explain the nature and objects of the Centenary Celebration, and especially urge adherence to those doctrines and usages of early Methodism that have contributed under God to her spiritual power."

E. B. HENDRIX,
Ch'm, Central Centenary Committee.

The Louisiana Conference will meet in annual session on Wednesday next, the ninth instant, in Carondelet Street Church, this city. Bishop Kavanaugh will preside, assisted, we suppose, from time to time, by Bishop Parker, who is at home off duty for awhile. Bishop Keener will be absent, presiding over the Florida Conference, which meets the same day. After another year of varied toil and experience the brethren will come up to confer together and make report concerning the state of the church. No truer, braver band can be found than the preachers who lead the hosts of the Lord in Louisiana. From information received and published in the ADVOCATE at different times, we judge the past to have been a successful year. We expect a report of large gatherings and a good net increase of members, in proportion to numerical strength the Louisiana stands in the front rank of Conferences in connectional liberality and loyalty. We bid the brethren a hearty welcome, and wish for them a pleasant Conference session.

The subject of Methodist Union is now engaging the attention of the various branches of Methodists in England. It is thought that the discussion will lead to a more active sympathy between and confederation of the several sections, though not to a corporate oneness. A symposium on Methodist Union in England, conducted by Rev. William Cooke, D. D. (New Connexion), John Bond (Wesleyan), Richard Chew (United Methodist Free Church), and John Atkinson (Primitive), will soon appear in the Primitive Methodist Review. It may be that the union of Canada Methodism will have the effect of bringing all other bodies nearer together. Methodists have only divided on questions of polity and administration. Her doctrinal integrity has been preserved without modification or emendation.

Under the head of "Uncalled for Complaints" the Western Christian Advocate makes response to the criticisms of the Southern Methodist press on the speeches of certain Bishops and other clergy delivered before the Missionary Committee in New York. The remarks of Bishops Foster, Simpson and Wiley and Dr. Buckley were very severe upon our people, and should have been retracted. The Western has a good tempered editorial on the subject, the substance of which is the speeches were not correctly reported. Of course, if that be true, they should have the benefit of such defense, but the Western ought to remember that the report was made in its own columns. Singularly enough, none of the reported remarks on the Southern white work were published in the New York Advocate. Our Pittsburg confere thinks their private talk should not have been made public. First of all, there should be correctness as to the facts and then carefulness as to judgments and conclusions therefrom. From a lifelong residence in the South, and a somewhat extended acquaintance with its post-bellum history, we must say our brethren have done us gross injustice.

A Hotel or a Church—Which?

At the recent annual meeting of Plymouth Church Henry Ward Beecher delivered an address, which has awakened much comment. Our wide-awake brother of the North-western Christian Advocate makes it the text of a capital and timely leader. We quote Mr. Beecher's words:

I must confess that Plymouth Church has become rather a spiritual hotel than a church. People come here to be filled, and go away again without any thoughts of housekeeping. I recognize with sympathy the allusion that has been made to the removal of old members. My audience has come to be a strange one. There is little church feeling in the congregation, though there is plenty of Christian feeling. I have felt more and more as time is going by that I was losing my power in the church, and that my usefulness was speedily giving out. You see I could not help thinking of what was to become of Plymouth Church if I should die. It would then be spoken of as the church that was. I often pray to God to make it more cohesive before he calls me.

There is an undertone of sadness in those words that must have been painful to his admiring friends. But Mr. Beecher sees and dreads a fact which illustrates a principle. Church life is permanent in proportion to its cohesive power, and its cohesiveness must be inherent in the organization and not in an individual. However phenomenal the gifts and magnetic presence of a man, if he is the bond of brotherhood, when he dies, the church passes away. No wonder "there is little church feeling in the congregation." By formal act, they severed all connection with any church organization and united themselves to Mr. Beecher. And he is quite right in saying that when he dies it will "be spoken of as the church that was." An individual church is like a family burying-ground. It soon passes into other hands and falls into decay. The new purchasers care nothing for the sleeping dust that was so long guarded, and tended with filial pride and devotion. So of these great spiritual hotels, called churches, manned and administered by some rare pulpit genius. It dies with him. What has become of the wealthy and cultured congregation that hung upon the ministry of the celebrated Dr. John Cumming, in London? Even in his old age, when his faculties failed him, the crowds dispersed, and his famous church has been almost forgotten. Independency is ephemeral. It is the enemy of permanency.

We conclude, therefore, that other things being equal, church-life is most permanent, and results more surely conserved and guarded, when the connectional bond is strongest and closest. With all of its errors and corruptions, the Romish Church would have gone to pieces centuries ago but for its connectional tie. It has been strong enough to endure the strain of revolutions and oppositions. Its strange cohesive power has preserved its existence. Now, if we have a true theology, a spiritual ministry and membership, with a connectional polity, we have the guarantee of permanency. Herein is the secret of Methodism's marvelous yet conservative growth. And when we weaken or slacken the connectional bond, we shall be shorn of our power and glory.

And what is true of a great organization may also be said of a local congregation. Its common bond of sympathy must be something more and else than a man. There must be a system of principles that unite and cement them in a single purpose. The pastor simply represents and advocates these, and is a leader of the flock. So when he dies, another is called to his place, to preach the same truths and carry forward the same character of work. Hotels lose their reputation with the death of a proprietor. And so these spiritual boarding houses either change character with a change of proprietors or else pass away into nonentity.

Another thought suggested might be emphasized. As pastors we should strive to join members into Christ's Church rather than to ourselves. Many persons join the pastor and not the church. As conscientious servants of the church we should discourage such a sentiment and indoctrinate the applicant into the true grounds and obligations of the new relation. If this was more carefully done our members would be less a prey to ecclesiastical marauders. With our frequent pastoral changes, unless the attachment is to the church and not an individual, we will suffer loss. When the favorite preacher is gone they become first indifferent and then disgruntled. Those are loyal through all administrations who have settled convictions and fixed principles, and they are the true representatives and conservators of a healthy church life.

Address of the Publishing Committee.

The Publishing Committee from the patronizing Conferences met at the office of the NEW ORLEANS CHRISTIAN ADVOCATE, 112 Camp street, December 20, 1883, to look into the condition and prospects of the paper, and to transact any business necessary to its success. The attendance was full, and all were much gratified to find everything so well managed by the capable, enterprising and successful publishers. The office is well kept, everything in its place, the books and accounts so well posted that no delay was necessary in getting any information needed by the committee.

The paper is neatly printed on good paper and promptly issued, generally reaching its readers in advance of any of our church papers. During the year the old Curry engine has been supplanted by a new and more convenient gas engine. The paper is out of debt, credit first-rate, and is self-sustaining.

The paper was projected more than thirty years ago by wise and good men of three States, Louisiana, Mississippi and Arkansas, who, studying the interests of Methodism in the rich and rapidly growing valley of the Mississippi, saw New Orleans was and must ever be the great commercial center, where travel and trade converged, and whence the influence of the press should go to enlighten and quicken our Methodism of the valley. More than thirty years' experience affirm their wisdom.

The intellectual and spiritual atmosphere of New Orleans seem to have been important factors in the success of the paper. Three of her editors have attained to episcopal honors. The facilities for publishing and distributing that marked New Orleans as the point for the paper thirty years ago are greatly multiplied by improvements in the navigation of the Mississippi and its tributaries, and the multiplication and extension of railroads.

The paper is in good hands; the publishers are alive to the good work in which they are engaged. They are not mercenary, trying to mint muscle and brain, but are in sympathy with the onward movement of the church; they work to build up the church.

The present writer has been longer associated with the publication of the paper than any one now on it, and is happy to say he has never before seen the publication in such competent hands, nor the prospects of the paper better.

The editorial ability is widely and well known, and gratifying to the committee, who are glad to know the paper can now support its editor, and expects a full measure of his talents. The corresponding editors, members of the patronizing Conferences, greatly enhance the interest and value of the paper. Correspondents from all parts of our widespread circulation give freshness and a sort of ubiquity to the paper. The committee heartily recommend the paper to our people.

What we want is an increased circulation—five thousand new subscribers. Will not our friends get them this Centennial year? This year of the great Exposition in New Orleans? Will not the preachers stir up the people this year, when they want so much information on Centennial and Exposition questions? We urge the circulation of our paper as a means of quickening every interest of our church, as an indispensable aid in pastoral work, as a means of counteracting and supplanting the vicious literature of the age.

W. P. BAILEY,
For Committee.

DECEMBER 24, 1883.

"Love as Brethren."

The following, from the Christian at Work, is so opportune and so well expressed that we gladly give it editorial space:

The church is a family—the household of God. "Unfeigned love of the brethren" is a mark of membership. "We know that we have passed from death unto life, because we love the brethren." Love gives instant to piety, and is the crowning of Christian character, the afterglow after the sun is set. When the heart is saturated with love it shoots through the eyes and sets the whole face aglow. It throws its radiance all around. The flowers before the window are more fresh and fragrant when love waters and watches over them. There is no friction in the machinery of home-life when love oiles the wheels. Domestic jars are the centrifugal force that would drive apart the members of the household; love, with its centripetal power, holds each in his orbit. It is the loadstone which draws all to a common center; keeps them from straying off to other homes. They find all they want to make home happy where they are.

And when is that home of our hearts, the church, more attractive than when all are "kindly affectioned," all "love as brethren"? It puts our piety above suspicion. "By this shall all men know ye are my disciples, if ye have love one toward another."

other." But "he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Not that we are to approve or connive at what is wrong, even in a brother. Do as Christ did. He did not approve the fiery zeal of John, nor the unbefel of Thomas, nor the treachery of Peter, nor the cowardice of all his disciples, when they "forsook him and fled." He upbraided their inconstancy and unbelief; and yet with such a spirit that, while they felt rebuked, they could not but feel that "he loved them notwithstanding all." May we not have a *harm* feeling without a *hateful* feeling?

To keep good our capital we must bear and forbear. Difference of views we must expect. All are not cast in the same mould; we do not all look at things from the same standpoint. Yet hearts may agree where heads differ. Paul's exhortation has its place. "Hast thou faith? Have it to thyself before God." Quietly enjoy your opinion, but don't be "out" with your neighbor because he can't see as you do. "Let every one be fully persuaded in his own mind." There must be a readiness to forgive. "To the right you can afford to be magnanimous by a transgression." And a readiness to ask forgiveness. Frankly to acknowledge a mistake is simply saying you are wiser than you were; and frankly to confess having wronged another, and to ask forgiveness, carries with it the obligation to forgive. A little concession on both sides shows the true spirit, and keeps the bond of communion unbroken. "Are you not going to ask my pardon?" "No, sir." "Then I will ask yours." The wrong was quickly righted between these brethren.

Love's eye looks at things in the most favorable light. Your friend pursues a mistaken policy; so you think, not he. "Are you sure yours is the better judgment?" He looks at the matter from a different point of view. His heart bled more than yours. "Above all things put on charity." Sympathy is the twin sister of charity. Nothing so wins and wins around the heart as that fellow-feeling which rejoices in our joy and weeps when we weep. It takes away all feeling of isolation. We are not left like the stricken deer forsaken by the herd. Friendly eyes are upon us, friendly arms around us, and the fast-falling words which come welling up from the loving heart are like sweetest music. Sympathy is Christ-like. He wept with the weeping. His sympathy was not mere sentiment which wastes itself in words, it showed itself in every deed. His messages of mercy brought joy to the sorrowing. He "went about doing good." If the atmosphere in Christ's household were fragrant with this spirit, which makes others' wants and woes our own, all would "love as brethren." The icebergs of selfishness would melt away in the gulf stream of an ever-flowing, warm-hearted charity. The church would put on her "beautiful garments," and shine forth in her primitive splendor. In the thousand ministrations born of brotherly love Christians would reap a harvest of joy to themselves. Bound together in bonds softer than silk, yet stronger than steel, they would sing with a new experience:

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The whole Christian church needs to learn the lesson of love as she has not yet learned it to rise to the high plane of a solemn duty as never before.

A Congressional Committee on Alcoholic Liquor Traffic.

The discussion in the lower house of Congress, on the twentieth ultimo, as to the advisability of appointing a select committee on the alcoholic liquor traffic, was rather significant. The proposition was stoutly opposed, but finally passed by a vote of 142 yeas to 83 nays. We are pleased to see that of the Mississippi members Messrs. Barksdale, Jeffords, Singleton and Van Eaton voted yeas; the other two members did not vote. The vigorous speech of Mr. Miller, of Texas, against the measure was in the line of all the old threadbare utterances in opposition to sumptuary legislation. Mr. Randall, the distinguished member from Pennsylvania, spoke a few manly words for the amendment, which we heartily commend. But the more extended remarks of Mr. Vance, of North Carolina, were worthy of his good Methodist record. We give place to his words to endorse them:

The gentleman from Texas talks about legislating in favor of eunuchary laws and saying what a man shall eat and drink. In my judgment, sir, the object is to get information on a subject that reaches and touches every human being on this continent. It affects every man, woman and child and every interest in this great country. (Applause on the Republican side.) I think that the sentiment of the temperance people of the United States of America ought to be respected in this house, which creates committees on almost every other subject. We have committees on legislation in regard to the yellow fever and we have committees in regard to the cotton worm. (Laughter.) We have committees on sending expeditions to the North Pole in search of vessels that have been lost, and then why, sir, should not the representatives of the American people inquire in reference to that vessel of intemperance which has wrecked so many households in this land of ours. (Applause.) I hope, sir, the representative of the American people will allow the friends of humanity, the friends of truth, justice and mercy to be heard;

that they will extend to the people the opportunity to gather every information on a subject of such tremendous importance as the one now before the house. Will the American representatives here, sir, deny to millions of people the right to be heard on this important question? (Cries of "No.") I hope not.

I hope we will not be denied the simple right of having a committee on the subject. It does not necessarily follow we are to have a prohibitory law because of the raising of such a committee. Not at all, sir. We want information. We want to know what it costs this government because of this evil of intemperance. We state that it costs more than the taxes which would be required to educate every man, woman and child, white and black, in the broad land. I believe it will be better for us to stand up in the interest of humanity, in the interest of schools, in the interest of peace and of right, as well as in the interest of mercy. It is better for us to do so than to stand up here in the interest of the liquor traffic which is carried on at the price of the blood of our people. (Applause.) I hope we shall have this committee, and I do so with all due deference to my friend on my left from Texas.

Alabama Conference.

This Conference convened in Eufaula, Ala., December 12, Bishop Pierce, presiding, R. B. Crawford, secretary. At first roll-call a large per cent. of the clerical members and small per cent. of the lay members answered to their names. In a few days the attendance was quite full. The usual committees were appointed and Conference work performed. Everything moved right ahead under the steady and strong hand of episcopal direction.

Thursday night Dr. D. C. Kelley addressed the Conference in the interest of the centennial enterprise of Methodism. The address was replete with instruction, illustrated by stirring and thrilling facts. The points he made on presiding elders and preachers in charge ought to be remembered and observed. Each class has a special work to do, so as to maintain and carry forward church success and harmony.

Friday morning was missionary day, and the doctor delivered another speech, full to overflowing. Friday night was devoted to the interest of church extension. Addresses were made by Dr. Mangum and Bishop Hargrove. Bro. Mangum rose to the full height of a Bishop, and the Bishop rose to the fullest height of Bro. Mangum in the speech, and went over him in the money. The collection amounted to \$225, the Bishop giving \$20 of that.

Saturday morning Dr. J. E. Evans appeared before the Conference in behalf of Paine Institute, and received in cash \$334, Bishop Hargrove giving \$100 of that. Bishop Hargrove is an Alabamian by birth. Saturday night was set apart for the missionary anniversary. Dr. Potter, editor of the Wesleyan Christian Advocate, delivered a powerful and telling speech, reaching his summit in the emphatic declaration that he was ready to vote with both hands for the nation of the men and women of the church in missionary enterprise. The collection was not equal to the speech. The cash amounted to \$75. During Conference the several collections amounted to \$710.

Sunday was the grand day of the Conference. In the morning Dr. A. H. Mitchell conducted the love-feast. It was truly a feast of love. At eleven A. M. Bishop Pierce preached to a vast audience, with apparent ease to himself, for fifty-nine minutes. The sermon was about the best the writer ever heard the Bishop preach. He heard him first in Auburn, Ala., in 1862, and several times since. At three P. M. Bishop Hargrove preached a sermon of alarming and thrilling force upon the power of covetousness. At night the writer attended the Baptist Church, and heard Bro. E. W. Solomon. He gave us a short, practical discourse. Good and powerful sermons were reported at all the churches during the day.

Monday was crowded full of hustles. Reports of committees and short talks and speeches followed in rapid succession. The Committee on Memoirs read carefully prepared tributes to the worth and memory of our beloved dead, Charles Slidder, Edward Wadsworth, E. P. Birch and Robert P. Baker, and after two or three short talks, the report was adopted, and on we moved. Late in the afternoon the end of the session was reached. All was more or less of hurry to get the appointments and get away. The Bishop's talk was short but pointed. In the course of this talk he said: "Every man's case has been patiently and carefully and tenderly considered and the appointments prayerfully made. After such appointments had been made he felt little concern as to how they might be considered and criticized. While he claimed no infallibility in making these appointments, yet the more he considered the subject, the more he was satisfied these appointments

were ordered of the Lord, as every good man's steps are ordered of the Lord," etc. Then came the appointments, many of which gave supreme satisfaction to the happy appointees, some of which were received in the spirit of cheerful obedience, and a few of which were received in much dissatisfaction.

The effective force of the itinerant ranks was strengthened by the admission into the Conference of seven members on trial, two by readmission and one by transfer.

We had the pleasure of visits to our session by Brev. J. B. Cottrell, of the Louisville Conference, C. D. Oliver, G. R. Lynch, Amos Whitehurst, of the North Alabama Conference, E. M. Bounds, of the St. Louis Conference, D. C. Kelley, L. D. Palmer, of the Tennessee Conference, G. G. Smith, J. E. Evans, Sharp, Boland, W. H. Potter, of the North and South Georgia Conferences, and Bishop R. K. Hargrove, of all the Conferences. All these were dear to us, especially our tender, expressive and loving Bro. Cottrell, a former presiding elder.

The statistical reports show increase in every department, with two exceptions. Additions of white members on profession, 3,376; increase over last year, 1,355; net increase, 1,166; adults baptized, 1,696; increase, 564; infants baptized, 1,255; increase, 28; Sunday-school scholars, 15,089; increase, 276; Conference collection, \$5,245; increase, \$293; Bishops' fund, \$1,260; increase, \$113; total for foreign and domestic missions, \$10,763; increase, \$1,330; church extension, \$1,600; paid preachers in charge, \$62,350; increase, \$2,145; presiding elders, \$11,031; increase, \$214; Woman's Missionary Society paid \$1,806; increase, \$392; grand total increase in the financial department, \$6,087.

Eufaula entertained the Conference and visitors with princely hospitality. The writer had a delightful and enjoyable home with a former parishioner, G. W. Thompson.

Only one objection was heard to the session of the Conference, and that was Bishop Pierce did not give sufficient time to consider matters of grave interest. Brethren are getting tired of these high pressure Conference schedules. The law of the church allows a Conference "a week" for its session. Why not give it when the Conference almost begs for time?

Arriving in the city of Montgomery on our way from Conference we were pained in heart to find our dear brother, B. F. Blow, had been stricken of paralysis on Monday forenoon, at three P. M., December 17. The whole right side, from head to foot, was deadened in the stroke. He had partially recovered when yesterday, December 19, he had another stroke, but not so heavy as at first. He says he is ready for death if it results in that. May the goodness of God attend him and family. Thus another itinerant preacher is disabled. One by one we fall. But we all shall arise at once in the final end.

—ANOUR DOWLING.

RAHER, ALA., Dec. 21, 1883.

In a letter to the Baptist Courier, a Baptist minister writes pleasantly of the South Carolina Conference session. The following short extract is recommended to righteous anti-affiliationists:

As for me, I have entirely surrendered for the present, and quietly hang around the Methodist camp, picking up the crumbs which fall from their table. The impression made upon me only confirms the convictions of other years, that these people are a hard-working, self-sacrificing and godly set of men. I love to move about among them and hold fellowship with them, and I am coming to believe that a Methodist Conference is the next best thing to a Baptist Convention.

Dr. Mark Trafton, of the Methodist Episcopal Church, has little appreciation of the modern obol, as witness the following from Zion's Herald:

Give me a base drum or a Chinese gong, rather than our quartette of two youngsters with their hair parted exactly in the middle, and a pair of young girls with their hair gathered over their eyes like a merino sheep or a Scotch poodle, who trot out something which nobody can understand, and call it the "praises of God."

We clip the following from the Texas Baptist Herald:
Southern Methodists in 1882 paid \$158,272 to foreign missions. This is over \$100,000 more than the Baptists of the South paid during the year ending May, 1883. The fact is not favorable to Baptist piety and their love of the gospel. Here is something it would be well for them to think about.

The Unitarian Church at Clinton, Mass., has voted unanimously to submit water for wine in the communion service. What arrant fanaticism! But what significance has the Lord's Supper to a Unitarian anyhow?

Bishop Keener, preached at Algiers on Sunday morning.

The library of the late Dr. William A. Smith has been given to Central College, Mo.

Bishop Merrill, of the Methodist Episcopal Church, has returned in good health from his official visit to the missions in China and Japan.

The Rev. Dr. W. A. Finley has resigned the presidency of the Pacific Methodist College in California. Dr. T. H. B. Anderson will be the nominal president until next May.

Rev. Thomas E. Gilbert, of the South Carolina Conference, located at its recent session, is expecting to join the Connecticut Conference, of the Methodist Episcopal Church, next spring.

The Rev. Dr. R. H. Rivers is to write the biography of Bishop Paine. He has been selected by the family for this work, and will doubtless produce a volume worthy of the distinguished subject.

Southern Methodism has more than doubled itself in Texas within the past thirteen years. The membership has increased from four hundred thousand to nine hundred thousand since 1870.

Rev. Dr. John Hall's article on "Ministerial Support" has been widely published and cordially endorsed. It is in the right direction, and we hope others will follow in the same line until a revolution is wrought.

The Youth's Companion offers three thousand dollars in prizes for the best short stories either for boys or girls. The terms and conditions will be sent on application. Our young friends may now sharpen their pencils and venture to achieve a fortune in literature.

Mrs. Juliana Hays, president of the Woman's Board of Missions, attended the recent session of the White River Conference, and afterwards visited Little Rock. Her labors there are spoken of in terms of high praise by a correspondent of the Arkansas Methodist.

We acknowledge the pleasure of calls at our office on Monday of Rev. J. O. Keener, presiding elder of the Mobile district, Alabama Conference, Rev. S. Halsey Werlein, transferred from the Texas to the Louisiana Conference, and Rev. J. M. Pugh, of the Mississippi Conference, en route to his appointment at Amite City, La.

The Jackson (Tenn.) High School, under the auspices of the Colored Methodist Episcopal Church in America, an appeal in behalf of which we recently published, written by Bishop Lane, is prospering. Sixty pupils have been enrolled, with the prospect of increase after the holidays.

We attended a delightful watch-night service at Carondelet, and joined with the large congregation in bidding adieu to the old and hailing with joy the new year. After the stroke of twelve all sang the old covenant hymn, "Our journey pur-sue," and heartily grasped each other's hands, wishing "a Happy New Year." It was an enjoyable and inspiring occasion.

The new chaplain of the United States Senate, Rev. Dr. Huntly, pastor of the Metropolitan Methodist Episcopal Church, Washington, has gotten his name in the papers on account of sensational praying. He has a special and different case to present each morning. His prayer-ology on Phil Sheridan was especially the subject of varied comment and criticism.

The press dispatches announce the marriage of Bishop H. W. Warren, of the Methodist Episcopal Church, and Mrs. Elizabeth S. Hill, in Denver, Col. The ceremony was performed by Bishop Simpson. It must have been quite a grand affair. The lady is well known for her princely fortune and large benefactions. We are glad that the brilliant Bishop is likely to be in comfortable circumstances, but a more modest affair, with the ceremony performed by the local pastor, would have been more becoming.

For participating in the Salvation Army meetings, the Rev. Dr. Wilson, of St. George's Cathedral, Kingston, Ontario, has been dismissed from his curacy. In a milder form the same sort of ecclesiastical tyranny is practiced in the South-west. We have known church men and church women to be sharply censured for venturing to attend Methodist preaching. They are exhorted not to encourage heresy by ever being present at a public service. If they have no rector their place on the Sabbath is at home, not in anybody's "meeting house." What a travesty of common sense to say nothing of Christian charity and spiritual discernment!

The Union Signal, the organ of the Woman's Christian Temperance Union, issued a special crusade Memorial Number December 20, cele-

brating the decennial anniversary of the woman's crusade in Ohio. Among other interesting articles it contains an autograph letter from John G. Whittier, approving and commending the Woman's Christian Temperance Union. There is no doubt that the organization has greatly advanced the temperance sentiment of the country. We wish any movement or organization success that will aid in the overthrow of intemperance and the liquor traffic.

The Bishop of Liverpool is one of the most evangelical and catholic-spirited of Anglican divines. He preached some time ago in a Presbyterian Church and raised a buzz around his ecclesiastical ears. He now comes out in an address and says unless Bishops are treated with more fairness and consideration, soon no right-minded and high-souled man, who loves direct spiritual work and hates wasting precious time in strife, will consent to be a Bishop at all. As the author of a popular series of religious tracts Bishop Ryle is best known. Such an evangelical Christian must be annoyed by the Romanizing party of his church. It will be remembered that he wrote President Charles Garrett, of the Wesleyan Conference, a very fraternal letter more than a year ago on the occasion of his election. We honor him for his broad catholicity and Christian courage. A few more such might lighten the whole lump of Anglican-High Churchism.

The particulars of the double tragedy in Yazoo City, Miss., are enough to make every citizen shudder with shame and sorrow. On the night of December 24 three white men were killed and two others wounded in an encounter with a squad of negroes. The difficulty was not the result of race or political prejudice, but, from what we can gather, was the bloody work of mean whisky. The first trouble occurred in a saloon between one of the white men and a negro. He went off, summoned other friends, and returned only to meet his death. The negroes were promptly arrested and lodged in jail. Two public meetings of the citizens were held when it was determined that the prisoners should have a fair trial in the courts. But on Saturday night, the twenty-ninth ultimo, an armed body of men overpowered the jailor and lynched four negroes. Such violence is a stigma upon any community and demands condemnation. There is no apology for this second outrage however dreadful the first. Every law-abiding citizen is vitally concerned to know who were the lynchers. Nothing is so shocking to our civilization as the tyranny of lynch law.

From Vicksburg, Miss.

BURNING OF DR. ANDREWS' HOUSE. MR. EDITOR: The house we resided in was burned this morning about three o'clock. We barely escaped with our lives with only the clothes in which we were sleeping. How the fire originated we do not know, only that it was communicated to our house from the tenement adjoining. But for the providential awakening of Mrs. Kearney, my wife's mother, we would doubtless all have been burned to death. She herself came very near perishing; one moment more and suffocation would have been complete. For a time we feared that she had inhaled the flames, but now find that she has escaped with one hand and her face burned very severely. None of the rest of us, wife, five children and self, were hurt. Devout thanks be unto our God forever and forever.

It is hard to realize that our earthly store has been swept away in one hour, and that we have absolutely nothing of personal property save the following articles, which were rescued, viz: one piano, two center-tables, one writing-desk, the dishes and plates which remained on the table from the evening meal, and a portion of the silver spoons and forks. Fortunately I myself had not much money, as I generally find an urgent demand for it as soon as it comes in hand; but my wife had been saving up little sums for a special purpose until it aggregated quite a little amount, but this, together with jewelry and trinkets of her girlhood, as also three gold watches, one of them an heirloom, was consumed.

Not a book, not a manuscript, not even a memorandum or a note—a singular predicament for a preacher to be placed in! Ah! sir, you can not imagine, may you never realize, the utter destitution of the feeling. It seems sorrowful indeed for wife and children—two grown daughters—to be entirely without wearing apparel, but, thank God, we have to grow only over clothes, which time and Providence may supply, and not over precious life, that could never be restored.

An irreparable loss, one that will

bring unfeigned sorrow to every Mississippi Methodist, is the burning of the entire manuscript records of the Mississippi Conference from the first informal session in 1813 to the one just closed, inclusive. As secretary I have been preserving them with fond care for eighteen years, but alas! the ruthless flames had no regard for the precious relics of other years.

It is a great comfort in our calamity to find such universal sympathy expressed for us by the kind, noble people of this city. Numerous doors are thrown open to give us shelter and a home, and our special friends and relatives, Dr. James M. Hunt and wife, insist that it is their right and have generously taken us all into the hearty hospitality of their elegant home. Articles of wearing apparel and money have been freely supplied. The kind ladies are busy playing their machines to supply their needy sisters with something to wear, and one thoughtful and liberal gentleman friend, the only one, by the way, in the city who rises high enough to do such a thing, has fitted me to an entire suit of his own clothes.

Not only members of our own church have been prompt and liberal in supplying our wants, but even those who before were comparative strangers to us have warmed our hearts by their sympathetic and valued attention. We feel profoundly grateful to each and all of our benefactors, and do earnestly invoke God's choicest blessings to rest upon them.

It is with a crippled and half-dazed kind of feeling that we look out upon the future. Oh! if God will only verify his promise that these light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory, we will strive, from the depths of our consciousness, to say: "Thy will be done."

C. G. ANDREWS.

WE sympathize with our dear friends in their great calamity, but thank God no lives were lost. They were indeed "plucked from the burning."

Death of Mrs. T. B. Holloman.

MR. EDITOR: It is my painful duty to inform the brethren and friends of the Mississippi Conference of the sad bereavement of our brother, the Rev. T. B. Holloman, of this place. His wife died to-day, thirty-six hours after giving birth to twins. This bereavement leaves Bro. Holloman with seven small children. Sister Holloman was one of the most amiable Christian women I ever knew. A more extended notice may, I presume, be looked for after a while.

R. ARBEE.

YAZOO CITY, MISS., Dec. 27, 1883.

The above, from Bro. Arbee, makes us sad beyond measure. We have known Sister Holloman from childhood, boarded one year at Sharon in the same house with her, performed the ceremony at her happy marriage, and can bear grateful testimony to her beautiful, lovable, noble Christian character. No purer spirit have we ever known. In the freshness and hope of a charming young womanhood she has fallen asleep, leaving a home, oh! so desolate. We earnestly pray for our bereaved brother and the little ones, her pride and care.

Centenary Committee, North Mississippi Conference.

This is to remind you that, by the action of the committee at our last Conference, it is made the duty of the District Committees to make arrangements for carrying out the plan proposed by the Central Committee in their respective districts.

1. They are to determine when and where mass meetings shall be held, and make all necessary arrangements for complete success.

2. It is made their duty to determine in what month collections shall be taken up in every congregation in the district.

3. They are to determine what day shall be devoted to the children, and make all necessary arrangements for the success of that part of the work.

4. They are to see that special centennial services are held on the fourth Sunday in May throughout the district.

I would suggest that these committees meet at an early day and begin the work as soon as practicable. The presiding elders will send names to Dr. Harrison, secretary of Central Committee, to fill vacancies that may have been caused by the change of preachers at our late Conference.

THOS. Y. RAMSEY,
Chair, Centenary Committee.

DECEMBER 29, 1883.

The consciousness of duty performed gives us music at midnight. George Herbert.

Reduced Rates to Conference.

Preachers and delegates coming by the Texas and Pacific railway will pay five cents per mile and return free.

Those coming by Morgan's Louisiana and Texas will pay full fare coming and return for one cent per mile upon certificate of secretary of the Conference. Those traveling on commutation tickets will be allowed no reduction.

The Illinois Central charges full fare coming and returns delegates at one-third fare upon certificate of secretary of the Conference.

CHRISTIAN KEENER.

NOTICE TO THE PREACHERS OF THE LOUISIANA CONFERENCE. Those preachers in the bounds of whose works five claimants upon the Conference fund will please report to the Finance Committee in writing the number and circumstances of such claimants.

C. W. CARTER, Chairman.

The Southern Cultivator Free.

All old subscribers by paying up in full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. This offer is good only to December 1. No reduction allowed for postage orders or registered letters. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

CARTER & JAMESON.

SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only of fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed no one misarrange will occur in one thousand. Inclose the bills, and where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

C. G. ANDREWS.

DECEMBER 27, 1883.

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THOS. Y. RAMSEY,
Chair, Centenary Committee.

DECEMBER 29, 1883.

The consciousness of duty performed gives us music at midnight. George Herbert.

Said I to little brother Howard, "There, your toes are out of your stockings again, so you must put them in a hurry." Giving a comical look, he said, "Do you know why stockings wear out first at the toes?" "No," "Because toes stick out, and heels don't."

If you have diseased lungs, take HALL'S HONEY OF HOREHOUND AND TAR. PIKE'S TOOTHACHE DROPS cure in one minute.

A few years since, at the celebration of an anniversary, a poor piddler who was present, being called upon for a toast, offered the following: "Here is health to poverty—it sticks to a man when all his friends forsake him."

Your Lightning Liniment came to hand all O.K. and is moving on its usual, Mr. Forrester's wife cured of rheumatism when she had been suffering for 20 years and had tried every available remedy. It purchased a twenty-five cent bottle of Billington's Lightning Liniment and received immediate relief. I had his testimonial—but it is misplaced. I have sold, as you are aware, near 400 bottles, and every one with the rheumatism that it treated has been restored. I have had but one complaint, and then the bottle was not returned. The man had Rheumatism—one week after he got your Lightning Liniment he had thrown his back away, yet he claimed no relief. I am trying a case of White Swelling. The party tells me he has had 7 nights rest, the first in seventeen years. Toothache, Neuralgia, Pain in the breast, back and shoulders are known to more. There is no need of office money-order for \$15.00.

Yours,
W. P. HALL.

CONSCIENCE, TEX., Dec. 4, 1882.

They debate strung questions down East. The test was: What is the difference between the bridge of Sighs and the size of a bridge? The next is to be: The difference between a face smile and a sick family.

W. T. Shepard sells dinner, tea and breakfast sets, \$4.00—most fine tea sets \$1.50—more choice chamber sets, \$1.50.

A Scotch witness somewhat given to prevarication was severely handled by a cross-examining counsel. "How far is it between the two farms?" said the counsel. "By the road it is a mile." "Yes, but on your oath, how far is it as the crow flies?" "Altho' I never was a crow."

For all points in Texas and California take the southern Pacific and Star and Crescent via Houston.

A minister in one of his parochial calls met a new boy and asked him what clock it was. "About twelve, sir," was the reply. "Well," remarked the minister, "I thought it was more." "It is never any more here," said the boy. "It just begins all again."

If you need anything in the music line apply at the mammoth music house, N. Werlein, 135 Canal and 18 Bourbon streets, New Orleans, where satisfaction is guaranteed. Mr. Werlein will ship you a piano or organ at what you please, in thirty days, and will return it to you, freight paid, with ways at his expense, upon your purchase of the selection. Pianos, from \$400 to \$800, organs, 200 to 150.

A little girl visiting a neighbor with her mother was gazing curiously at her hostess's new bonnet, when the owner inquired, "Do you like it, Laura?" The innocent replied, "Very much, but it was a pretty sight, but it doesn't seem like Laura's mother didn't say long after that."

M. E. B.—They all say so that have tried them: "Cinnamon Monitor" cooking stove—Most Even Bakers.

A cool young gent, all of the modern ways, entered a menagerie with a cigar in his mouth, when the proprietor politely requested the visitor not to touch the other monkeys but to take the young man proved himself equal to the occasion by producing his cigar-case and saying, "Try it."

To those of our subscribers, not content to a money order office, we would say, Please inform us by postal card whether to continue the Advocate or no.

"Speaking of bathing," said Mrs. Partington, from behind the steam that arose from her tea as a yell to her blushing when touching upon so delicate a subject, "come run bathing with me to-day. I have just had a good wash, and my hair is so happy in water as cold as Greenland, and my mouth and body feel so good, but for the part, I prefer to have the water a little tepid."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

A man going home late the other night was awakened in the moon and immediately predicted a war. His prediction was suddenly verified, for as such he reached home his wife remarked, "Duck again, eh?" and then the war commenced. It was short, sharp and decisive.

Send twenty-five cents in stamps for one copy of Kemball's Treatise on the Horse.

Ask your neighbors to subscribe for the Advocate.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with well ballasted track, and increased speed. They offer all advantages of fast line, through cars, connections, and accommodation officers.

Business Notices.

QUERU'S GOD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and influenza, consumption, scurvy and general debility. The most mild, bland and nutritious form in which God Liver Oil can be used, and which more readily secured to the system by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the delicate stomach will not reject it. For all ailments, and all ages, DR. TRUFF, New York.

NEW ADVERTISEMENTS.

A Home Production

GOODWIN'S EUREKA

TRADE MARK

YEAST POWDER

It is, as it always has been, a pure, unadulterated article, entirely free from alum, has been analyzed by a chemist, and examined by prominent physicians of this city, who have testified to its purity. Being a pure Powder and a home production, it is certainly worthy the patronage of the public.

Still manufactured at 179 Grand Street, N. Y., by Goodwin, widow of the late J. M. Goodwin. It is handled by wholesale grocers, and by all of our leading family grocers. Orders from the country, whether by mail or bulk, will be promptly filled by sending to 179 Grand Street, New Orleans, La.

FREE

Send to MOORE'S UNIVERSITY, 25th year.

For Illustrated Circular

MOORE'S UNIVERSITY, 25th year.

Send to MOORE'S UNIVERSITY, 25th year.

MISCELLANEOUS.

LOUISIANA STEAM

Sash.

Blind and

Door

FACTORY.

299, 301, 303, 305, 307 Gravier Street,

NEW ORLEANS.

ROBERTS & CO.

Proprietors.

Sash, Blinds, Doors, Mountings, Planing and

Celling, Sewels, Balusters, etc., always on hand, or

made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE:

NO. 32 CARONDELET STREET.

CHURCH FURNITURE!

Pews, Pulpits, Chairs, Seches,

Raffling, etc.

Send for Illustrated Circular and Estimates.

School Desks and Supplies

OF ALL KINDS.

Send for circular Agency for the largest Factory,

in the country. Samples can be seen at

117 Common Street, New Orleans.

G. T. CATHER.

CYPRESS LANDS FOR SALE.

One thousand acres cypress

timber lands, situated in

townships 10 and 11, south

range 10, south-western

land District of Louisiana.

For information, apply to

N. O. Christian Advocate,

112 Camp Street,

New Orleans, La.

SCHOOLS TEACHERS!

The Central Educational Bureau teaches TEACH-

ING ALPHABET, PERMANENT, and TEACH-

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Weekly Market Review.

For Week Ending December 31, 1883.

COTTON.	
Low ordinary	10 1/2
Ordinary	11 1/2
Good ordinary	12 1/2
Low middling	13 1/2
Middling	14 1/2
Good middling	15 1/2
Fair	16 1/2
Gatehouse middling	17 1/2
Mobile middling	18 1/2
St. Louis middling	19 1/2

SUGAR.	
Inferior	41
Common	42
Good common	43
Fair	44
Good fair	45
Fully fair	46
Prime	47
Strictly prime	48
Seconds	49
Yellow clarified	50
Gray clarified	51
Choice whites	52
Grandulated	53

MOLASSES.	
Syrup	26
Prime	27
Choice	28
Fancy	29

RICE.	
Choice	16
Prime	17
Good	18
Fair	19
Ordinary	20
Common	21
No. 2	22

FLOUR.	
Minnesota bakers	6 00
Minnesota patents	7 15
Minnesota extras	6 37 1/2
Extra fancy	7 00
Winter wheat	5 00
Cholera	5 50
Fancy	5 50

CORN PRODUCTS.	
Cream meal	3 50
Corn meal	2 75
Grits	3 50
Hominy	4 00

GRAIN, ETC.	
Wheat	56
White wheat	57
Yellow	58
Yellow mixed	59
OATS	48
Western	49
Texas rust-proof	50
BARLEY	95
Choice	18 00
Prime	14 00
Strictly prime	17 00

PROVISIONS.	
PORK	15 75
Mess	13 00
Prime mess	13 00
Rumps	13 00
BACON	11 1/2
Choice breakfast	11 1/2
Sides, clear	9 1/2
Shoulders	9 1/2
Sides, clear rib	9 1/2
HAMS	14 1/2
Sugar-cured	14 1/2
DRY SALT MEAT	6 1/2
Shoulders	6 1/2
Sides, clear	7 1/2
Sides, clear rib	7 1/2

FISH.	
NO. 1, in bbls	14 25
Half bbls	7 75
NO. 2, in bbls	13 75
Half bbls	6 25
NO. 3, in bbls, large	13 25
Half bbls	7 00

GROCERIES.	
COFFEE	11
Rio, choice	13
Cordova, choice	14
Java, choice	19
BUTTER	24
Western dairy	24
New York dairy	25
COUNTRY	20
LARD	9 1/2
Choice	9 1/2
TEA	56
Choice	56
Fair	59
COAL	15
Coal, best	12
Coal, second	10
Coal, third	7 1/2

VEGETABLES.	
CABBAGES	17 00
Western	18 00
COUNTRY	16 00
POTATOES	1 40
New York	1 40
Western	1 40
Seed, New York	1 40
Seed, Western	1 40
KIOT	10 00
hbl	12 00
ONIONS	4 75
hbl	2 00

BALING STUFFS.	
BAGGING	10 1/2
1 lb	11 1/2
2 lb	11 1/2
BALD TWINE	1 1/2
1 lb	1 1/2
2 lb	1 1/2

SUNDRIES.	
POULTRY	1 00
Chickens, Western	1 00
Young	2 00
Chickens, South	2 75
Young	2 00
Turkeys, Southern	10 00
Eggs	25
Western	25
Southern	25
Wool	29
Lake	29
Mountain	29
Barry	9
Hides	6
Green salted	6
Dry salted	10
STAYS	20 00
OAK, REG	20 00
OAK, BATT	20 00
OAK, CLARK	20 00
OAK, HORN	20 00
HOG POLLS	45 00
Hoghead	45 00
Barrels	45 00
Half barrels	45 00
FERTILIZERS	12 00
Cottonseed	25 75
Meal, country	24 00
Meal, city	24 00
Pure ground bone	42 00
Muriatic acid	25 00
Sulphuric acid	25 00
Bone black	25 00

NEWS OF THE WEEK.

DOMESTIC.

CINCINNATI, Dec. 25.—Reuben R. Springer, famous for gifts to the public, has bequeathed to the Cincinnati Art Museum his valuable art collection, and also the pictures which he has by his niece, Mrs. Miller. It is also stated he has given \$10,000 more to the College of Music for the new buildings.

YAZOO CITY, Dec. 25.—A most terrible tragedy was enacted here last night at 10 o'clock. John T. Posey, of the firm of Williams & Posey, a most estimable young man and highly connected, was insulted by John James a negro butchler. Posey went off and got some of his friends and returned with them to the corner of Main and Jefferson streets, where James had last been seen, and without warning the party was fired upon, and John Posey, Carnot Posey and Jasper Nicholls were riddled with bullets and instantly wounded. The latter, however, slightly wounded. The negroes had organized, and under cover of the intense darkness of the night shot down these gentlemen. John James, one of the leading negroes in the difficulty, was killed—this morning while his arrest was being attempted.

DENVER, Colorado, Dec. 26.—A special from Telluride, of the 24th says: At noon today a snow-slide came down Marshall Basin, carrying off the shaft house of the Mendota mine, containing fourteen men, eight of whom were killed outright, two were wounded, and four dug themselves out. A large body of men have for the scene of the disaster in the morning.

VICKSBURG, Miss., Dec. 27.—The large double brick house of Mrs. S. H. Bodley was destroyed by fire this morning at 3 o'clock. The building was occupied by Rev. Dr. C. G. Andrews, presiding elder of the Methodist Episcopal Church in this district, and his family. Dr. Andrews scarcely had time to arouse his family and escape with them from the house before the building was a mass of flames. Mrs. Mary L. Kearney, mother of Mrs. Andrews, was found by Dr. Andrews in a room upstairs, and was only rescued by him after she had been badly suffocated with smoke. The family lost all their effects, including a valuable library, that can not be replaced. Loss, \$1,000; no insurance. The building was insured for \$3,800.

New York, Dec. 27.—Gen. Grant, leaving home to-day, slipped upon the ice and fell, receiving a severe shock and seriously injuring his thigh. In this accident the general's position in the saddle was such that he was thrown, and he immediately after the accident, was assisted to bed, where he has remained ever since, lying in one position on his back. The surgeons anticipate nothing serious, but, at the same time, predict it will be several weeks before he will be able to leave his house.

FOREIGN.

PARIS, Dec. 25.—Paul Birt publishes a letter arguing that the fear of an outbreak of disease from the use of American pork is in no way chimera. He quotes the statements of Delmeres, inspector at Chicago, who certified that diseased and dying hogs have passed his house daily, and that they are sold cheap and shipped to Bordeaux and Havre.

MADEIRA, Dec. 25.—The dispatching of reinforcements to Tonquin will be hastened. The government has asked the French steamship companies for transports to send 2,000 troops immediately.

PARIS, Dec. 26.—It is reported the French loss in killed and wounded, at the capture of Sonatay, was thirty officers and nearly 1,000 men. The loss of the Black Flags in the same battle was 6,000. The bulk of the Black Flag army, after the defeat at Sonatay, retreated to Hong Hoa and Namdinh. The French found \$2,000,000 in Sonatay. It is reported also that China, acting under the advice of European powers, has withdrawn the troops at Bacinh.

I had severe attacks of gravel and kidney trouble; was unable to get a medicine or doctor to cure me until I used HOP BITTERS, and they cured me in a short time.—A DISTINGUISHED LAWYER OF WAYNE CO., N. Y.

Books and Periodicals.

THE BOYS OF THIRTY-FIVE. By Edward Henry Elwell. Boston: Lee and Shepard. Sold by W. Harry Seymour, No. 9 Carondelet Street, New Orleans. Price \$1.25.

This is a story of a sea-port town. The scene is laid in Lanport, which is readily recognized as Portland—the Portland of other years. It is indeed a charming book, full of incidents and revelations, characteristic of the time and place. What a grand time the boys did have! While reading it, we almost wish our lot had fallen among the scenes and sports of those days. One reviewer of the volume has well said: "While seeking to entertain, Mr. Elwell has performed a service which makes every reader to-day his debtor." Mr. W. Harry Seymour, 9 Carondelet street, will fill all orders.

FLOYD GRANTON'S HONOR. By A. M. Douglas. Boston: Lee & Shepard. New Orleans: W. Harry Seymour, No. 9 Carondelet street. Price \$1.00.

Miss Douglas is a voluminous and popular author. Her books have been extensively circulated and appreciated. This is the first from her pen we have received, and after a brief examination, have no hesitancy in saying it has no ordinary merit. Of the plot of the story we can not speak, but the style is elegant and beautiful, and the lessons inculcated practical and wholesome. It is a stout volume of over four hundred pages and is bound most admirably. The dedication to Dr. and Mrs. Theodore Lull, is in exquisite taste. Send for Mr. Seymour for a copy.

THE TRIUMPH OF DUTY. THE TRIUMPH OF LOVE. A Story. By W. Harry Seymour. Boston: Lee & Shepard. New Orleans: W. Harry Seymour, No. 9 Carondelet street. Price \$1.00.

Harper's New Monthly Magazine, for January, is on our table. The monthly magazine has long held the highest place in American periodical literature. In variety, versatility, freshness and vigor, it yet remains unequalled. We are glad to welcome it back to our exchange list. The portrait and sketch of the quakeress, John A. Williams, will interest all lovers of the exploits of a life that have given world-renown to his name and pen. At Men-

tone: The Old Packet and Clipper Service; The Birth of a Nation and Judith Shakespeare, are other illustrated articles in this number. New York: Harper & Brothers.

The Popular Science Monthly, for January, is an unusually interesting number. The article of special attraction is by Herbert Spencer on "Religious Retrospect and Prospect." Some other papers are as follows: The Classical Question in Germany; The Morality of Happiness; Female Education from a Medical Point of View; Defective Eye sight and Idiocy; The Editor discusses the study of the classics elaborately and adversely. New York: D. Appleton & Co. Single number, 50 cents.

We have before us two other little volumes of religious poems from the same firm, (Anson D. F. Randolph & Co., 900 Broadway, New York.) Peace and Rest. They are selections from the best writers, are nicely bound and are very suitable for holiday gifts. 35 cents.

The Sunday Magazine, for January, is a capital Christmas number. This is a good periodical, full of choice, wholesome reading. We can commend it to Christian families. Mrs. Frank Leslie, Publisher, 53, 55 and 57 Park Place, New York.

We have received from Graves and Mabbly, 359 Main St., Memphis, Tenn., Mrs. Douglas's latest work, "Maisy and I." This was written for children, but all who read it will find much to interest. Price, 75 cents.

WEAK LUNGS AND SENSITIVE THROATS are severely tried by the sudden changes of temperature during our climate, and in consequence a *Rhinitis*, *Catarrh*, *Pharyngitis*, *Tracheitis*, and *bronchitis*, are sure to be more or less prevalent. Coughs and Colds, the forerunners of these often fatal complaints, should be promptly treated in hand on the first symptoms, by resorting at once to *Wm. Wood's* *Respiratory Remedy*, which will soothe your cold, and exert a healing and strengthening effect on the Pulmonary and Bronchial organs.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Annual Conferences.

CONFERENCE.	PLACE.	DENOM.	DATE.
Denver	Pueblo	Hargrove	July 26
Colorado	Willow Creek	Hargrove	Aug. 12
Idaho	Clintonville	Hargrove	Sept. 12
Missouri	Clintonville	Wilson	Sept. 12
Kentucky	Cyanus	Wilson	Sept. 12
Indiana	Weber Falls	Pierce	Sept. 12
W. Missouri	Fort Blair	McTear	Sept. 12
Illinois	Salen	Keener	Sept. 12
Indiana	Hopkinsville	McTear	Sept. 12
Pacific	W. Virginia	Harter	Oct. 12
W. Virginia	Uniontown	Oranbury	Oct. 12
Holston	Chattanooga	McTear	Oct. 12
Tennessee	Fort Blair	Harter	Oct. 12
Tennessee	Salisbury	Pierce	Oct. 12
Los Angeles	Los Angeles	Hargrove	Nov. 12
W. Texas	Georgetown	Parker	Nov. 12
N. W. Texas	McKinnis	Parker	Nov. 12
Arkansas	Hardy	Granbery	Nov. 12
Virginia	Richmond	Kavanaugh	Nov. 12
N. Alabama	Birmingham	Parker	Nov. 12
Alabama	Prichard	Kavanaugh	Nov. 12
Little Rock	Malver	Granbery	Nov. 12
N. Carolina	Greenville	Parker	Nov. 12
N. Carolina	Greenville	Keener	Nov. 12
N. Mississippi	Oxford	McTear	Nov. 12
Georgia	Grassville	Parker	Nov. 12
S. Carolina	Santee C. H.	Wilson	Nov. 12
Texas	Pittsburg	Parker	Nov. 12
Kentucky	Clintonville	Hargrove	Nov. 12
Alabama	Eastalla	McTear	Nov. 12
Mississippi	Kitcher	Granbery	Nov. 12
W. Virginia	Union City	McTear	Nov. 12
Memphis	Madison	Keener	Nov. 12
Louisiana	Madison	Keener	Nov. 12
Baltimore	Baltimore	Wilson	Nov. 12

Bishop McTear has charge of the mission at
Chilna.

Bishop Keener has charge of the mission at
Medford.

Bishop Granbery has charge of the mission at
Medford.

Christian Advocate.

OF THE LOUISIANA, MISSISSIPPI AND
NORTH MISSISSIPPI CONFERENCES OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.

Corresponding Editors:
REV. T. S. ADAMS, REV. J. T. SAWYER,
REV. W. M. C. DUNN, REV. W. M. C. DUNN.

THURSDAY, JANUARY 10, 1884.

The fact was so noticeable as to be telegraphed over the land by the associated press, that the ladies of Cincinnati in receiving on New Year's day offered no wine to their guests. So the reform is growing. If the second amendment did fall in Ohio because of the vote of Cincinnati, the agitation has borne good fruit.

As we write Tuesday, the eighth instant, New Orleans is enjoying a legal holiday. On this day the last armed conflict between the United States and England occurred in this city, resulting in a great victory for the American forces and the crowning of Gen. Jackson as "hero of New Orleans." It is well to keep this glorious event in perpetual and grateful remembrance.

As we go to press, the preachers are arriving to attend the Conference. We will be highly favored with the presence of three of our chief pastors—Bishops Kavanaugh, Parker and Hargrove. The following connections will be present: Dr. D. C. Kelley, missionary treasurer; Dr. Morton, church extension secretary; and Bro. L. D. Palmer, business manager of the Publishing House. We bid them all a cordial welcome.

We are glad to see it stated that our vigilant missionary treasurer, Dr. Kelley, has perfected banking arrangements so as to supply our missionaries with funds in case the Franco-Chinese war should result in a blockade of all Chinese ports. Now let the funds be speedily forthcoming. The missionary collections for Centenary year should be taken up at once and forwarded to the treasurer. We must "clear the decks" or our Centenary movement will be embarrassed.

The three thousandth number of the New York Christian Advocate was issued December 27. Its first number appeared September 9, 1826, and the printer who worked it off, C. J. Cook, still lives at Morristown, N. J. Its first editor was Mr. Badger, and he was succeeded in order by Drs. Nathan Bangs, John P. Darbin, Samuel Luekey, Thomas E. Bond, George Peck, Abel Stevens, Edward Thompson, Daniel Curry, Charles H. Fowler and J. M. Buckley. Its present circulation is nearly sixty thousand copies—the largest of any religious paper on this continent, if not in the world.

We have faith to look for a better solution of the Mormon difficulty by the present Congress. The Edmunds bill, however righteously conceived, has been tried and found wanting. It fails to apprehend polygamous offenders. Not sufficient power is given to secure records and witnesses that would convict the guilty. The President has recommended to Congress the abolition of the Territorial Government and the substitution of a Commission. Though a heroic measure, we approve it. Nothing less will remove that plague-spot from our body-politic. We verily believe it will meet the case and succeed where all other measures have failed.

Postmaster-General Gresham promises no child's play to the brazen iniquity known as the Louisiana Lottery. He is now preparing a bill to be introduced in Congress to exclude newspapers publishing lottery advertisements from the pound rate. That is perfectly fair. But for the newspapers the lottery would die. They keep the people advised as to its drawings and marvellous doings. The lucky holders of prize tickets are applauded, their biographies written, and their winnings exalted as a well-merited reward to honest labor. We would like to see the proposed bill become a law, and then have it rigidly enforced. No doubt there will be the usual outcry against the measure as an attempt to throttle free speech. Indignant hands will be uplifted and imprecations invoked upon the puritanical Postmaster-General. But such a cry is mere cheat and clap-trap. If this iniquity is debauching the morals and manhood of the country, it should be stamped out. Every consideration of conscientious citizenship and public good demands it. A generation of gamblers will overthrow any government, however righteously founded or securely established. Let the bill become a law, though all subsidized newspaperdom should set up a howl.

Religious Retrospect and Prospect.

This is the title of a rather remarkable paper in the current number of the Popular Science Monthly, by the great apostle of evolution, Herbert Spencer. It contains his latest and most mature convictions on religious subjects, and, it is said, will be an important chapter in a forthcoming volume. In keen observation, delicate discrimination of thought, and plausible statement, Herbert Spencer is a master. But with this there is a spiritual blindness and irreverence, that render him incompetent as a teacher and critic of religion. If only an artist can interpret art, so the absence of the religious faculty disqualifies one to dogmatize about religion. Mr. Spencer, as is the wont and weakness of all theorists, studies phenomena, spiritual and material, solely in their relation to his pet idea or hobby. In this case it is his doctrine of evolution. To this master our religion must stand or fall.

The object of the paper referred to is to trace the transitions of the religious idea. He assumes that all ideas concerning the supernatural are evolved out of ideas concerning the natural. Beginning, therefore, with what he claims to be the genesis of man's thoughts about existence beyond the sphere of sense, he pretends to describe their steps and transitions up to the idea of an "alleged" omniscient and omnipotent God. This first idea he finds in the ghost theory of the savage, which, by the gradual processes of evolution, dropping one human attribute and transfiguring another, reached the conception of Deity. And this conception of a Deity has been variously modified by the evolutions of social and intellectual progress. That is his religious retrospect—and a very gloomy one, to be sure. Our God is the development of a ghost—our religion the evolution of a nightmare. He says: "Thus, recognizing the fact that in the primitive human mind there exists neither religious idea nor religious sentiment, we find that in the course of social evolution and the evolution of intelligence accompanying it, there are generated both the ideas and sentiments which we distinguish as religious, and that, through a process of causation, clearly traceable, they traverse those stages which have brought them, among civilized races, to their present forms."

Thus it is seen he discards the very suggestion of a revelation. Our ideas of the supernatural are an evolution of our conceptions of the natural. God is only and merely the creation of the human mind. He is what we fancy him to be—only that and nothing more.

Turning now from the past, Mr. Spencer looks to the future. He studies religion not only in retrospect, but in prospect. He asks: "What may we later will be the evolution of religious ideas and sentiments throughout the future?" This question is answered elaborately and curiously. He has no idea that the religious consciousness will cease to exist or leave an untold gap, but that it will undergo other and important changes. The progress of science, instead of dissipating religious beliefs and sentiments, will increase them. The changes in the prospect of religion, he says, will be the gradual dropping of the "human attributes" of deity so common in our theologies. We again quote his own words: "The cruelty of a Feejeean god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a God who condemns men to tortures which are eternal; and the ascription of this cruelty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better-natured that, while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly, this change can not cease until the beliefs in hell and damnation disappear. Disappearance of them will be aided by an increasing repugnance to injustice. The visiting on Adam's descendants, through hundreds of generations, dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the eliciting a reconciliation by sacrifice of one who was perfectly innocent—are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the ultimate cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a power present in innumerable worlds throughout infinite space, and who during millions of years of the earth's earlier existence, needed no

honoring by its inhabitants, should be seized with a craving for praise, and, having created mankind, should be angry with them if they do not perpetually tell him how great he is."

And this is what the great evolutionist sees in the future of religion. He eliminates all idea of a personal God, all sense of responsibility, and therefore all rewards and punishments, all thought of an atonement, and everything else that distinguishes Christianity, leaving only the consciousness of "an infinite and Eternal Energy." Thus the human race is launched out upon a shoreless, tempestuous sea without chart or compass or guiding star. Alas! for such a hollow hope—for such a mocking vision of the future.

After reading Mr. Herbert Spencer we opened Dr. Daniel Dorchester's masterly volume, "The Problem of Religious Progress." There we found the true theory of evolution, and an array of facts that thrilled us with a new life and revealed to the eye of faith the vision of a glorious prospect. It is the history of progress and mighty triumph. There is not mere assumption and ingenious speculation as in the case of the agnostic evolutionist, but a statement of facts and figures that furnish a basis of absolute certainty on which to predicate a prophecy of the future. These entirely overthrow Mr. Spencer's theory. Religion has had no such retrospect as he declares and will have no such prospect as he vainly imagines.

Vertebrate the Judiciary.

However well established our courts of justice and forms of law, and however learned and efficient those entrusted with judicial responsibility, these are powerless and inoperative unless sustained by a loyal, moral, intelligent public sentiment. Legislatures are often in advance of the people in enacting wise and wholesome laws. The statutes are right, but are not enforced, because not approved and sustained by the people. It is strange what an India-rubber conscience some men have when called to serve as jurors or witnesses in certain cases. If the law is disapproved, they will employ any methods to defeat its execution, and then resort to most ingenious casuistry and sophistry as an all-sufficient apology. Thus grand juries are fooled in their efforts to elicit facts on which to base a bill of indictment. Or, if the case goes into court, a trial by jury is equivalent to acquittal. And in every such case, where the spirit and letter of the law are sacrificed to a vicious public sentiment, there is begotten a depreciation of all law and license is given to out-lawry.

What we need in every community is a loyalty of public sentiment that will exalt the forms of law and sustain our courts of justice. Better have a bad law rigidly enforced, even if it works hardship, than that any statute should be set at defiance. If the court is disposed to a sentimental leniency, that allows too many criminals to go unwhipped of justice, he should be exhorted to amend or resign. We would not hold the judiciary guiltless in this matter. The imposition of minimum fines, and the delivery of moral lectures to offenders, accompanied with a threat of more dreadful things if the crime is repeated, will belittle any court and render the laws inoperative. But a right sentiment in a community, led by a fearless lead press or a few conscientious citizens, will compel respect for the law's integrity and the oath of office.

When courts are disregarded and lynch-law reigns, people may well put on sack-cloth and ashes. There is no guarantee of life and property. The same defiant, murderous spirit, that demands the life of one man without the right of trial by jury, will wreak vengeance upon another if there be a supposed provocation. And one such outrage will make of each participant an outlaw, and ever after he will be impatient of the tedious processes of the courts. He thirsts for summary punishment—a speedy and horrible death. The taste of blood unguages a wild beast in the human breast. Lynchers are always law-despisers. One such offense, unless under circumstances that may occur but once in a century, unfits a man for good citizenship. And then the moral effect upon an entire community is most disastrous. It cheapens human life, begets a feeling of suspicion and insecurity, and brings constituted authority into contempt.

We need to vertebrate the judiciary. Every citizen should hold up the hands of all law officers. Let every judge know that he has cordial and unvarying support in his administration. If such support was more generally and generously accorded, there would be fewer appeals to lynch-law.

Our New Orleans Methodism.

We have reached the end of another ecclesiastical year in the Methodist calendar, and the preachers of the Louisiana Conference are arriving by every train and steamer to attend the Conference session this week. It will be of interest to the church at home and abroad to hear something of our cause in this great city. New Orleans Methodism has always maintained some of the finest features which have characterized and signalized the great revival. Possibly in no other Southern city is the class meeting so appreciated and so largely attended by the membership. The past has been a pleasant and profitable year with quite all of our churches. The pastors have been abundant in labors, in and out of season, and have found favor in the eyes of the people. Dr. J. B. Walker, presiding elder of the district, has been punctual and faithful to his duties, in all things magnifying his responsible office.

CARONDELLE STREET CHURCH.

This old cathedral of Southwestern Methodism, under the pastorate of Rev. Felix R. Hill, has enjoyed increasing prosperity. About ninety have been added to its membership, six flourishing class meetings have been held regularly, and the weekly prayer meetings have grown in interest and power. Nearly all the assessments have been fully met, rounding up the gratifying sum of \$1,343 for missions; \$190 for church extension, \$100 for Bishops, \$25 for Conference fund, \$3,305 for salaries of pastor and presiding elder and other objects, aggregating \$7,845 15. That is an excellent exhibit of ecclesiastical liberality and pastoral activity. Carondelle stands in the front rank of Southern Methodist Churches in her missionary offerings.

CELESTY STREET CHURCH.

This well-organized and equipped church, the eloquent Dr. C. W. Carter pastor, is in good spiritual condition, and makes a creditable report of the year's doings. The assessments have been generously met—most of them in full. For foreign missions \$445 have been collected, \$55 for domestic missions, \$87 for the Woman's Board of Missions, \$50 for Bishops, \$85 for church extension, \$60 for education and \$260 for the Conference fund. The Sunday-school, under the superintendency of Bro. W. H. Foster, has a commendable reputation.

ST. CHARLES AVENUE CHURCH.

This comparatively new enterprise up in the beautiful Sixth District, the Rev. Beverly Carradine pastor, has already taken rank as one of our strongest churches. They have a handsome church edifice, built almost entirely by the munificence of one liberal and loyal man. During the year thirty members have been received, and the church has been active in almost every department of its service. Contributed for foreign missions, \$210; for domestic missions, \$50; and for the woman's missionary work, \$170. Parker's Chapel, a child of this church, has been completed with the assistance of the other congregations. There are three Sunday-schools connected with this church.

LOUISIANA AVENUE CHURCH.

Rev. A. C. Coaty, the active young shepherd of this flock, reports peace and prosperity. There has been an addition of thirty-two members, and an increased interest in the class and prayer meetings. The collections to be reported to Conference are as follows: Foreign missions, \$250; domestic missions, \$25; church extension, \$40; Conference fund, \$15; and the salaries of pastor and presiding elder paid in full. That is a delightful congregation, and is known for its marked spirituality.

MOREAU STREET CHURCH.

We regret not receiving a report from Bro. Billingsley for this issue, but we know of his labors. Though occasionally interrupted by feeble health he has held the fort with diligence and fidelity. That church has a history going back many years, and has been the spiritual home of hundreds now laboring in other fields, or who have been translated to the skies. The Conference collections, we suppose, are well up.

ALGERS.

Across the river we have a nice church and a pleasant little congregation, presided over by Rev. J. L. Wright, one of the veterans of the Louisiana Conference. He has received five members, all from the Sunday-school. The contributions to our connectional causes have been liberal. For foreign missions, \$37 60; for domestic missions, \$10; for Conference fund and other objects, \$32 50, aggregating quite a good sum for that excellent little band.

Altogether, we repeat our cause prospering. The retrospect of the past twelve months brightens the prospect for Centenary year, now

upon us. May our zeal increase, our labors multiply, and a perpetual Pentecost abide upon the churches and their pastors.

Dr. Buckley's Response.

The Rev. Dr. Buckley, editor of the New York Christian Advocate, makes response to our Nashville conference article entitled, "Firing Under the White Flag," and other orthodoxy of the Southern Methodist press on his famous speech before the General Missionary Committee. He denies the correctness of the report of his remarks, stating that "in no report was there a single sentence quoted *verbatim*," and "in every one there were mistakes of facts and omissions essential to the case." We are pleased to hear such an explanation, but we think the doctor is not justified in reading a homily on journalistic fairness to his brethren for making the report a subject of discussion. His rule, he says, where honor or moral character is involved, is to communicate with an author and ascertain if he has been correctly reported before indulging in comment or criticism. A very good rule, but in this case he has no cause for complaint. The reports of the speeches were published in the Western and Northwestern Christian Advocates, two official journals of the church, whose editors were present at the meeting. We had a right, therefore, to assume their correctness, and the doctor's objection is out of order. The following is in such good temper and tone that we gladly give it prominent place:

Not one phrase commented on by the Nashville Christian Advocate was ever uttered by the writer. Fortunately we have at hand a *verbatim* report, taken by one of the most expert stenographers in this country, in no way under the control of or related to the writer or his office. Not one sentence of that speech was inconsistent with fraternity or, so far as thought is concerned, would be improper to be delivered in Nashville at a joint convention of representatives of both churches. Our Southern brethren would not probably like all of it, but they would approve as much of it as in their best moods and most fraternal feeling of things they could say to please us of the North. Aspirant, we do not think they would condemn.

That they may know precisely what was said, we intend in a few weeks to write upon the subject, and to incorporate in the editorial from the *verbatim* report what related to the subject on which the Nashville Christian Advocate has commented. We will then respectfully consider what it has to say. If it shall show it to be false we will retract it; if, without proving it untrue, it shall still call it "firing under the white flag," and prove it so, it will be time to consider whether to humbly beg its pardon or to take down that flag. At present we simply say that it has discussed the writer's speech without the means of knowing what it was.

A Methodist Matriarch.

In his admirable address before the Historical Society of the South Carolina Conference, the Rev. H. M. Moody gave a graphic sketch of Mrs. Matilda Wightman, the mother of Bishop Wightman. She was a true mother in our Methodist Israel, and a woman of rare gifts and accomplishments. We have on several occasions, both in private and public, heard from the Bishop beautiful references and tributes to his mother that made us eager to learn more of the sainted matriarch. Her establishment and leadership of a daily sunrise prayer meeting in Charleston for ten years or more indicate her singleness of aim and strength of character. We make the following extract:

My most pleasant and intimate associations were at her prayer meetings. I say her prayer meetings. They were called Mrs. Wightman's prayer meetings, the name spontaneously growing out of the peculiar circumstances of the meetings. They were unique; at least I have never known any of similar features. They were held every day in the week, and every week in the year, in the school-room situated in the back part of Trinity Church yard, fronting Pinkney street; were opened at sunrise summer and winter, Sunday and week day, and were attended both by males and females, white and colored persons. The colored persons, especially one sainted old man, who almost every meeting led in one of the prayers, Mrs. Wightman invariably conducted the meetings, which, in times of religious dearth, dwindled down to very few, but at times of special interest swelled out into considerable proportions. The attendant entered and knelt, remaining in this posture, as did all present, until the services were ended. Singing, praying and exhorting were all conducted by Mrs. Wightman without change of posture. Usually she used no book, but repeated familiar hymns without repeating or lulling them, in which all joined heartily, never singling more than two stanzas at a time. She always raised the tunes.

Her voice was not loud, but soft and sweet, falling as the melody of a seraph's lute upon the ear. Her exhortations were sometimes in few words, at other times of great length, but always pointed and full of life. She usually offered one of the pray-

ers. Her diction was simple and beautiful, the prayer uttered with fluency, short and full of meaning—a model of style and sentiment. To hear her pray was to be convinced at once that no ordinary person was pleading with God; but one who knew his courts and had been often there. The benediction was a short prayer of but a few sentences, uttered by herself.

This prayer meeting was conducted by Mrs. Wightman for ten years, to my knowledge, but how much longer I can not say, for called from the city to attend a boarding-school, I lost sight of it, and I never saw this sainted mother of Israel any more. Her family physician said that this meeting prolonged her life for many years. None knew her but felt, at death, that one of God's saints had been taken home.

Chronology of Remarkable Events in Methodist History.

The following summary of epochal events in Methodism will be interesting reading for centenary year. We transfer it from the columns of the New York Christian Advocate:

- January 1, 1739. First love-feast held at Fetterlane, London, England.
- January 1, 1772. First watch-night service held in America by Mr. Asbury.
- January 2, 1743. John Wesley refused the privilege of the communion.
- January 2, 1785. First ordination of elders (twelve in number) in the Methodist Episcopal Church.
- January 3, 1741. Mr. Wesley records in his journal two happy deaths.
- January 3, 1785. Bishop Asbury's first sermon after his ordination.
- January 4, 1792. Rev. John Wesley preaches to a large company by moonlight.
- January 4, 1818. Rededication of the old John Street Church, New York City.
- January 5, 1739. Conference of seven Methodist ministers at Islington, England.
- January 5, 1785. Dr. Coke gave orders to procure materials for Cokerbury College.
- January 6, 1751. Wesley commenced his notes on the New Testament.
- January 6, 1773. Formation of the second class in Baltimore, first on the fifth.
- January 7, 1754. Death of "Little Jakey," beloved child of Charles Wesley.
- January 7, 1801. John Dickens recommended to the traveling connection.

Report of Centenary Committee, North Mississippi Conference.

The Conference Committee appointed to prepare for the centenary of American Methodism begs leave to report as follows:

1. That the last Sunday in May, or as soon thereafter as practicable, be the time for holding special centennial services in each pastoral charge.
2. That the District Committees appoint the time and place for holding the mass meetings in their respective districts, and also the time for taking up centennial collections.
3. That the North Mississippi Conference attempt to raise the sum of \$10,000 as a thank-offering to Almighty God for the signal blessings bestowed upon our church during the first hundred years of its organization.
4. That the money thus raised be equally divided between the objects stated by the Central Committee, except where otherwise ordered by the donors.
5. That Rev. W. T. L. Sullivan, D. D., preach the centenary sermon at the next session of Conference.
6. That Rev. J. D. Cameron, alternate.
7. That Rev. J. D. Cameron, Sec.

Rev. H. Capers, of the Louisiana Conference, writes us a cheering letter from which we extract the following concerning the Woman's Missionary Society. On the principle that we should provoke one another to love and good works, we report the labors of the Woman's Missionary Society, of Greenwood, and Mt. Zion Church. These two societies have enjoyed almost unparalleled success.

Little did we think a few months ago, when at Greenwood, we called together a few ladies and little girls to organize a Woman's Missionary Society and explain the nature of it, that before the end of the ensuing year their efforts would foot up to the handsome sum of \$22 65; less still did we think that Mt. Zion Church, with her doubting Thomases and careful Marthas, would ever reach the miraculous sum of one hundred dollars for the Woman's Missionary Society; yet these are facts, and these figures, according to the report of our last Annual Conference, place these ladies ahead of every other element in the State of Louisiana on the missionary question.

Rev. H. C. Morehead, of the North Mississippi Conference, writing from Concordia, says:

We are snugly and comfortably domiciled in the parsonage at this place—thanks to the noble women of the church. The parsonage has been repaired and refurbished from parlor to kitchen. Other improvements are contemplated, and will be made in the near future. We expect this year, through God's grace, to achieve success.

Weekly Market Review.

For Week Ending January 8, 1884.

COTTON.

Low ordinary	8 1/4	7 1/4
Good ordinary	9 1/4	8 1/4
Low middling	10 1/4	9 1/4
Middling	11 1/4	10 1/4
Good middling	12 1/4	11 1/4
Fair	13 1/4	12 1/4
Medium middling	14 1/4	13 1/4
High middling	15 1/4	14 1/4
St. Louis middling	16 1/4	15 1/4

SUGAR.

Superior	24	23
Common	23	22
Good common	22	21
Gold fair	21	20
Fully fair	20	19
Prime	19	18
Choice	18	17
Seconds	17	16
Yellow clarified	16	15
Gray clarified	15	14
Choice whites	14	13
Granulated	13	12

MOLASSES.

Syrup	26	25
Prime	25	24
Choice	24	23
Fancy	23	22

RICE.

Choice	56	54
Prime	55	53
Good	54	52
Fair	53	51
Ordinary	52	50
Common	51	49
No. 2	50	48

FLOUR.

Minnesota bakers	6 05	6 25
Minnesota patents	7 15	7 50
Extra fancy	6 15	6 35
Winter wheat patents	7 15	7 50
Choice	5 15	5 35
Fancy	5 15	5 35

CORN PRODUCTS.

Cream meal	3 50	3 65
Corn meal	2 50	2 60
Grits	3 50	3 75
Hominy	4 15	4 35

GRAIN, ETC.

White	55	54
Yellow	54	53
Mixed	53	52
OATS	52	51
Western	51	50
Texas rust-proof	50	49

HAY.

Choice	18 00	17 00
Prime	17 50	16 50
Strictly prime	17 50	16 50

PROVISIONS.

PORK:		
Mess.	15 25	
Prime mess.	13 00	
Rumps	13 25	

BACON.

Choice breakfast	10 1/2	
Shoulders	9 1/2	
Sides, clear	9 1/2	
Sides, clear rib	9 1/2	

HAMS.

Sugar-cured	13 1/2	
Dry salt meat	6 1/2	
Sides, clear	7 1/2	
Sides, clear rib	7 1/2	

FISH.

Macrel	11 1/2	
No. 1, in bbls.	11 1/2	
Half bbls.	7 1/2	
No. 2, in bbls.	6 1/2	
Half bbls.	4 1/2	
No. 3, in bbls.	4 1/2	
Half bbls.	3 1/2	

GROCERIES.

COFFEE:		
No. choice	11	14
Cardova, choice	13	15
Java, choice	19	20

BUTTER.

Western dairy	25	
New York dairy	25	
Country	20	25

OLDS.

Coal, cases	18	
Coal, bbls.	11	
Coal, seed	43	
Lard	72	

VEGETABLES.

CABBAGES:		
Western	17 00	18 00
Country	15 00	

POTATOES.

New York	1 40	1 60
Western	1 40	1 60
Seed, New York	1 40	1 60
Seed, Western	1 40	1 60

KIDNEY.

9 bbls.	10 00	
9 bbls.	1 75	2 25

BALING STUFFS.

BAGGING:		
12 lb.	104	
2 lb.	114	

BALING TWINE.

12 lb.	134	
2 lb.	134	

TIES.

bundle	1 35	
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SUNDRIES.

POULTRY:		
Chickens, Western	4 50	
Young	2 00	3 00
Chickens, South N.	2 75	3 25
Young	1 75	2 25
Turkeys, Southern	12 00	13 00

EGGS.

Western	25	27
Southern	28	29

WOOL.

Lake	25	
Louisiana	29	
Burly	9	15

HIDES.

Green salted	6	64
Dry salted	10	104

SKINS.

Oak, kegs	50 00	55 00
Oak, barrels	—	75 00
Oak, casks	60 00	100 00
Oak, hogsheads	80 00	130 00

HOOF POLES.

Hoghead	40 00	
Harle	20 00	
Half barrel	12 50	

FERTILIZERS.

Cotton seed	11 00	
Meal (country)	22 75	24 00
Meal (city)	24 00	24 60
Pure ground bone	42 00	
Muriatic acid	24	
Bone black	84	

NEWS OF THE WEEK.

DOMESTIC.

CLEVELAND, Jan. 3.—The Cleveland Women's Christian Temperance Union is about to publish another political movement, planned by Miss Frances Wilford, president of the National Union, who recently left here for Chicago, from which point she will superintend similar work, through State and local Unions throughout the United States. The project is to get 1,000,000 signatures to a memorial to be presented to the next national convention of each party, asking the insertion of a prohibition plank in the platform.

MINNEAPOLIS, Minn., Jan. 4.—The weather is intensely cold. The thermometer at noon registered 20° below zero, the lowest at this time of the day for twenty-five years.

At Rainier at 6 o'clock this morning the thermometer was 42° below zero; at 8 o'clock it was 30° below; in this city it is 22° below and going down. Last night it ranged from 20° to 35° below. It is believed to-night that it will go lower.

Chicago, Jan. 4.—The extreme cold weather yesterday and last night tarried all passenger trains. Mails from all corners of the country were delayed in their arrival to-day from three to sixteen hours. Eleven miles southwest of the stock yards, on the Walsh road, stands a stock train of twenty cars, with famishing, freezing live stock. The train was stuck since which time it is believed the animals have been without food and water.

Chicago, Jan. 5.—The Inter-Ocean's Belleville, Ill., special says: St. Joseph's Roman Catholic convent burned to the ground at about midnight. Five nuns jumped from the fifth story window; one is dead and the others are likely to die.

PITTSBURGH, Jan. 5.—A Duke Centre (Pa.) dispatch says: About 12 o'clock yesterday the dwelling of J. V. Garver, an employe of the Keystone Oil Company, on the Kiskadee branch near here, caught fire from over-pressure of gas while Mrs. Garver was absent, and in five minutes it was in ashes. Four little children, aged from one to six years, were left in the house, and all perished in the flames.

WELLSVILLE, O., Jan. 5.—The residence of Milton Higdon, of Mechanicsville, a few miles distant, burned early yesterday morning. Two children, aged seven and four years, perished in the flames. An older sister was badly burned in attempting to rescue the children.

Chicago, Jan. 5.—The thermometer at 5 o'clock this morning dropped to a point 27° below zero, which, taken with the cold record of yesterday, makes it the most severe showing in the way of extreme weather known in many years. At 8 o'clock the thermometer was still 25° below zero. The effect in this city has been in a measure to partially paralyze the ordinary course of business.

NEW ORLEANS, Jan. 5.—Judge J. Tardieu delivered the opinion in the suit of the New Orleans National Bank vs. Washington B. Merchant, postmaster. He concluded as follows:

On the showing of the grave doubts manifested as to whether the bonds of complainant are as clear as his should be who comes in a court of equity to invoke the aid of good conscience and equity.

I have refrained from giving effect to this phase of the case because of the following considerations:

1. The bank, complainant, by the affairs of its president, (herein before referred to) has purged itself of the charge that it was receiving registered letters or money orders for Dauphin, or that it was Dauphin's agent for any purpose whatever, and there is no proof to the contrary.

2. It is not proved, as charged, for suspicion is not proof, that the bank is receiving registered letters and money orders for the use of the Louisiana State Lottery Company, and that it is, in fact, the agent for the same.

3. There is no proof in this case that Dauphin in this case had any connection with the Louisiana State Lottery.

4. It does not satisfactorily appear that Dauphin, in whose difficulties with the Postoffice Department the bank is charged with intermeddling, is inhibited the free and full use of the mails by any valid finding and order of the Postmaster-General, and now in force.

I have now given my views of the law applicable to this case, and of course, judgment must go accordingly; therefore, the motion to remand and the motion to dissolve the injunction are overruled and denied.

Let judgment be entered accordingly.

LITTLE ROCK, Ark., Jan. 7.—Snow fell last night and this morning to the depth of five inches. The storm was general, extending over the entire State. The thermometer is 2° above zero.

JACKSON, Miss., Jan. 7.—The severest weather of the season not in today, with a fall of rain, hail and snow. Everything is covered with snow. Trains North are reported snow bound. Most of the members of the Legislature have arrived. The Legislature meets to-morrow.

DALLAS, Tex., Jan. 7.—Two inches of snow fell last night, and the town has been frolicking with it all day. The weather is still very cold, with the thermometer 10° above zero. Reports from sheep ranches continue gloomy. Thousands will be lost.

MEMPHIS, Jan. 7.—A snow storm has prevailed since 2 o'clock this morning. The snow lies eight inches deep, with no indications of the storm soon ceasing.

FOREIGN.

TORONTO, Jan. 2.—One of the most frightful railway accidents which ever occurred in Canada took place here at 5:55 o'clock. About fifteen minutes previously the suburban train, consisting of a dummy engine and two cars, left Union Station, having aboard sixty passengers, chiefly employes of the Belt and Iron Works at Hamber, residing in the city, who were going to their work. On rounding a sharp curve just before reaching the belt works, the engineer saw a freight train coming thundering down the grade toward him. He reversed the engine, blew a warning, and, with the freeman, jumped for life. The engine of the freight train knocked the boiler of the dummy clear through the first car, crushing the unfortunate passengers in every direction and pinning many to the floor. The locomotive was so great that the engine actually "mounted" the truck of the dummy, which kept the rails and remained on its track.

The engineer of the freight train when he saw a collision was inevitable, sprang from the engine, but Thomas,

the fireman, was killed instantly. The boiler of the dummy exploded.

A party of thirty or forty men was soon on the scene; and about 10 o'clock a car load of dead and injured were on their way to the city.

At the morgue fifteen bodies were laid side by side in a row. At the hospital, on the arrival of the wounded, the doctors immediately set to work and did all in their power to alleviate the sufferings of the unfortunate men.

Barber, the conductor of the freight train, was immediately placed under arrest. He looked at the time table, but forgot the suburban train on the list of regular trains. Hence the accident.

VIENNA, Jan. 4.—The czar was returning on the afternoon of Dec. 17, to Gatchina Palace from a shooting excursion, accompanied by his suite, in eight sledges, and a number of servants. Although darkness was coming on, the party noticed on the road ahead a dark, shadowy figure. The czar's men, apparently peasants, the czar himself, however, peeped through the blinds of the sledge, and ordered the men to clear the way. The men saluted the officers and appeared to obey the order, but when the czar's sledge came on a level with them they suddenly wheeled around and fired at the czar, hitting him in the head and arm. The czar, however, drawing the imperial sledge became frightened and galloped some hundred paces, when the czar was thrown out of the sledge. A bullet was lodged in the czar's shoulder. The czar's followers, however, peeped through the blinds of the sledge, and ordered the assassins to follow the czar. The assassins, however, escaped in a neighboring wood. Owing to the depth of the snow the pursuit was fruitless. One of the pursuing officers ventured too far and has not returned.

DUBLIN, Jan. 4.—United Ireland publishes an account of the murder of Carey written by a gentleman who received information from O'Donnell with the understanding that it was not to be told as long as a chance remained to save O'Donnell's life. The account shows that O'Donnell deliberately killed Carey; there was no struggle. Carey made no attack upon O'Donnell. That Judge Denham permitted O'Donnell to speak, he would have told the whole story of the killing.

LONDON, Jan. 5.—The News-Madrid correspondent says: The commercial arrangement between the United States and Spain has been signed. The protectionists appear to be furious.

St. Petersburg, Jan. 5.—The bodies of DeLong and comrades were borne through the streets of Tomsk Wednesday with the military bands playing. The bodies were in attendance despite a heavy snow storm. Much sympathy was manifested.

QUEREC, Canada, Jan. 5.—The first mails from the country parishes since the great storm, which set in on the last instant, reached the town to-day. The bags were carried in on snow-shoes. Such complete stoppage of communication in the country has not been known for twenty years past.

CAIRO, Jan. 7.—The Egyptian Cabinet was in session at the residence of the Prime Minister. The Khedive was absent. The Ministers resolved to resign. Cherif Pasha, Prime Minister, accompanied his resignation with a letter to the Khedive, explaining the reasons for the action. The Khedive accepted the resignation of the ministers, but requested them to remain in office until their successors were appointed.

CONSTANTINOPLE, Jan. 7.—It is rumored El-Mahdi has declared that he will willingly recognize Halim Pasha as Khedive of Egypt.

FINE STOCK SALE.

Elsewhere we publish the announcement of Col. W. H. Stuart's annual sale of fine stock.

The sale will take place on to-morrow, the eleventh instant, at twelve o'clock, at the Melrose dairy, in this city. A large number of imported Jersey cattle are now to be seen at the Melrose dairy, including seven or eight of their fine calves, and in the lot the young of the year, who the calves are accustomed to see.

In addition to the imported cattle there are a large number of very fine cattle from Georgia, Alabama, Mississippi, Texas and Kentucky. All of this stock is comfortably wintered in the city of New York, which contains one hundred stalls. Such a number of fine animals has never before been offered for sale in the Gulf States, and it will amply repay all who admire high-bred animals to go to see them before they are sold at auction.

We are gratified to learn of the success with which Col. Stuart enters upon this his fourth annual sale. The work that he is doing in advancing the interests of fine live stock in the South can not be valued in dollars and cents. His next sale will take place during Mardi Gras week.

I SUFFERED FOR SEVERAL YEARS FROM ASTHMA, and from some Affection of the Throat resembling Bronchitis. After spending a great deal of money on various medicines, with no material benefit, in March last, on recommendation of a friend, I procured of Dr. J. H. Pater, of Baltimore, Md., a bottle of his "Cure for Asthma, Croup, Whooping Cough, and all Affections of the Throat." After taking two bottles of this remedy, I found myself so much relieved that I continued taking it until I used seven bottles, and by this time my symptoms had all disappeared, and I feel every reason to believe myself cured. W. H. Pater, Catapung, Austin Co., Texas.

CAIRO, Jan. 6.—It is denied that the British fleet will be sent to the Red Sea. Beyond her previous orders to protect Egyptian interests, England has taken no further measures. It is stated that Evelyn Baring, Lord Cromer, of England's reply to the recent Egyptian note, England insists upon the withdrawal of the troops from Khartoum to the Second Cataract of the Nile. Great Britain does not object to the cessation of Eastern Sudan to Turkey, or to Turkey's request of Sudan. It provided the Porte pays expenses. It is stated the Khedive and ministers refuse to comply with the English note. The Khedive declared that England is seeking to compel him to abdicate, but he will surrender only to force.

What it did for an Old Lady.

COSHOTTEN STATION, N. Y., Dec. 28, 1878.

GENTS:—A number of people had been using your "Bitters" here, and with marked effect. In one case, a lady of over seventy years, had been sick for years, and for the past ten years has not been able to be around half the time. About six months ago she got so feeble she was helpless. Her old remedies, or physicians, being of no avail, she every reason to believe myself cured. W. H. Pater, Catapung, Austin Co., Texas.

It improved her so she was able to dress herself and walk about the house. When she had taken the second bottle

she was able to take care of her own room and walk out to her neighbors, and has improved all the time since. My wife and children also have derived great benefit from their use.

W. H. PATER, CATAPUNG, AUSTIN CO., TEXAS.

MISCELLANEOUS.

A Home Production.

GOODWINS TRADE MARK EUREKA

H F

YEAST POWDER.

It is as it always has been, a pure, unadulterated article. Entirely free from alum. Has been analyzed by a chemist, and examined by prominent physicians of this city, who have testified to its purity. Being a pure powder and a home production, it is certainly worthy the patronage of the public. Still manufactured by a leading street, by Mrs. A. F. Goodwins, widow of the late Mr. M. Goodwins. It is handled by wholesale grocers, and by all of our leading family grocers. Orders from the country, whether in can or bulk, will be promptly filled by sending to 1179 Grand street, New Orleans, La.

MANSFIELD FEMALE COLLEGE.

MANSFIELD, INDIANA, PARISH, LOUISIANA.

The twenty-ninth annual Session will begin on the 25th of September, 1884.

Mansfield is situated on the Texas and Pacific Railroad, forty miles south of Shreveport in a beautiful and healthy country, and is easily accessible from almost every portion of Texas and Louisiana. The college is the property of the Methodist Episcopal Church, South, and is managed by the Louisiana Conference. The college has a large number of students, and all of the facilities for instruction are provided. The college last year had nearly a hundred boarders and sixty pupils in Music, French in Art and one hundred and twenty in all. Board and tuition, per term: \$60.00. Music and use of instrument \$20.00. Usual charges in Art Department and Modern Languages.

MRS. J. H. BELL, FOUNDRY MANUFACTURER, is a celebrated Clock and Bell Maker, and is located at 1179 Grand street, New Orleans, La. Price-list and Circulars sent free.

HENRY H. BARNES & CO., BALTIMORE, MD.

FOR SALE:—A good place in Anne Arundel county, containing 120 acres, with a large house, and a fine view of the Chesapeake Bay. The place is well adapted for a country residence, and is well adapted for a country residence. For further particulars apply to H. H. Barnes, Baltimore, Md.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—FIRST ROUND.

Greensboro station, Dec. 29, 1883.

Greensboro circuit, at Greensboro, Jan. 12, 1884.

Greensboro circuit, at Greensboro, Jan. 12, 1884.

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For the New Orleans Christian Advocate,
"GOOD-MORNING."

BY C. M. R.

"Good-morning" is a sweeter word

Than ever a "Good-night" can be.

It breathes of life, the darkness gone,

And that's a sweeter thought to me.

"I love," "what of that?" say you,

Where else will ever word or sigh.

"Good-night" is all too sad a sound;

It pains me to hear it said.

It tells me that my darling's dead.

To sleep with the silent dead.

Trained his eyes, and closed his form,

To rest his weary spirit on.

Good-night! Good-night! Good-night!

It tells me that my darling's dead.

To sleep with the silent dead.

Trained his eyes, and closed his form,

To rest his weary spirit on.

Good-morning! In that world of day.

China, and Her People.

BY REV. J. W. LAMICHT.

(Thirty-eight Letters.)

My Dear Young Friends: These

peculiar people have a great many

strange customs among them so

different from people of other nations.

Suppose a man's house in America

should take fire and burn down, and

his family should lose their all and

be brought to poverty and distress,

what would Christian people do for

them? They would do all they could

to help put out the fire, and if the

house should be destroyed, they

would take the poor man and his

family into their homes and do all

they could to make them happy in

order that they might forget their

terrible loss. Not only that, but

hundreds and thousands of kind

friends would do all they could to

collect money to build them another

house, and to the meantime the poor

man and his family would be kindly

cared for. But it is not so in China.

When a man's house takes fire many

persons will come to see the fire, but

never move a finger to help put it

out. Others will help put out the

fire, but these are generally neighbors

to the man, and they are interested

in putting out the fire lest their own

property should be destroyed. If the

man's house is burned down, he is

not allowed to go into any man's

house, but has to remain in the

street, or seek some empty place

where there are no houses, and put

was a mystery to him what had

become of them. He was at a loss to

know where to move until repairs

could be made. He went at once to

his uncle nearest to him, and asked

if he could allow him to come to his

house until he could make repairs on

his own. His uncle replied: "I can

not allow you to come into my house;

but there is an old out-house which

you can occupy until you are ready

to return to your house." He moved

everything out of his house to this

shed, and began the repairs. In a

few days he happened to be walking

past the field in which his second

uncle was working, and he saw him

working with his hoe. He said at

once: "That is my hoe. I have

looked for it in every direction, and

did not know what had become of it.

I want it, for I can not do without

it." His uncle tried to claim it as

his own, but the man contended

strongly for it, and at last his uncle

pitching it at him, said, "Take it and

be gone." The man had stolen the

hoe of the fire and taken it home

with him. Some of these people seem

to think that when a man is in mis-

fortune then is the time when every-

body has a right to pick at him and

give him a push down the road to

ruin. Often have I seen men who

their toms by some mischance have

their cargo turned into the water,

and then it is the signal for every one

to help himself. Strangers and those

near by rush forward, gather what

they can and flee away, claiming it as

their own property.

Some time since there was a mar-

riage in the city of Shanghai, and

when the family and friends were in

the midst of the marriage ceremony

there was a rush of the servants from

the kitchen to see and hear what was

going on. Soon there was a cry of

fire from the interior of the building.

The house was really on fire, and this

caused much confusion among the

guests and in the family of the bride-

groom. With all their efforts they

were not able to extinguish the fire

until part of the building was con-

sumed. The whole party was con-

course, thrown into the street for a

time until repairs could be partially

made. The wedding ceremony went

on as before. The bride was still

veiled, and the bridegroom dressed in

his best was by her side on the street.

The musicians had erected a stand

on the street for themselves, and the

music went on, but there was no

dancing. For three days they had to

remain on the street, for no one

would allow them to go into their

houses. Thus you see the severity of

these heathen people upon any one

who should be brought into distress

or calamity of any kind. Occasion-

ally you will find those who have ten-

der feelings for the suffering around

them; but where you find one such

you will find tens and tens of others

who are nothing for the sufferings of others.

During the cold winter nights

in this city, and around it many of

the poor actually die on the streets

begins the work of cleansing from

sin. That is mere assumption, and;

as we verily believe, without scrip-

tural authority. What does the word

say on that point? In Isaiah 1, 18,

we read, "Come now, and let us re-

ason together, saith the Lord: though

your sins be as scarlet, they shall

be white as snow; though they be

red like crimson, they shall be as

wool." This language is addressed to

the unregenerate, as is indicated

by the terms "scarlet" and "crim-

son." And the work proposed is re-

generation, the character and extent

of which is stated in the text that the

"scarlet" shall become white as

snow, and the "crimson" as wool.

This is not a work of cleansing begin-

merely, but completed. Would not

remaining sin, whether latent or

active, discolour the snow and pollute

the wool? Ezekiel is equally explicit

in chapter xxxiii, 16. "None of his

sins that he hath committed shall be

mentioned upon him." Again in

chapter xxxvi, 25, we read, "Then

will I sprinkle clean water upon you,

and ye shall be clean: from all your

filthiness, and from all your idols, will

I cleanse you. A new spirit will I

give you, and a new heart will I

put within you; and I will take

away the stony heart out of your

flesh, and I will give you an heart of

flesh. And I will put my spirit with-

in you and cause you to walk in my

statutes, and ye shall keep my judg-

ments, and do them." Now, if

cleansed from all filthiness and all

idols, how much of the filthiness and

idolatry remains?

The radical error of Bro. Pritch-

ard's school of theologians is lodged

in his definition of regeneration. He

says, "Regeneration is a state of

partial cleansing from sin, which

subdues sin so that it does not reign

over us, though it remains in us."

We have not so learned the scrip-

tures. Let us appeal to the word.

Acts xiii, 38, 39. "Be it known unto

you, therefore, men and brethren,

that through this man is preached

unto you the forgiveness of sins; and

by him all that believe are justified

from all things, from which ye could

not be justified by the law of Moses."

I John 1, 9, reads, "If we confess our

sins he is faithful (to his promise)

and just (in view of the atonement)

to forgive us our sins, and to cleanse

us from all unrighteousness." Of-

serve that here are confession, for-

giveness and cleansing from all un-

righteousness, in the same transac-

tion, unobscuredly the work of jus-

tification and regeneration. "Our

brother asks: "Is there not a differ-

ence between a field partially cleared

from grass and thoroughly cleared?"

In reply I ask, Does not this text

take all the grass out of your field,

and that, too, before sanctification

comes?"

Now let us turn to I Corinthians

v, 17. "If any man be in Christ he is

a new creature: old things are passed

away, behold, all things are become

new." Here be it remembered that

view we have Paul's argument in

the second chapter of Colossians,

under the figures of circumcision and

baptism, summed up in the follow-

ing words: "Ye are complete in

him, which is the head of all prin-

cipality and power; in whom also ye

are circumcised, with the circum-

cision made without hands, in put-

ting off the body of the sins of the

flesh, by the circumcision of Christ;

buried with him in baptism, wherein

ye also are risen with him through

the faith of the operation of God,

who hath raised him from the dead.

And ye, being dead in your sins, hath

he quickened together with him, hav-

ing forgiven you all trespasses." So

the work is complete—all trespasses

are forgiven, none remaining either

regretful or subdued. God is so entire-

ly satisfied with his cleansing work

in regeneration that he tells us in

Ezekiel, as quoted above, that the

believer's sins shall not be men-

tioned upon him; and in Hebrews

x, 17, that his "sins and iniquities

will I remember no more." Is it

possible that any sins could remain

in the heart of one who will not re-

member or dare to mention?

The only supposed scriptural sup-

port that the advocates of the theory

of remaining carnality in the regen-

erated child is in I Corinthians iii,

13, which reads as follows: "And I,

brethren, could not speak unto you

as unto spiritual, but as unto carnal;

even as unto babes in Christ. I have

fed you with milk, and not with

meat; for hitherto ye were not able

to bear it, neither yet now are ye

able. For ye are yet carnal; where-

as there is among you envying, and

strife, and divisions, are ye not

carnal, and walk as men?" Now the

question arises, Is this carnality the

result of remaining sins, or of un-

regenerated hearts? St. Paul answers it in

Galatians v, 22, "But the fruit of the

Spirit is love, joy, peace, meekness,

and patience, kindness, goodness, faith,

trust, gentleness, and self-control."

Again, Bro. Pritchard says: "It is

in quality, and not in quantity, that

our love may be made perfect—per-

fectly pure, free from enmity—so that

only love may pervade and permeate

the heart, and this perfectly pure love

may grow and develop through time,

and eternally in heaven." In answer

to this I would say that in justifi-

SECOND PAPER.

I concluded when I reached Jackson I would call on my quondam colleague, and ask him to write my wife such a letter as would strengthen her faith and reconcile her to our distant appointment. When I called at the house of his father-in-law he met me at the door, invited me into the parlor, and asked me how I liked my appointment. After canvassing the subject a few moments he handed me a letter he wrote the night previous, to my wife, saying: "I thought Sister Morse might feel alluded on having to leave her friends and home, so I have taken the liberty to give her some encouragement." I thanked him for anticipating my visit and business. On reaching home my wife was anxious to know what disposition was made of us. I handed her Bro. McLennan's letter, which she read, but not without tears. I asked her if she could attend it. She replied: "I can if you can." The next day I circulated notices through the

stew them and give them some bread
they would pay me well. I had re-
fused but real, and told them I would
bake some griddle cakes and warm
oysters. So they went to the train
car, and I prepared the cakes and
set a small-size table for two persons
by the time they got back. Then I
saw them come in, and put them
to men came in instead of two, and re-
fused to the fire, I was amazed. What
could I do? I said to those that
first that I was not prepared for more
than two, and I could not do any more.
They insisted, and said they would
make any price. I went in the kitchen
and made a fire in the stove, and put on
the oysters. It was a large four-gallon
kettle, they had, and they said I might
have all that was left. I set the table
for four, went to call them, and found
the room full of men. Some were gen-
tlemen, or looked to be, and others
were not. What a terrible strain
on me! I was almost frozen, the chil-
dren crying, and they were piling on
wood on the fire in the room. My
oysters had gotten up to perfection,
and the others were frightened, and
my mother was obliged to get in be-
fore they kept from freezing. Then they ran
to the table, and helped themselves
from the pots on the stove, and ate
every oyster and all the bread.
I wanted me to cook more. I told
I could not; would not. Then one
of the first who came asked me what
I charged. I said: Gentlemen, I
am gentlemen you will pay me
the same sum for this imposition. I
wanted to entertain two, and all
crowd have rushed in upon me
without my consent. I am a
wife and a refugee. You have
ruined my wood, and I am almost
dead and my children too. Please
will not begin to compensate me
for the discomfort and trouble you
caused me. One stepped up to me
and said: "Madam, we could have
given you supper at a boarding house
for fifty cents for a dollar price." I
replied: Why did you not go there
and not impose on me and my
children? I do not keep a hotel.
One spoke and told them all to
go in and pay me. Some sneaked
out without paying anything, but the
others that took the money handed

We—changing the person—even give, from our heart of hearts, blundering waiter at a certain hotel which shall be nameless here, who the table, fails to furnish us with knives and fork, forgets the butter, brings us cold rolls and beefsteak, tiredly beyond our powers of mastication. But we are in an amiable mood and feel that we can afford to be magnanimous.

How pleasant the reunion with friends, preachers and their wives who came thronging into the care-taking in number at almost a station, until when we loved Jack at six in the morning, for Natchez there are fully fifty preachers on hand. At sight of the familiar faces; kind and loved in this years gone, troops of memories come thronging upon the heart, causing the tears to start, unbidden, from the eyes. This is no place for mournful retrospection; the iron horse is bearing us swiftly on to the beautiful and thrifty of Natchez, which we reach at noon, and are soon domiciled in a "chokebait home in town." Hadn't time we might speak at length of different objects of interest here, of costly churches, the lovely homes, elegant suburban residences, the generous hospitality of the people, also of the doings of the Conference of the venerable Bishop's armorial Sunday, the fine addresses which you heard, and many other things. But must hasten on to that last day which all the other days of Conference were made. The ordeal is past—"agony" is over, which means "appointments" are read, and we returned for another twelve months, the people we have learned to love well, and who, we humbly believe, cordially welcome us back. Return home on the South-bound train, miss the society of the preachers, much that we are feeling quite a sense of bereavement, when a fine old gentleman approaches, and says, "P., with a pleasant amilo: "I am from your general appearance that are a Methodist minister." He introduced himself as Rev. J. Cameron, a name familiar to us of an honored member of the

The fact is that the Christian era is a continuation of the Jewish era while the religion is the same. There is a difference only in the ceremonies and sacrifices. We hope Blessed Peter will see the point.

JAMES E. HIRSH
BASTROP, LA., DEC. 4, 1883.

In Memoriam.

Miss Zenobia Flemmons died this life aged fifteen years and months. The good die young, young lady was until her life faithful member of Felicity

This But death has suspended the
needs a union, and the husband is left a
Street weep and wail, heart-stricken
solitude of his sacred grief, unt

all God | Bradford, Ambrose, LA.

ADVERTISEMENTS.

The combination of the Oils and Alkali (Soda) must be complete to form a perfect or true soap, such as will not burn the fibre; or redden and irritate the skin. The Ivory Soap is 99 $\frac{100}{100}$ % pure, which insures its being perfectly harmless, and will leave the skin clear, white and velvety.

Free of charge. A full size cake of Ivory Soap will
sent to any one who can not get it of their gro-
cer two-cent stamps, to pay postage, are sent to
J. C. Hambie, Cincinnati. Please mention this paper.

FOR SALE. A good place in Amite county, Miss., containing (200) three hundred and twenty acres, a fine two story dwelling-house, beautiful site, healthy location, about four miles from Mississippi Valley railroad, on the Clinton and Greenville road. For further particulars apply to H. Bradford, Ambrosia, La.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND
SOUTH CAROLINA CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. R. ADAMS. REV. J. T. SAWYER.
REV. W. L. C. HERRICK.

THURSDAY JANUARY 17, 1884.

We find the following in the Colorado Methodist:

Rev. David P. Watkins and wife, Guadalajara, Mexico, connected with the Congregational Church, have transferred their relation to the Methodist Episcopal Church, South. The large church to which he ministered has also made the same change.

Looking over the files of the ADVOCATE we found this interesting note. Will old DeKalb make such another report this century year?

DEKALB CIRCUIT, MISS.

Our protracted meetings are all over, and we have had happy times. Two hundred conversions, and raised \$1,600 missionary money. To God be all the glory.

Yours in Christ.

The following beautiful figure, used by Bishop Granbery in a recent sermon is at once striking and suggestive:

The perfect Archer calls the deer his own even before the shaft has gone from his bow. Oh! that God may give us such faith in the means that we are employing for the salvation of the world. A faith to claim success and victory as ours, even before we have reached it.

On the seventeenth of December last the prohibitionists carried the town of Columbia by a vote of thirty to ten. And on the twentieth ultimo four wards in the parish were carried by a large majority. Three wards held no election, as no liquor is sold in either. So seven wards out of ten have already declared for prohibition. Everything encourages the cause of reform. Thorough organization and zealous work will achieve a glorious triumph. We do not expect the millennium with the overthrow of the liquor traffic, but we do look for a great curse to be removed, so that grace may more abound, and Scriptural holiness more rapidly spread over the earth.

Another Episcopal clergyman has emulated Dr. Heber Newton in his pronounced opposition to the orthodox view of the inspiration of the Scriptures—the Rev. Dr. Bush, of Staten Island. The following, from the New York Sun, are wise words from an unexpected quarter, and our sister church would do well to heed them:

Is it not strange that the Episcopal Church permits the utterance in its pulpits of views regarding the Bible which undermine the very foundations of its theology? Take away faith in the Scriptures as the inspired, all-sufficient and unquestionable word of God, and there remains nothing for that theology to rest upon. Reason has replaced faith, and criticism has supplanted devout belief in the written word.

No system is so marvellously adapted to all communities and all conditions of society as Methodism. Many suppose it eminently useful in pioneer work, but lacks the conservatism needed for older and denser populations. It is good for the country, but fails in the cities. Those who so imagine evidence dense ignorance of history. The London Methodist Recorder, of recent date, says: "In no part of the United Kingdom has Methodism so grown in the last twenty-five years as in London." Right in the great metropolis of its birth, and where we would suppose the conditions of growth are most unfavorable for our itinerancy, the increase has been greatest. We only need to wisely work our wonderful system to perpetuate the Pentecostal glory of its early triumphs in old Fetter Lane, Moorfields, and Kennington Common.

The Schenectady Union, New York, reports that the Rev. Dr. Backus had his sight restored after ten years' blindness from cataract. His joy was unbounded in being able to look upon the faces of his family again for the first time in ten years. He had never seen his grandchildren. Many of his old friends had so changed that, though recognizing their voices, he knew not their features. Some whose hair he remembered was black as a raven's wing had become almost white. How suggestive this incident of heavenly reunions in heaven. The joy of meeting will be heightened because of the long and painful separation. Every angelic face will be a new and increasing revelation of beauty. But there will be no difficulty of recognition. Even at best, we now see through a glass darkly, but then face to face. Let the prospect inspire us to right-living and abounding in the work of the Lord.

Louisiana Conference.

This body met on Wednesday of last week in the Carondelet Street Church, Bishop H. H. Kavanaugh presiding. Nearly all the members responded to the first roll-call, and quite a number of laymen. Most of the brethren from the rural districts had the bronzed look of field service, and each had the step and expression of courage and self-denial. But few sections of our wide connection demand so much heroism and fortitude to cultivate as a large area of Louisiana. We honor the brave men who, amid untold difficulties, have kept our flag unfurled and preached a gospel of free and full salvation in all these lands. Their greeting of each other was most cordial. In no other body is there such an esprit de corps as in an Annual Conference of Methodist ministers. And these annual gatherings serve to keep alive the warm attachment between comrades in a common cause. We condole with any preacher who is bereaved of this annual privilege.

The devotional exercises of the opening session had the glow of a camp-meeting. Such fervent praying and hearty singing we have rarely heard. It is well to stress the devotional spirit in Conference deliberations. The morning worship should not be a mere form, but have the genuine spirit and power of true religion. It gives a good key-note to the day's doings. Ambassadors of God, assembled to confer about the great interests of his kingdom, must keep prominent not only the Master's business, but the Master's Spirit.

The Conference organized by the election of Dr. C. F. Evans as secretary and S. B. McCutchen, Esq., as statistical secretary. One of the first items of business transacted was the adoption of a resolution requiring a rearrangement of the roll of members according to seniority of admission, readmission or transfer into the Conference. Such an order has heretofore not obtained. While the presiding elders were out preparing the standing committees, Dr. David Morton, secretary of the Church Extension Society, was introduced, and addressed the Conference in behalf of that cause. It was a straightforward, business-like talk, in the spirit of a man tremendously in earnest and wholly absorbed in his work. The General Conference acted wisely in laying an embargo upon his organizing and executive brain, and calling him to the leadership of a new departure. Church extension is already one of our most popular collections, and soon will command the largest liberality of our congregations. We are especially desirous that the Loan Fund of \$500,000 shall be raised this Centenary year, and of this we have little doubt. Dr. Morton intimated that some Centenary donations were expected to that fund that would at once astonish and thrill the whole church. So note it speedily be. The church extension anniversary was held on Wednesday night in the spacious auditorium of Carondelet, with addresses by Bishop Kavanaugh and Dr. Morton. The collection for the year exceeded eleven hundred dollars, about seventy per cent. of the assessment.

Centenary College and Mansfield Female College were presented to the Conference in most excellent reports, the former written by Bishop Keener, the latter by Dr. F. M. Grace. Centenary is having comparatively a very prosperous term, with a larger graduating class than has appeared upon that platform since the war. President Rusk is demonstrating more and more his eminent fitness for the position he occupies. Under all the circumstances Mansfield Female College is doing remarkably well. After the shock and widespread effect of last summer's tragedy, many friends feared that its halls could not be opened this term. But President Grace has evidenced great caution and wisdom, and already the college has quite regained public confidence and favor. That institution has had an honored history in North Louisiana Methodism, and is a real necessity among the conservative forces of our church in that vast and fruitful section.

Bishop Parker occupied the chair from time to time, much to the gratification of his old Conference comrades. This was their first opportunity of observing him in that capacity, his episcopate heretofore being exercised entirely in the State of Texas. He rules with diligence and dispatches business with ease and accuracy. A Bishop off duty at Conference must enjoy a comfortable and comfortable mind. He has not the care of the appointments to tax his brain and sympathies, and often disturb the hours that should be given to sleep. Possibly few of us appreciate how great is the strain upon a Bishop in endeavoring to make such disposition of our forces as best to conserve the interests of

the church and not to afflict a single brother or his family. Providence in the cabinet is the secret of his wise decisions.

The reports of the preachers, considering the overflow and drought from both of which Louisiana has suffered, were very creditable, and encouraging. They had stood bravely at their posts, and worked with a zeal and ability that has been honored of God. We know no nobler type of manhood than a true, conscientious Methodist preacher.

"Missionary day," conducted by Dr. Kelley, was an occasion long to be remembered. After the missionary treasurer's report was read he called out first the laymen and then the preachers to state the difficulties in the way of raising the collections. When these had been given the doctor took the platform, and for an hour or more delivered one of the most practical, searching, aggressive and earnest missionary addresses we ever heard. He made points and sharpened them. Never once did he utter a venerable platitude. Some may differ and others object, but the address will provoke thought and good works.

The Centenary Committee organized, outlined their work for the year and appointed a wide-awake executive committee. Dr. C. W. Carter was appointed to preach the Centenary sermon before the next Conference.

On Saturday Bro. L. D. Palmer, business manager of the Publishing House, arrived fresh from the Florida Conference and at once proceeded to business. He was warmly welcomed, and found generous patronage in this body of marked connectional loyalty.

President Rusk, of Centenary College, made an address in behalf of that institution that awakened a hearty response. His speech was interrupted by an impromptu collection of \$200 for the purpose of sustaining a young licentiate who is there preparing for the itinerant work.

The following statistical summaries have been kindly furnished by the efficient secretaries: White members, 44,964; colored members, 21; local preachers, 81; adults baptized, 556; infants baptized, 863; number of Sunday-schools, 161; officers and teachers, 981; number of scholars, 7,066; number of Sunday-school scholars received into the church, 314; collected for Conference fund, \$2,436 95; for support of the Bishops, \$692 95; for foreign missions, \$5,144 40; for domestic missions, \$890 40; total for missions, \$6,034 80; for the Bible cause, \$196 70; for education, \$317 60; number of churches, 183 5-6; number of parsonages, 37; amount expended in repairs on churches, \$19,344 86; on parsonages, \$4,829 50.

Admitted on Trial.—Julius W. Bleker, W. H. Maxfield, G. F. Hill. Remaining on Trial.—Wm. Wimberly, A. C. Coney, S. J. Davies, J. M. Davies.

Discontinued.—B. F. Jenkins.

Admitted Into Full Connection.—Hickson Capers, J. White Davis.

Readmitted.—Robt. J. Harp.

Received by Transfer.—F. M. Grace, from Holston Conference; S. Halsey Werlein, from Texas Conference; F. D. Van Valkenburg, from Little Rock Conference; J. W. McLaurin, from Mississippi Conference.

Deacons of One Year.—S. H. Whately, Reuben S. Collier, Charles F. Silvers.

Traveling Preachers Elected Deacons.—Hickson Capers and J. White Davis.

Traveling Preachers Elected Elders.—C. T. Munholland and R. M. Blocker.

Local Preachers Elected Deacons.—John M. Davies, J. Perry Porter, Steven J. Davies, John C. Carnline, Lafayette M. D. Coady.

Located at His Own Request.—Silas H. Cooper.

Superannuated.—A. G. Miller and T. J. Hough.

Superannuated.—John S. Davis, E. W. Yancey, Wm. E. Doty, P. H. Dieffenwerth, R. M. Crowson, Geo. M. Liverman.

APPOINTMENTS.

NEW ORLEANS DISTRICT.—Joseph B. Walker, P. E. Carondelet Street, Felix R. Hill, Felicite Street, Chas. W. Carter, St. Charles Avenue, Beverly Carradine, Moreau Street, J. W. McLaurin, Louisiana Avenue, S. Halsey Werlein, Algiers and Gretna, James L. Wright, Lafourche circuit, J. P. Scricklock, Baton Rouge, H. O. White, A. G. Miller, sup.; Plaquemine and Donaldsonville, F. S. Hocutt; Agent Northwestern Bible Society, James A. Ivy.

SHREVEPORT DISTRICT.—B. F. Alexander, P. E. Shreveport, Chas. F. Evans, Mooringsport, Wm. Wimberly; Caddo, to be supplied; Logansport, J. Fulton; Grand Cane and Woodside, John Pipes; Mansfield, R. J. Harp; Pleasant Hill, Robt. Parvin; Natchitoches and Tiger Island, C. F. Silvers; Acadou to be supplied by Samuel S. Holliday; Red River, R. M. Blocker; Provençal, to be supplied (by John C. Carnline); Coushatta, A. C. Coney; South Bossier, E. B.

Foust; North Bossier, J. B. Cassidy; Robeline and Many, H. Capers; Saline, to be supplied (by J. M. Franklin); President Mansfield Female College, F. M. Grace; Northwest Calcasieu, to be supplied (by J. F. Carroll).

OPELOUSAS DISTRICT.—C. Keener, P. E. Opelousas, James E. Bradley, T. J. Hough, sup.; Washington, Julius W. Bleker; Vermilionville circuit, Thomas S. Randle; Plaquemine and French mission, S. J. Davies; Abbeville, A. E. Clay; New Iberia, Thomas J. Upton; Franklin, T. K. Faunt; Lafayette, Pattersonville and Morgan City, R. S. Trappett; Lake Charles, S. S. Keener; Sugarloaf, H. J. Boltz; Sulphur Mine circuit, J. P. Porter; Grand Cheniere, E. B. Galloway.

DELRH DISTRICT.—R. Randle, P. E. Monroe, B. F. White; Delbi and Floyd, J. M. McKee; Trenton, Wm. Hart; Bastrop, J. T. Sawyer; Lind Grove, R. S. Isbell; Oak Ridge, J. P. Wynny Rayville, C. T. Munholland; Wlinshoro, to be supplied (by T. B. Reneau; Harrisonburg and Sicily Island, T. H. McClendon; Waterproof and St. Joseph, J. M. Brown; Tensas, J. W. Davis; Lake Providence and Pecan Grove, Baxter Glegg; Oak Grove and Macona, Geo. F. Hill.

HOMER DISTRICT.—A. A. Cornett, P. E. Homer, J. W. Medlock; Talp, R. T. Parrish; Haynesville, J. A. Miller; Minden and Mount Zion, J. A. Parker; Minden circuit, W. H. Maxfield; Sparta and Saline, W. S. Collier; Arcadia, J. J. Billingsley; Vernon, J. R. Shepherd; Indian Village, C. W. Hodge; Rochester mission, W. R. Whately; Downsville, G. R. Godfrey; Farmerville, J. M. Johnston; Summerfield, to be supplied (by John L. Williams); Webster circuit, J. P. Patterson; Saline, John M. Davies; Ruston circuit, J. H. Stone.

ALEXANDRIA DISTRICT.—N. A. Cornett, P. E. Alexandria and Pineville, J. M. Beard; Rapides circuit, Jephtha Landrum; Winfield, J. W. Hearn; Jena, D. C. Barry; Columbia, J. D. Harper; Evergreen and Big Cane, S. H. Whately; Spring Creek, to be supplied (by Abel Hauffaull; Black River, Geo. Jackson; Vidalia and Troy, L. A. Reed; Bayou Boeuf, F. White; Colfax and Montgomery, R. A. Davis.

TRANSFERRED.—A. T. Galloway, to Little Rock Conference; J. V. Penn, to Mississippi Conference.

The Advocate for 1884.

Our patronizing Conferences have all held recent annual sessions, endorsed the business and editorial conduct of the ADVOCATE, and pledged themselves to increased effort in extending its circulation. We are grateful for expressions of confidence and appreciation, and enter upon the new year's work with fresh inspiration and aspiration. It is our purpose to give all diligence to the several departments, and make the ADVOCATE more and more a pastoral helper and home companion. Successful pastors write us that the paper is an efficient assistant in all local and connectional enterprises. Every such testimony is an additional argument in favor of increased circulation. What benefits the few ought to bless the many. With an ADVOCATE in every Methodist family an upward movement would be given to the church, the results of which eternity alone can compute.

During this Centenary year special attention will be given to the peculiar doctrines that have characterized our Methodism and the record of God's signal mercies to us as a church for the past hundred years. Scraps of local history will be published, indicating the measure and character of growth in different communities. And here we would suggest the appointment of a local Centenary Committee in each pastorate, who shall be specially charged with this work. At the Centenary mass meeting in May or October this history might be read, and then carefully preserved for some future historian.

We invite correspondence, but ask that due attention be had to the virtue of condensation. Short articles command readers, while long ones are passed over with a single glance at the head-line and subscription. Occasionally a brother writes that he is aware his communication exceeds proper limits, but he could not abbreviate without affecting his argument. In nearly all such cases the argument is never read. A reputation for prolixity is fatal to a newspaper correspondent. A very esteemed friend and brother minister told us he had never preached but one long sermon in his life, but unfortunately that was his first, and it gave him a reputation for pulpit endurance. Verbum sap.

Short communications, if acceptable, can always be utilized. But longer ones, however worthy, have to be reserved or consigned to the waste-basket. We do not promise the publication of everything sent. Our best judgment must decide its adaptability to the wants of our readers. The non-appearance of an article is no impeachment of its worthiness. It might be very acceptable to another character of paper or to the ADVOCATE at another time. Sometimes a little offense is unavoidable in retiring a communication, but not

infrequently a writer has cause to thank an editor for such decision. But we want the brethren to write, and keep our columns sparkling with good news from the churches.

We commence the year 1884 under more favorable auspices than when we hailed the first morning of 1883. We bade farewell to the old year with some feelings of gratulation. It was with the eager rejoicing of him who takes off the harness after successful conflict. The ADVOCATE now goes into twenty-five hundred more homes than a year ago. We have appreciative readers not only in every Southern State and in every State where Southern Methodism has been planted, but in twelve Northern States, besides the following foreign countries: England, Ireland, Scotland, Turkey, China, Central America and Mexico. This is a large constituency. May it be more than doubled before we go up to Baltimore to celebrate the Centenary of the old Christmas Conference, that determined the organic life of American Methodism. With many thanks for the favors of the past, from God and the church, we look out upon the labors and responsibilities of a new year.

Report of Trustees of Centenary College, of Louisiana.

To the president and members of the Louisiana Annual Conference, the trustees of Centenary College, of Louisiana, would respectfully report:

That during the past year this institution has had as good attendance upon the regular college course as at any time since the war. That large numbers of students have from the beginning of this college attended its halls who, though they have but partially completed the regular course, yet have received a good education. The faculty has been strengthened by the election of Prof. Harrison to the chair of mathematics. The attendance was large at the last commencement, and the speeches and scholarship of the graduates were as creditable to the college as those of any previous class.

The west wing of the college has been repaired throughout one story, and other repairs are still going on. The facilities offered by the institution to young men who desire an education are unusually good. The trustees believe that the cost of tuition, board, washing, room rent, fuel and lights is less than at any other college in the Southern States. They have had occasion to compare this cost with other colleges of the Methodist Episcopal Church, South, and believe that the year's entire expenses are nowhere put at so low a figure, say \$175 for everything. This has been secured by the devotion of the faculty to their work at scarcely living rates, in the hopes that by and-by a more remunerative attendance upon their instruction would set in from both Mississippi and Louisiana.

The Board believes that Centenary College is doing a good work for Methodism in the Southwest, and has been largely useful in preserving the labors of men who have gone to their reward by maintaining the reputation of the church as a teacher of youth. The college remains as a monument of the Centenary subscriptions and public spirit evoked from the Methodism of 1839, in behalf of higher education. It holds in its walls and history the memory of McGehee, Winans, Lane, Burrows, and a host of noble spirits who labored to establish it and give it to the church, as an expression of their gratitude to God, for the rise and work of Wesleyan Methodism. While many monuments have crumbled and yielded up their charge, this, thanks be to God, abides. After the war it survived to find that its endowment had vanished; but friends were again raised up who started it upon a new career of usefulness. Mr. Edward J. Gay, Mr. William R. Stuart, Mr. May, of Richardson & May, Dr. B. H. Moss, by testament, were those who contributed the largest sums. Many others gave of their poverty. The buildings were repaired and the halls opened. Since then numbers of young men have received an education who but for Centenary would have failed to receive one.

The trustees are grateful for the educational collection ordered by both the patronizing Conferences, and believe this to be a valuable supplement if the preachers will bring it faithfully before their congregations.

It is to be hoped that the two Conferences and the Methodists of Mississippi and Louisiana will in this coming Centenary year acknowledge the claims of this venerable institution upon the church, and give to it no means share of the offerings which may be made in gratitude to God for our common Methodism. It is asking not too much that it receive at

least fifty thousand dollars from this source? In conclusion the board prays that the Holy Spirit may move the Louisiana Conference to devise liberal things for her first-born institution of learning, if it be not the very oldest of all the colleges in the Southern connection.

Very respectfully,
J. C. KEENER,
Pres't Board of Trustees.

JANUARY 5, 1884.

The Salvation Army of England is having fifteen halls built, with seating capacity for 25,000 people.

Rev. J. A. B. Jones, J. T. Nicholson, W. G. Backus and A. D. McVoy, of the Mississippi Conference, were in attendance upon the Louisiana Conference last week and welcomed callers at our office.

David C. Cook, the well-known Sunday-school publisher, has given a \$2,500 Cottrell Steam Printing Press to the American Mission Publishing House, India. A very sensible and serviceable donation.

The Irish Christian Advocate, one of our most valued exchanges, has entered upon its second year. It is accomplishing great things for Methodism in the land of the shamrock, and we wish for it ever-increasing prosperity.

The Rev. C. H. Carson, of the South Georgia Conference, dropped into our office for a few hours on Monday last. He was en route to Albany, Oregon, in the Columbia Conference, where he has been stationed by Bishop Hargrove.

The Hon. William M. Inge, of Acomb, was elected Speaker of the Mississippi House of Representatives last week on the first ballot. Col. Inge is an eloquent and pronounced advocate of prohibition, and was the leader of our forces in the last Legislature.

During the presidency of Rev. Charles Garrett, a new weekly journal was started in the Wesleyan Methodist Church, entitled Joyful News, at the price of a half-penny. It is largely made up of postal card reports of revival meetings. The subscription has already reached 50,000.

Bishop Granbery writes to the Richmond Christian Advocate that his threatened blindness has been partially relieved. He thinks by abstaining from night work he may retain his present power of vision. In the prayer that such a blessing may be vouchsafed to him the whole church will heartily unite.

Bishop H. W. Warren and bride, of the Methodist Episcopal Church, spent a few days in the city last week. Dr. J. H. Vincent, the "Bishop of Chautauqua," was also here for a day, and engaged our Crescent City literatus, Mr. George W. Cable, for the Chautauqua platform next summer.

The Alabama State Temperance Alliance, through its president, has issued a call for a State Convention of all temperance workers, to be held in Tuscaloosa, January 22. All reform organizations, churches and Sunday-schools are urged to send delegates. The cause is moving forward, and its friends multiplying on every hand.

We acknowledge a call from our young friend, Mr. W. A. Battelle, general traveling agent and correspondent of the Times-Democrat. He retired from the editorship of the Summit Times and Intelligencer to accept this position. We have known him from boyhood, and expect for him marked success in his chosen profession.

The Rev. Owen Jones, of the British Wesleyan Conference, is spending some days in New Orleans, en route to Belize, British Honduras, to engage in mission work. He was introduced to the Louisiana Conference, and has made several pleasant calls at our office. In connection with the purpose of his coming hither, we are forced to ask why Southern Methodism has no mission organized at Belize.

We are indebted to Rev. S. A. Webber, editor of the Southern Christian Advocate, for a pamphlet copy of his sermon delivered before the under-graduates of the South Carolina Conference at its recent session in Sumter, S. C. It is a spiritual and discriminating discussion of the apostle's great thought: "For God hath not given us the spirit of fear; but of power." The Conference did well to request its publication.

At the anniversary of the Wesleyan University Alumni Club, in New York City, speeches were made by Bishop Harris, Gen. Plisk and others. To the toast, "New Theology," Dr. Curry was to respond, but being unavoidably absent, he sent a note of apology in which he characterized "New Theology" as a tadpole which had lost its tail, ever wiggling, ever and anon reappearing, and hoping to come into a normal shape at some time. A facetious, but not inaccurate characterization.

The Kentucky Pool Association, which regulates the production of liquor, at a meeting in Louisville last week, ordered that the capacity of production this year be reduced 60 per cent. of the average production of 1881 and 1882. It really looks as though the long-ridiculed temperance reform was bearing good fruit. Decreasing the distillation of the liquid damnation is a great gain. Let every man of Israel lie away to his tent and bear his part in the great struggle. We have our quarrel just.

The South India Lay-Electoral College elected the Rev. William Taylor, a lay delegate, to the General Conference of the Methodist Episcopal Church. Mr. Taylor is at present in Chili, visiting the self-sustaining missions he established in South America. The New York Advocate pronounces it "the most remarkable election in Methodism," and indulges in a good deal of pleasant rhetorical extravagance over the event. He is called "the wondrous comet of the mission work." A very remarkable man he is, and eminently deserving of this honor.

Note from Rev. John Pipes.

Mr. Editor: Last Sabbath we closed up our work on Cable circuit, which makes the thirty-ninth consecutive year of our itinerant labor. We thank God for his goodness to us during another year. We traveled some twenty-five hundred miles, filled the appointments from January to the fifth Sabbath in December, except two or three, which were filled by proxy while we were attending other meetings. We held protracted meetings at every appointment, and took up all the prescribed collections. Now for the first time in life, we decide not to go to Conference. The weather is cold, the Conference far away, and, having been indisposed for a week, we thought it prudent to remain at home and recuperate. We are aware of the great loss we sustain by not attending the session of the Conference, where we are always thrilled with better emotions and new resolves for good. Praying that you may have a harmonious and pleasant session, we remain as ever,

JOHN PIPES.

WHEELER, LA., Dec. 4, 1883.

First Sunday in January, 1884; in Columbus, Miss.

I had the pleasure on the sixth instant of listening to a historical and highly instructive centennial discourse by the Rev. Thomas C. Wier, presiding elder of the Columbus district, North Mississippi Conference, in the Methodist Church in this place. His text was: "Behold how great a matter a little fire kindleth."

James iii. 5. Without any reference to the connection of the text, he commenced by stating that the first Sunday in January, 1884, had been designated by the Central Centenary Committee as the time for preaching a centennial sermon. He then briefly referred to the centennial of the organization of Methodist societies in England in 1739, of the centennial of the first Methodist preaching in America in 1776, and then of the present centennial year, commemorative of the organization of the Methodist Episcopal Church in Baltimore in 1781, by Dr. Coke and Bishop Asbury, and that the wise plan adopted of a general episcopal oversight of the whole church, that of presiding elders over districts, an itinerant ministry, and Quarterly Conferences and Annual Conferences, all combined and working harmoniously, constituted the great factor in the hand of God in giving such unparalleled success to the Methodist Church. He also spoke of the doctrines of the Methodist Church as being nothing new or fanatical, but in accordance with the plain teaching of the Holy Scriptures. His statistical account of the Methodist Church in the United States, Canada, England and other countries was edifying and even astonishing to those not informed on that subject. His remarks on the doctrines of the Methodist Church was listened to with deep interest. His closing remarks were on what was hoped for, and confidently expected to be accomplished this centennial year, the most important of which was a general revival of religion, pure and undefiled. During his remarks he referred to how the term Methodist originated, not because Wesley acted in all he did methodically, or that method in all things is a part of religion; but as a term of reproach. This remark set your correspondent to thinking of the many reproachful epithets applied to Christ while on earth, still Christianity lives. Many reproachful epithets were applied to Wesley and his followers, still Methodism lives; and now, from that little fire kindled into a flame in 1730, by the labors of John Wesley, the church has continued to spread, and her

membership can now only be numbered by millions. In this meditating on the amazing success of the Methodist Church, and her whole-some doctrines, my final conclusion was that I would rather be an humble minister in the Methodist Church than to be a Cardinal or Archbishop of any church claiming apostolic succession. The succession we all want is sound Scriptural doctrine and holiness of heart.

In conclusion, Bro. Wier would do well to preach a Centenary sermon at all his quarterly meetings in his first round on his district.

W. SPILLMAN.
COLUMBUS, MISS., Jan. 7, 1884.

Chronology of Remarkable Events in Methodist History.

January 8, 1738. Rev. John Wesley, on board ship, writes out the result of his heart examination in private meditation. Is not this duty sadly neglected at the present time?

January 8, 1738. Asbury records a wonderful work of grace in Virginia; about 3,000 persons converted.

January 9, 1739. Wesley says in his journal: "I left no money to any one in my will."

January 9, 1823. First number of Zion's Herald.

January 10, 1740. Arrival of Whitefield at Savannah, Ga.

January 10, 1776. Asbury and the Episcopal minister, Jarratt, hold a watch-night service.

January 11, 1726. Wesley wrote his sermon, "On mourning for the dead."

January 11, 1778. Asbury commends highly Baxter's "Saint's Rest."

January 12, 1784. Wesley, in great need of money, prays for it, and it comes.

January 12, 1794. Jesse Lee preached his first sermon in Livermore, Me.

January 13, 1738. Wesley records his feelings during a fearful storm at sea.

January 13, 1882. Boston University realizes the noble bequest of Isaac Rich, Esq.

January 14, 1738. Rev. George Whitefield ordained.

January 14, 1827. Sermon preached by Bishop Soule this day made the subject of General Conference investigation in 1828. New York Christian Advocate.

Kindly Mention.

In a letter to the St. Louis Christian Advocate the Rev. M. B. Chapman, of the Missouri Conference, thus refers to his recent short visit to New Orleans: "He is in error about the representatives from Alabama being present at the meeting of our Publishing Committee. From its birth to a few years ago the Alabama was one of our patrolling Conferences, but has now transferred her official allegiance to another excellent organ bearing her own name and published at Birmingham. Bro. Chapman says:

My stay in New Orleans was necessarily brief, but I took time to call at the Advocate office. There I found the Publishing Committee, consisting of representatives from the Louisiana, Mississippi, North Mississippi and Alabama Conferences, in session and met, with much pleasure my old friend, Dr. C. W. Carter, pastor of Fidelity Street Church, Rev. Christian Keener, presiding elder of Opelousas district, Louisiana Conference, Rev. W. P. Barton, of the North Mississippi Conference, and others. Dr. Galloway, the genial and versatile editor of the Advocate, is proving his adaptability to his position and is making his paper one of the best church organs in the connection.

Southern Methodism is growing in the Crescent City, and is meeting the wants of the people. Dr. Backley to the contrary, notwithstanding.

By the way, the Methodist Episcopal Church has only one white organization in this city, which a prominent clergyman of our church there informed me has an average congregation of fifty, and is supported almost entirely by missionary contributions.

A Card.

The readers of the Advocate have already been informed of the calamity that has befallen Dr. C. G. Andrews, viz: the loss by fire of all his household goods, including the clothing of himself and family, and also his library. Concerning this last item in the sad chapter, I desire to say a word.

To a minister books are indispensable; they are the tools of his trade. This fact is not so generally appreciated as it should be; at least not in Methodist circles. Stewards, in fixing the salary of the preacher, do not usually, as they should invariably do, include an estimate for the purchase of books. Hence, ordinarily, "the wherewith" to procure books is obtained by the practice of rigid self-denial on the part of the inmates of the parsonage. The minister's wife and children do without many things which they need and ought to have, and the whole family live abstemiously, in order that a few needed books may be added to the library. Hence the loss of his library is to the minister a most serious affair. How is that loss to be repaired? Out of present salary? Alas! that salary provides for a living only; it contains no estimate for books.

Now, are there not readers of the

Advocate who have useful books which they can spare? Sometimes a person has duplicate copies of a work. Sometimes a deceased minister's library has fallen into the hands of persons to whom most of the books are utterly valueless. Sometimes an aged person has no longer a need for books, and has no one to whom he specially desires to donate them. If this note meets the eye of such persons will they not utilize their unused treasures by sending them to our bookless brother? And can not others who have no duplicate copies spare from their libraries a few valuable books?

W. C. BLACK.

In a note, enclosing a list of Quarterly Conferences, Presiding Elder Rayner writes as follows:

The last has been the most laborious year of my life. I have preached about 200 sermons, attended numerous other meetings, labored in six camp meetings, held 51 baptisms into the church, baptized 50 children, traveled by public conveyance 3,100 miles, by private conveyance 2,100 miles, endured heat, cold, rain, mosquitoes, tobacco, etc., often traveled all day without dinner, and gave much time to our district parsonage, etc. Salary, \$500; expenses, \$900. And yet it is said presiding elders are a "fifth wheel," "do nothing," and "live on the fat of the land."

Books and Periodicals.

A CHRISTIAN HOME. How to Make and How to Maintain It. By John Hall, D. D. Philadelphia: American Sunday-School Union, 122 Chestnut street.

We are greatly indebted to the publishers for this timely and admirable book. It is needed, and ought to be circulated in every congregation and Sunday-school. After all, the security and purity of our civilization is in the home. If our home-life is kept pure, the good of our race will prevail against our evil and social order. Nations and dynasties have begun their decline and fall first of all in the home. This book is practical. It gives prudent advice about love and marriage, argues for a home and not a boarding-house, shows the influence of home upon business success, and indicates the relations of home to heaven. In the discussion Dr. Hall touches the modern social currents that menace the foundations of true family life. We know of no book so heartily commended at this time. Price, \$1.

REVIVALS, AND HOW TO PROMOTE THEM. New York: E. B. Treat, 55 Broadway.

This volume is a compilation of the choicest things on the subject of revivals by the most eminent writers and successful preachers. It is edited by Rev. W. P. Doe, whose taste and labor are worthy of high commendation. There are excellent chapters here from such writers as Bishop McIlvane, Bishop Simpson, Drs. Lyman Beecher, J. A. Briggs, J. C. Wyler, R. W. Dale, C. G. Finney, C. H. Spurgeon, W. M. Taylor, T. De Witt Talmage and others. It can not be read without kindling a fire in the heart and awakening zeal for better service. If circulated, it will promote the revival spirit. Price, \$1.50.

THE MAGAZINE OF AMERICAN HISTORY. New York: Historical Publication Company, 30 Lafayette Place.

This illustrated periodical is edited by Mrs. Martha J. Lamb, author of the History of the City of New York. It is certainly conducted with skill and ability. The December number has special attractions. John Estlin Cooke contributes an interesting article on Christmas. Among the contents are: "Holidays in Early Louisiana, Christmas-Tide in Canada, Col. David Crockett, of Tennessee, and Original Documents. Fifty cents a number. Yearly subscription, \$5.

THE LIFE OF ST. PAUL. By D. H. Taylor. Boston: D. Lothrop & Co. Price, \$1.50.

This purports to be a popular history of the life of St. Paul, and will justly claim to be a careful reading. The author never weary of reading about the great apostle. This volume, in size, style and price, will meet a general demand. The author seems to have taken unusual care to secure historical and exegetical accuracy. In addition to an excellent narrative, there is a number of important illustrations. The binding is tasteful and durable, after the well-known style of Lothrop & Co.

THE UNDAUNED GOD, and other religious poems. Author, P. E. Randolph & Co., 90 Broadway, New York.

These poems are selected and edited by the compiler of The Chancel Cross, The Shadow of the Rock, etc. We have examined this volume carefully, and think it will prove as acceptable to the public as the above-mentioned books. Price, \$1.25.

THE KEYSTONE FOR POETRY. A New System of Verse. By Mrs. L. E. Cotton. Westborough, Mass. Price, 10c.

This is an interesting study and profitable business. It is not only fascinating, but may be remunerative. Mrs. Cotton is an enthusiast on the subject, and is doubtless a good authority. Those wishing to read upon the management of verse will do well to send for this little volume.

The Pulpit Treasury, for January, is full of good things as usual. This monthly has grown in interest and popularity from its initial number. The frontispiece in this issue is a portrait of Bishop H. C. Potter, assistant Bishop of New York. There is also an excellent sermon from his pen on "Light, the Outcome of Life," by Dr. C. H. Parkhurst, is scholarly, evangelical and suggestive. Other writers for this number are such names as Dr. Deems, Dr. John Hall, Dr. D. Curry and Bishop McLaren. New York: E. B. Treat, publisher, 757 Broadway. Single copy, twenty-five cents.

Lippincott's Magazine, for January, contains a varied amount of enterprising reading. If this number is a prophecy of good things for the coming year, we shall have with pleasure its monthly visits. Notes of Conversations with Emerson, "Matthew Arnold in America," Undergraduate Life at Oxford, and Healthy Homes, are among the best articles in this number. Philadelphia: J. B. Lippincott & Co.

The Homiletic Magazine, for December, is a superb number. All the

departments are well filled. The leading sermon, entitled "A Homily for the coming Year," by Dr. H. C. Joseph, Walte, A. M., The theological and expository sections are rich and suggestive. We have no hesitancy in cordially recommending this monthly. New York: Andrew P. Randolph & Co., 100 Broadway.

The Electric for January, is a holiday number, and the best in all its history. The fair young editors, Alfio E. Wilson and Isabella M. Leyburn, have already taken rank among the best literary journalists. We wish this Southern monthly increasing prosperity. Terms, \$1 a year. Address Isabella M. Leyburn, Louisville, Ky.

We are indebted to our excellent friend, Col. Wm. R. Stuart, for a catalogue of his fine imported Channel Island catfish, and Southern rabbit, a thoroughbred stock of different kinds.

The Southern Cultivator Free.

All old subscribers by paying up in full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. No reduction allowed for postoffice orders or registered letters. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

CARVER & JAMIESON.

SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one misarrangement will occur in one thousand. Enclose the bills, and where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

A little girl in church, after the contribution plate had been passed, complacently and audibly said, "I paid for four, mamma; was that right?"

Read advertisement in this issue concerning the Order Cotton.

An old Spanish saying, full of truth and of general application: "Grandfather, farmer; father, trader; son, gentleman; grandson, lawyer."

St. Vitus Dance is a distressing malady. There is but one cure for it. Simmonds' Nervine.

Some people exclaim, "Give me no anecdotes of my author, but give me his works;" and yet I have often found that the anecdotes are more interesting than the works.

WASHINGTON, D. C., May 15th, 1880.

GENTLEMEN.—Having been a sufferer, for a long time from nervous prostration and general debility, I was advised to try Dr. Williams' Pink Pills. I have taken one bottle, and I have been rapidly getting better ever since, and I think it the best medicine I ever used. I am now gaining strength and appetite, which was all gone, and I was in despair until I tried your Pills. I am now well, able to go about and do my own work. Before taking it, I was completely prostrated.

MRS. MARY STUART.

The conversation was about Bishops, and our fervent theme said: "How good the dear Bishop of Peterborough is! What a good man!" Instantly a gentleman replied: "There is no merit in that. Bishops ought to be so. They get five thousand a year for being in a room, and are expected to be good for nothing and do nothing."

COLDEN'S LIQUID BEEF TONIC. Imparts strength to body and mind. Take one of these.

When does a man become a semi-stupid? "When he hears and hears." "No." "When he reads his way." "No." "When he reads and reads." "No." "Give it up." "Never. If he can help it."

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by a friend a bottle of Dr. Williams' Pink Pills for Pale People, and having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

"I don't take much stock in the proverb," said Brown to Jones. "For instance, look at the old proverb: 'A friend in need is a friend indeed.' Now, most of my experience with friends in need has been that they wanted to borrow. Give me the friend that is not in need."

GLENN'S SULPHUR SOAP cures obnoxious diseases of the skin.

"I've been across the English Channel six hundred times," says a prominent traveler, "and was sick every time. In fact, it is the only kind of a fresh ever had in life."

If you have diseased lungs, take HALL'S BURNING BUREAU AND TALK.

PICK'S TOOTHACHE DROPS cure in one minute.

"Why do you set your cup of coffee on the chair, Mr. Jones?" asked a worthy landlady one morning at breakfast. "Why, very real," replied Jones, "I thought I would let it rest."

"Do not marry a widower," said the old lady; "a wife, whose family is like a plate of cold potatoes." "Oh, I'll show you them over," replied the daughter-in-law.

Your Lightning Lightning came to hand all O.K. and is moving on as usual. Mr. Ferguson's wife cured of Rheumatism when the bed was suffering for 20 years and had tried every available remedy. He purchased a twenty-five cent bottle of Billington's Lightning Liniment and the rheumatism was cured. I had his testimonial and his medicine. I have sold, as you are aware, over 400 bottles, and every one with the understanding that if it did not relieve to be returned. I have had but one complaint, and then the bottle was not returned. The man had Rheumatism—only one week after he got your Lightning Liniment he had thrown his leg away, yet he returned no letter. I am trying a case of Rhinorrhoea. The cure will not be long and I might rest, the first in seventeen years. Toothache, Neuralgia, Pain in the breast, back and limbs are known no more! I therefore send Post-office money order for \$1.00. Yours, W. R. HALL.

CORONA, TEX., Dec. 4, 1882.

A tipper in a Northumbrian town was once asked if he could play "Within a Mile of Ebbw Vale." "Within a mile," he exclaimed, "Wey, man, I can play within ten yards!"

W. C. Shepard asks dinner, ten and breakfast sets, \$14.10; more than 100 sets, \$1.50; more than 100 sets, \$1.50.

What relation is a loaf of bread to a steam engine? Bread is a necessity. A steam engine is an invention. Necessity is the mother of invention; therefore a loaf of bread is the mother to a steam engine.

Mr. Philip Werlein, 123 Canal Street, New Orleans, is prepared to supply pianos and organs on the most liberal terms. Write to him for his prices and catalogue. You need not send off for instruments of a questionable character when you can get a good article nearer home at a fair price. Mr. Werlein's house is well known to all for its fair and honorable dealings. Pianos of the most celebrated facilities are kept. Chickering, Weller, Matheson, Hale, Hardman, Werlein and every instrument known to the great number of years. Uprights, Maudslows, Grand, Bay State, Sterling and others very low. If you will send your order to Philip Werlein you will be satisfied and pleased with your trade. Music or any musical article to be had.

Sydney Smith said marriage resembled a pair of shears so joined that they can not be separated; often moving in opposite directions, yet always punishing any one who comes between them.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

M. E. B.—They all say so that have tried them: "Champion Maudslow" cooking stove. Most Even Bakers.

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the ADVOCATE or no.

We would again call the attention of our subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the House.

Ask your neighbors to subscribe for the ADVOCATE.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

THE GREAT JACKSON ROUTE.—Is the favorite in all summer resorts. "It has been recently with steel rails; has adopted the standard gauge, with well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers."

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most palatable and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUXE, New York.

NEW ADVERTISEMENTS.

THE OZIER LONG STAPLE SILK CROCHET. The Ozier Long Staple Silk Crochet, giving particulars of yield per acre, awards, and account sales. Premium taken at Louisville Exposition, St. Louis, Little Rock, Montgomery, Ark., etc. Four thousand collars in premiums offered by proprietor on yield and sample for 1881. A. G. LEE, Corinth, Miss. Sample this paper.

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Remittances should be made by Postoffice Money Order or Draft, to avoid chance of loss.

Address:

Household.

MARRIAGE FOR FUN.—A curious and somewhat disheartening case is being tried in a Long Island court room, growing out of a "marriage for fun." The plaintiff is a girl of about the same age. At a church "social" last July there appeared to have been several marriages in fun performed among the young people; and in this particular case the plaintiff elected to regard the ceremony as serious, and has brought suit against her "husband," for support. The laws of New York State require no special ceremonies, and no special official to ratify them; a marriage is regarded purely as a civil contract, a promise of the parties contrasted with the solemnity of a husband and a wife makes the marriage legal; and the question whether in this case there was any real agreement or no is the legal question before the court. The sworn evidence has, however, brought out a state of relations between the young people, a "boasting" going on, and a "conquest" and "rescues," which might very well make the girl blush for shame, as we are glad to say they did. We hope that some of our younger readers need the admonition which this case affords, that marriage is always a serious business, and not a matter for jesting. But we are tolerably certain that some of our older readers do need the caution it suggests to all parents, to know not only what sort of associates their sons and daughters have, but also what are their amusements and how they spend their time. The secret of the difficulty in this case is indicated by the statement of the mother of the girl, that "both their father and myself have been engaged away from home for a great part of the time, and therefore have not been able to give them as much of our care as we should have liked." That the other persons in a church social gathering should have allowed a mock marriage to take place without interferences seems incredible; but such appears to have been the fact. We do not know that any of the laws could meet such a case as this. The protection of the Legislature can not take the place of that which parents should afford their children from their own folly.—Christian Union.

LADIES' HATS.—The most costly hats are as far removed from the possible in the picture of a lady of a few seasons ago in being stiff and angular, in the place of soft and shadowing. The stove pipe hat is a sad and unbecomingly affected by young ladies to whom it is suitable and becoming, but more popular is the tall hat with the tall crown and the trim, slightly poked in front. The prince's triplet in ostrich this and stuffed birds in conjunction with a tangle of velvet and feathers and plumes of fancy feathers still appear in the trimming of hats, but the latest freak has expression in small stuffed animals.

SOMETHING TO AVOID.—Avoid the scolding tone. A tired mother may find it hard to do this; but it is she who will get most good by observing the rule. The tone of scolding wears upon the throat, just where the woman, who is not over strong, is apt to feel the ache of extreme fatigue. The child, too, who are great irritators, will be sure to catch the scolding tone, and will talk to their dolls, to one another, and by-and-by to their own children, very much as their mothers are not talking to them. By all means avoid this habit, and tell your children that you will not talk to them.

THE HOT WATER REMEDY.—At the present moment the fashionable cure for dyspepsia is hot water, which, after all, is only an old-fashioned remedy. The London News commenting upon this, says that the hot water treatment has been taken up by the medical profession in London and internally in America is in progress.

APPLE SLEEP.—Good quart hour sifted with one measure each of soda and two measures each of bicarbonate of soda, and moderately heaping teaspoonful of soda of Hordford's Bread Preparation; shorten with one teaspoonful butter rubbed into the flour. Mix with cold milk or water, the same as for biscuit. Bake two parts of pear, sliced or quartered apples with one part of water into the dish in which the slum is to be cooked. Roll the crust about an inch thick, cut into quarters and with it cover the apples in the dish; then cover the whole with a close-fitting cover, and boil or steam till done. Take out on a platter and grate nutmeg over the apple. Serve with sweet sauce or sugar and cream.

DELICIOUS SOUP.—Boil a small cup of rice in a little over a quart of milk. Boil until it is so soft that it will pass through a sieve with little effort on your part. Grate the nicely bleached parts of the heads of celery, and add to the strained milk and add to this one quart of strong beef stock, or that made from mutton, or veal may be used; it should be strained, and be clear and free from lumps when it is put in with the rice. Let this boil until the celery is tender, or a little curry powder, and plenty of salt. If it is difficult to obtain celery when you wish to have this soup, celery salt may be used, or even celery seed or extract.

MUTTON BROTH.—A superior mutton broth may be made by attending to the following directions:—To four quarts of water put one pound of pearl barley and a tablespoonful of salt in a close-fitting pan; boil this for two hours quickly; it will then be of the consistency of thick cream; then add vegetables, namely, sliced carrots, turnips, onions, celery, white cabbage slices; boil until tender, then add the mutton stock (this can be made from mutton and veal bones), well strained and skimmed of the fat. This is an excellent soup for invalids and children.

GRAHAM CUSTARD PIE.—Fanny and good. One quart of milk, two eggs, half a cup of sugar, half a cup of Graham flour. Beat the eggs and stir all together. The Graham flour sinks to the bottom of the pie dish as the custard bakes and forms a good crust. It may appear to be soaked, as custard pie crust often is, but it is not in the least "clammy." It is entirely digestible. A pleasant cream pie is made from the same recipe, leaving out the eggs and using creamy milk or thin cream.

FOR THE FOWLS.—Lay in a lot of road dust. When we say road dust we do not mean rocks and clam shells. Keep it perfectly dry. Put it in three cheese boxes which fill with the dust. Put these boxes where the sun can warm the dust. The hens will get down in the dust and kill the insects on them.

Hypochondria.

THE MYSTERIOUS ELEMENT IN THE MIND THAT AROUSES VAGUE APPREHENSIONS WHAT ACTUALLY CAUSES IT.

The narrative below by a prominent scientist touches a subject of universal importance. Few people are free from the distressing evils which hypochondria brings. They come at all times and are felt by the very same who they themselves start. They are a dread of coming derangement caused by present disorder and bring about more suicides than any other thing. Their first approach should be carefully guarded.

Editorial Herald:—The following I appear in print and I should not do so now did I not believe myself in possession of truths, the revelation of which will prove of inestimable value to many who they see these lines. Mine has been a trying experience. For many years I was conscious of a want of nerve, tone, and seemed sluggish and I felt a certain falling off in my natural condition of intellectual alertness, activity and vigor. I presume this is the same way in which an innumerable number of other people feel, who like myself are physically feeble, but thousands and thousands I paid no attention to these annoying troubles, attributing them to overwork and resorting to a glass of beer or a milk punch, which would for the time incorporate and relieve my weariness.

After while the stimulants commenced to disagree with my stomach, my weakness increased, and I was compelled to resort to other means to find relief. If a physician is suffering he invariably calls another physician to prescribe for him, as he can not see himself as he sees others; so I called a physician and he advised me to try a little chemical food, or a bottle of hypophosphates. I took two or three bottles of the chemical food with no apparent benefit. My lassitude and indigestion seemed to increase, my food distressed me. I suffered from indigestion, my bowels were constipated, my muscles became sore, my bowels were constipated, and my prospects for recovery were not very flattering. I stated my case to another physician, and he advised me to take five to ten drops of Magendie's solution of hypophosphates or three times a day, for the weakness and distress in my stomach, and a blue pill every other night to relieve the constipation. The morphine produced such a deadly nausea that I could not take it, and the blue pill failed to relieve my constipation.

In this condition I passed nearly a year, wholly unfit for business, while the effort to think was irksome and painful. My blood became impoverished, and I suffered from incapacity with an appalling sense of misery and general apprehension of coming evil. I passed sleepless nights, and the whole with treacherous action of the heart, a constantly feverish condition and the most excruciating tortures in my stomach, living for days on rice water and gruel, and, indeed, the digestive functions seemed to be entirely destroyed.

It was natural that while in this condition I should become hypochondriacal and fearful suggestions of self-destruction occasionally presented themselves. I experienced an insatiable desire for sleep, but on retiring would lie awake for a long time tormented by confused reflections, and when at last I did fall into an uneasy slumber of short duration, it was disturbed by horrid dreams. In this condition I determined to take a trip to Europe, but in spite of all the attentions of physicians and change of scene and climate, I did not improve, and so returned home with no earthly hope of ever again being able to leave the house.

Among the numerous friends that called on me was one who had been afflicted somewhat similarly to myself, but who had been restored to health. I put his name and residence in my mind, and the same treatment he had employed, but with little hope of being benefited. At first I experienced little, if any relief, except that it did not distress my stomach as other remedies or even food had done, and continued its use, however, and after the third bottle I am happy to state that I am again able to attend to my professional duties. I sleep well, nothing distresses me that I eat, I go from day to day without a feeling of weariness, and indeed I am a well man, and wholly free from the influence of ill. Mr. Warner & Co.'s Tippecanoe. I consider this remedy as taking the highest possible rank in the treatment of all diseases marked by debility, loss of appetite, and all other symptoms of weakness, and digestion. It is superior to the tonics, bitters, and dyspepsia cures of the day, and is certain to be an acknowledged by the public universally. Thousands of people to-day are going to premature graves with those serious dyspepsia, and I would say: "Do not let your good judgment be governed by your prejudices, but give the above named remedy a fair and patient trial, and I believe you will not only be rewarded by a perfect restoration to health, but you will also be convinced that the medical profession do not possess all the knowledge there is embraced in medical science."

A. G. RICHARDS, M. D., 465 Tremont street, Boston, Mass.

MISCELLANEOUS.

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CATARRH, BRONCHITIS AND CONSUMPTION CURED.

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My mother, old out of her system with hop-bitters.—Ed. Overgo Sun.

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The star of youth for the aged and infirm in hop-bitters.

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FOR THE CABINET ORGAN.

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CENTENNIAL ODE.

BY A. A. LIPSCOMB, LL.D.

Awake, psalmist and harp—Psalms!
The best of all, God is with us." Wesley.

A hundred years their tributes bring,
And offer them in glad accord.

A hundred years their praises sing,
To thee, O Christ, earth's sovereign Lord.

These blessed years were born of thee,
In providence of care and love.

Thine they glory full we see,
The splendors of thy throne above.

As zephyrs touch the summer flowers,
And make more sweet the wood-bird's note.

Would that the music of these hours,
Night through an air of fragrance float.

And yet, indeed, no song can soar
Unless thy Spirit wing its flight.

On us, O Christ, thy Spirit pour,
And let our praises in His heart.

Witness—best Sabbath of the year,
If harp or voice neglected be.

How rich a past has gathered here!
My Lord, I owe this past to thee.

I lay my hand on prayer book old,
My gratitude used long, long ago.

More dear than jewelry or gold,
I feel his heart within it glow.

The hundred hymns we need to sing,
At early morn and evening.

To glowing years more closely cling,
And in a deeper heart abide.

I love that Methodist voice,
I loved it then; I love it yet.

"And Land Song" still shall rejoice,
For "And Land Song" can never forget.

And "Heart of all"—"God be praised!"
"Droplets of love," his "Will to all!"

To him thanksgiving and praise,
Who feeds his church from every ill.

Yes—this is best—that he should be
Both light to guide and might to stay.

Since nearest him we most are free,
And self alone can self betray.

Welcome ye now this festive day,
In robes of kindly grandeur clad.

While angels hover o'er your way,
And blend with yours their anthems glad.

Welcome more sweet than petals the flowers,
When spring unfolds its winter's chain.

Such welcome give this Sabbath's hours,
And bless the grace of Jesus' name.

*The allusion is to the prayer book used by my grandfather, who was one of the early Methodists in Virginia.

—Louis Christian Advocate.

The Error of a Moment Makes the Sor-

row of a Life.

Many an example of this great

truth has been seen since the error of

Esau. His story has been on the

pages of sacred Scripture through

these long thousands of years for the

warning and instruction of mankind;

but young men and young women

who have read it from their child-

hood, and have often said, "What a

great fool Esau was," turn out to be

as great fools as he, and all the rest

of their days lament that the error of

a moment made the sorrow of a life.

I read the other day the very beau-

tiful remark that in the most serious

and important matter, one that in-

volves more intimately and completely

than any other the happiness or mis-

ery of a lifetime, young people ex-

ercise the least judgment and act

with the greatest possible precipita-

tion. That is, the matter of mar-

riage! It is quite likely that most

men take far less pains to decide the

question of a wife than they would

if they were buying a house for her

to hang a millstone around the neck of

that contemplated union and drown it

forever in the depth of the sea than to

make it a reality. The error of the

moment that completes the engage-

ment with no heart in it becomes the

sorrow of a life. The two-fold

nature of every human soul is made

up of reason and emotion; both are

inseparable from the being. They

ought to be equal in power. Nobody

is complete without both in lively

exercise; in some natures one is in

excess, and in other natures the

other; one is more frequently dom-

inant in man, the other in woman.

Both have not their highest and

intensest development in the de-

cision of this question, then all the

future is the result of blind chance,

or, what is more, the mercy of Pro-

vidence that is far better to us than our

deserts. But as this question is often

decided in the immaturity of the

mind; in the real time of life when

even love itself is sometimes prole-

gated called love, before either of the

little couple of people know what

their minds are, if they have any-

thing fit to be called mind, before

they know what they are going to

do and do, and, therefore, before they

know what they want, stumbling in-

to a passion that sets judgment aside

as an impertinence, and, being gov-

erned solely by an impulse which is

as fickle and transient as it is sudden

and silly, they fall into an error that

makes the sorrow of a lifetime.

I do not care to consider the vexed

question of the comparative number

of happy and unhappy marriages.

In the church and in those circles

of society by whom we are surrounded

there are doubtless hundreds of happy

households in one where the married

state is long drawn out misery. But

the records in the daily newspapers

of separations, fights, murders, di-

vorces that project themselves upon

the public horizon so that they seem

to heaven in their wickedness and

shock humanity by their wretched-

ness, are so many, so tragical and

deplorable as to prove beyond all

denial and doubt that these marriages

were made unwisely, and the error

is punished with sorrow that no

tongue can tell and no imagination

conceive.

And underneath the surface of fair

society, smooth and pure to the eye

of the world, how many fearful frag-

ments are performed! A husband

converted by wine into a fiend; and

a wife with unconquered temper turned

from a ministering angel into a fury;

homes with skeletons in every closet

and walls echoing forever the sighs

of crushed affections and blighted

hopes. Over these the pall is thrown

to hide them from the sight of men.

Now, I am not a newspaper which

says to young people about to marry,

"Don't. The future it implies is un-

deserved and despicable. To all

young people who have the means

of being comfortable in the married

Rev. J. Lane Borden.

(A eulogy delivered by Rev. Charles F. Evans, D. D., at the Conference Memorial Service, and published by request of the Bishop and his cabinet.)

I had the pleasure of standing for

years in the most intimate and con-

fidential relations with Bro. Borden.

As the memoir has just recited he

commenced his itinerant life under

me. I married him, received his

wife into the church, baptized his

first child, and now, with tearful

tenderness, participate in this service.

The circumstances of our brother's

sudden, tragic death have given occa-

sion for multitudes to scrutinize his

life, and for those who knew and

loved him best to con their recol-

lections and publish his praise. His

early childhood finds a loving ad-

mirer in the venerable and renowned

Prof. Tutwiler, of Alabama, who

says: "I have no hesitation in say-

ing that I have never had a better or

more successful student, nor one

more upright in all his deportment.

An experience of more than fifty

years with boys has convinced me of

the truth of the adage that 'the boy

is the father of the man.'" A class-

mate of his in the Southern Uni-

versity says: "He enjoyed the con-

fidence of the faculty and the con-

Centenary Committee's Report.

LOUISIANA CONFERENCE.

The Conference Centenary Com-

mittee met in the pastor's office of

the Carondelet Street Church, on

Thursday, the tenth instant, at two

P. M., and perfected its organization

by the election of the following

officers, viz: Rev. J. B. Walker, D.

D., president, Rev. J. M. Beard, sec-

retary, and S. B. McCutcheon, Esq.,

treasurer. Upon motion Rev. C. W.

Carter, D. D., was elected to preach

the centennial sermon at the next

session of the Louisiana Annual Con-

ference. The following committee

was created to arrange the necessary

preliminaries of the centennial cele-

bration within our Conference bound-

aries: Rev. John T. Sawyer, chair-

man, Revs. B. F. Alexander and

Charles F. Evans, Rev. C. K. Sener

offered, substantially, the following

resolutions which, after prolonged

discussion and some lucubral

changes, were unanimously adopted:

Resolved, That the leading object

of the Centenary observance of this

Conference shall be the spiritual im-

provement of our people by review-

ing the signal mercies of God to us

as a church the first hundred years

of our organic life, and that, as an ex-

pression of our gratitude to God for

his blessings, we make a thank offer-

ing of such a character as shall not

only be permanent, but also increase

the efficiency of our church in this

State for years to come.

Resolved, That as such thank offer-

ing we endeavor to raise the sum of

fifty thousand dollars as a Centenary

fund to be divided between the wages

of church extension, of education and

of domestic missions as follows: \$20,-

000 for church extension, \$20,000 for

education, and \$10,000 for domestic

missions.

Resolved, That while we will recog-

nize the right of each donor to give

specie direction to the contributions

which he may make to the fund; yet,

in view of the destitution

throughout the territory occupied by

us of parsonage and church build-

ings, in a measure, by those

peculiar difficulties with which we,

as a Conference, contend, we recom-

mend that one-half of that portion of

our Centenary fund to be raised for

church extension be expended in the

erection of parsonages and churches,

or the payment of debts upon such

property within our own State.

Resolved, That among our educa-

tional enterprises in Louisiana, Cen-

tenary College stands forth first and

prominent, the oldest institution of

learning in the Southern connection,

it being the magnificent monument

of a former Centenary of Methodism;

and that, in view of the good work it

has done in years gone by and is

continuing to do in the Southwest by

educating ministers and the sons of

ministers free of tuition, and thereby

conserving the interests of Methodism

by filling our pulpits with an intelli-

gent and consecrated ministry, there-

fore, we recommend that one-half of

the fund donated to education be ex-

pendent in the repair and endow-

ment of Centenary College; and that,

in view of our special obligation to

Mansfield Female College, it being

the exclusive property of this Confer-

ence, the other half of this fund be

expended in the repair and endow-

ment of that institution of learning.

Resolved, That the fourth Sunday

in May, of the current year, and as

many Sabbaths thereafter as will

suffice for the accommodation of works

composed of more than one appoint-

ment, be set apart for the public

centennial services in all the

churches within our Conference

boundaries.

Committee adjourned subject to

call.

J. B. WALKER, Chairman.

J. M. BEARD, Sec.

Old Friends.

MR. EDITOR: Two numbers of the

ADVOCATE recently were poorly

printed on the inside, and my wife

and daughter remarked: "That won't

do, for we can not afford to lose any

thing in the NEW ORLEANS ADVOCATE,"

and so it has been for years

past that we never lay aside your

paper for any other. I have been a

subscriber almost from

Christian Advocate.

THURSDAY, JANUARY 24, 1884.

For the New Orleans Christian Advocate.

H. A. LANE.

Of what a blessed hope inspires
Those happy hearts, warmed with love's fire,
With joy they look beyond the grave,
To him that died their souls to save.
There sickness, sorrow, pain and death
No more are felt, but every breath
Is spent in praise to that dear friend
Who purchased joy that never shall end.
Bright angels shall their comrades be,
No clouds, no doubt nor gloomy fears
Will pain the hearts that heaven cheer,
Nay in perpetual joyful strains
They praise the Lamb on the bright plains.
Well might the psalmist turn his heart
To loud strains from the full heart:
Thus may I my love proclaim,
And join to praise my Saviour's name.

Damaging Blunders.

The Reformers, along down from
Luther one and two hundred years
and more, addressed themselves to the
visible, practical effects of popery
rather than to the fundamental prin-
ciple that underlies these separate erro-
neous doctrines. The reason for this is,
it seems to me, clearly in sight of a
carefully discriminating eye, but there
is not room for the explanation just
here. The one, single, sole principle
which is fundamental in all popery,
and all other forms of high churchism,
is a new religion introduced by Jesus Christ.
The fruits, products, results or outgrowths
of this fundamental error are priestly
forgiveness, virgin worship, image
adoration, holy water, sacerdotalism,
ritualistic worship, with the long train
of theological and ecclesiastical laws
that follow.

It was the duty of a later age to push
these reform principles to the bottom,
and attack the foundation, cut the tap-
root, remove the corner-stone, and
leave the edifice to tumble into ruins.
But we have not done it. The conse-
quences of this neglect are the follow-
ing damaging blunders, which greatly
hinder the progress of practical Chris-
tianity. All error is damaging.

Blunder first. There are two separate
and distinct systems of religion in
Scripture, fundamentally different, one
in the Old Testament and one in the
New. The former is called the law and
the latter the gospel.

Correction. The whole of Scripture
revelation knows but one system of reli-
gion. The doctrines and faith of the
Old Testament are the doctrines and
faith of the New, with not the slightest
variation. The New Testament elab-
orates the doctrines of the Old, but
changes nothing.

Second. This first revelation, some-
times called Judaism, was a mere tem-
porary system, not designed for man-
kind at large, but for a special people—
the Jews—only.

Correction. Revelation knows nothing
temporary, for Jews or anybody else.
The only morals or religion
known to any part of Scripture was
and is plenary for all mankind. This
is palpable, and is read plainly all over
the Bible.

Third. The condition of salvation
under the law, or Judaism, in the Old
Testament, was the performance of
certain religious rites or ceremonies,
particularly the killing of certain ani-
mals by way of atonement for sin.

Correction. The law knows no salva-
tion. The supposition is absurd. Law
requires obedience, and nothing else.
Ceremonies are modes of illustrating
and inculcating truth or principles.

They have the same place in religion
now that they always had.

Fourth. The ceremonial slaying and
offering of animals in sacrifice, under
the law, was a real, proper and true
sacrifice for sin.

Correction. Sacrifice for sin was al-
ways exactly the same in all ages.
There never was any other than Christ,
our Saviour. In early ages the offering
of animals was a mere instrumental
mode of teaching the doctrine. No
other mode conceivable to us could be
practiced before the incarnation and
real sacrifice.

Fifth. When Christ appeared, he, by
his supreme authority, abrogated this
system of Old Testament religion, or
Judaism, and forever discontinued all
ceremonial worship.

Correction. The Saviour never abro-
gated or changed any religion or doc-
trines of the Old Testament. He abro-
gated no ceremonies. There are prob-
ably as many, or nearly as many, in
number in the church now as there
ever were. Nevertheless a number of
religious ceremonies ceased forever at
that time, but not by any means be-
cause of any authoritative command,
but because of the absolute and natural
necessity of the thing. These particular
ceremonies shadowed forth the incar-
nation and real sacrifice; then, of
course, they could not continue; No
other ceremonies ceased to be practiced
but those of that class, and for that
reason. A thing needs no more
abrogation.

Sixth. The Saviour ordained and
established for all mankind forever a
wholly new religious system, called
Christianity, or the gospel. This new
religion was so thoroughly novel that
it never existed before.

Correction. The Saviour did not or-
dain, establish or teach any Christian-
ity different from the religious doc-
trines of the Old Testament. The gos-
pel of the New Testament is the gospel
of the Old. They differ not in doctrines

or principles, but in the modes of
teaching them.

Seventh. This new religion and the
salvation it introduces rests upon the
atonement of Christ, was not restricted
to Jews as the old religion was, but
was for all mankind. It rested not on
external observances, as did the old,
but on the new principle of faith in
Christ.

Correction. All religion of all Scrip-
ture was always plenary as to all man-
kind; it was never restricted to Jews
or to anybody else. It always rested on
faith in Christ and never on external
observances. Christ is in the Old Testa-
ment as well as in the New.

Eighth. Christ invited, entreated and
commanded the Jews to abandon their
old religion and embrace the new re-
ligion, the gospel; but they all refused,
except a very few, perhaps twelve or
twenty or so.

Correction. On the contrary, the
Saviour entreated and commanded all
the Jews to adhere strictly to their old
religion, and not depart from it; and
great multitudes, probably one-half,
did so; and their successors, afterward
called Christians, have continued to do
so, at least nominally, to this day.

Ninth. All the Jews of that age ex-
cept those very few, being very wicked
and accustomed to their old religion of
the Old Testament, refused the gospel;
and their descendants still adhere
strongly to the old religion of the Old
Testament.

Correction. On the contrary, great
numbers of the Jews of that age, prob-
ably a full half, were among the most
pious and self-sacrificing Chris-
tians known to the history of the
church. For about ten years they con-
stituted the entire apostolic church,
apostles and all. It is not known that
they or any of them ever opposed the
Saviour in any way or in the least.
The people known as Jews now are
descendants, not by any means, of the
Jews in general of that age, but of those
only who in that age apostatized from
their religion by denying Jesus as the
Christ, and who, by so doing, consti-
tuted themselves a new and false
church with a new and false faith
therefore unknown.

Tenth. The whole Jewish people,
therefore, became very much incensed
against the Saviour for attempting to
destroy their religion, and they unani-
mously sought and procured his death.

Correction. Very few of the Jews,
probably not more than one or two
hundred, if so many, out of all their
millions, had anything to do with the
crucifixion. They could not have
known of it, most of them, until long
afterward. So far as their sentiments
are known, with a few exceptions, they
were friendly to the Saviour up to the
time of his death. Popular opposition
to him was worked up by a few desper-
ate leaders afterward.

Perhaps the above ten blunders are
sufficient for the reader's digestion for
the present. If the editor is willing
more will follow. But from these few
popular errors none can fail to see that
in consequence of them the church has
a heavy burden to carry. Why not roll
it off? Why so heavily elogg and ham-
per the church? But it may be in-
quired: Who teaches these errors?

Our popular, front shelf book writers.
Of if we had but one-tenth the number
of religious book writers and ten times
more religious book authors. Our
shelves are burdened with copy-books.

YAZOO CITY, Mississippi.
R. ABNEY.

From California:

Our Conference is over, the preachers
are at their posts, and hard at work,
trusting to the Lord for success in his
vineyard. We had many changes this
year; in fact, the nature of our work
on this coast is such that we are com-
pelled to make more changes than are
made in most the older Conferences.

The great centers of California seem
to care but little for the Christian re-
ligion, and our branch of the church is
among the weakest. The great strength
of Southern Methodism is in the country.
Our people here are mostly an
agricultural people. True, we have
many wealthy men in our cities from
the Southern States, brought up under
Southern Methodist influence, yet very
few of them are with us in church mat-
ters, but many are in other churches.

The cause of these things would be
hard to get at, for the man who thinks
that he understands California and
Californians is likely to be mistaken.
The calculations of our Bishops and
the best of our preachers often prove to
be a mistake, but all try to do the best
they can under the circumstances. I
often think of the second verse of the
one hundred and thirty-seventh psalm,
the poor exile Jews had hung their
harps on the willows. One would think
that the Jews had a fine opportunity to
be missionaries to all the people of
Babylon, but they gave themselves up
to the indulgence of their sorrow, and
hanged their harps on the willows.
This feeling is not peculiar to the
Jews, but all people away from their
home and country have more or less of
the same feeling.

All reformation or revolution in na-
tions of individuals must begin on the
interior and never on the exterior; the
transformation begins within the heart
of an individual and works outwardly,
and so with a nation. The great rev-
olution and reformation now going on
in Mexico began in the heart of the
country, and is destined to work won-
ders in a short time. Now is the time
for missionary effort in Mexico. And
if ever China is brought to Christ there

must be an uprising of the people of
China; the work must begin on the in-
terior.

Now, the exile Jews in Babylon
must not even sing one of the songs of
Zion for the Babylonians when asked
to do so; thought of nothing but Jeru-
salem; all of religion was at Jerusalem,
so they hanged their harps on the will-
ows. I suppose that all human beings
have harps, but all of our harps are not
in tune at all times and in all places.

California is being filled with people
from all parts of the world, nearly all
religions are represented here, and
most of them have their harps on the
willows, their Jerusalem and all that is
good and religious they left back
home. A gentleman said to me this
other day that he wanted to go back to
Tennessee on a visit, just to have one
more chance to attend a good protracted
meeting before he died, and this man
lives near our church and is not in
it once a year; his harp is out of
tune; he would tune it up if he were
back in Tennessee. I am of opinion
that no great work for Christ and his
cause will ever be accomplished where
the people are so dissimilar, where
there is no assimilation with the
masses.

When this will take place in Cali-
fornia I know not; some generation
will doubtless see it. It is likely that
the miracles on the day of Pentecost
was to cause an assimilation of the lan-
guage, for all who heard seemed to hear
in his own tongue, "and they marvel-
ed, saying one to another, are not all
these which speak Galileans?" It is
more than likely that ten dollars in
Mexico is worth more to our church
than one hundred is in California. The
old harps that we have here have been
used and abused, and there is doubt if
many of them will bear tuning again
or if we can ever get the rust off of
them. But in Mexico and heathen
lands they begin with newly-tuned
harps, and they will play at their own
Jerusalem.

Let me say that Bro. Hunnicutt's
notion about filling the South with im-
migration from all parts of Europe and
the Northern States is correct. Fill the
South with this class of people, and
every willow in the South will have a
harp on it, and our assimilation as a
people ruined for ages to come.

F. M. FEATHERSTON.

Dead-Heads in the Church.

Min. Editor: Perhaps many will be
surprised at the appellation given to
some that belong to the different
churches, as dead-heads, but I know of
no other name appropriate, unless it
would be dead-souls, which I fear will
be the condition of many of the mem-
bers of our churches when we come to
the final reckoning. And why? Not
for anything they have done, but be-
cause they have not done anything.

There are different grades of such
members that we might designate as
evils in the church; only that, some
would come into that class who often
work and give to a considerable extent,
but it is for the praise of men and not
the glory of God. The first class we
will mention are those that do not do
anything; they do not show their faith
by their works, for they never work or
ever give to the cause of God. Ask
them to give something to the support
of the gospel, and they will tell you
they are too poor, poorer than the
widow that gave two mites. Call on
them to sing or pray, and they will
plead want of talent. Great pity, in-
deed, that the Lord created them with-
out a talent for anything; they might
have been useful to the church and
society.

The second class we will take in con-
sideration are those who will work,
but if we are allowed to judge the tree
by its fruit, they have their works
without faith. Their conduct and
every-day life is such that where they
are known it is like pouring water on
fire to make it burn for their minister
to call on them to exorcise in public
worship. They are like some in our
Saviour's time; they honor God with
their lips, but their hearts are far from
him. Such members stand in the way
of sinners, not only working out their
own, but the eternal ruin of others,
even of their own household, bone of
their bone and flesh of their flesh.
What their condition will be at the
final judgment they can find out by
close application to the Holy Scrip-
tures.

The third class we will notice are
such as belong to the church for the
sake of popularity. Of this class we
very often find them holding some
office of note in the church for the sake
of popularity. They very often, accord-
ing to ability, give liberally to the
church and charitable institutions, but
they are like the Pharisee, they give
and work for the praise of men and not
of God, for follow them to their closet,
and instead of finding them on their
knees, will often find them tipping the
wine glass, whisky bottle or something
else nearly as bad. Members of this
class are very circumspect as a general
thing while in the presence of their
pastor and other members of the
church; who they think will take cog-
nizance of their conduct. By thus at-
tending to the opinion of the church,
when they are stumbling blocks of
offense to many. There seems, how-
ever, to be no remedy for such evils,
and as the Lord commanded his ser-
vants to let the wheat and tares grow to-
gether till the harvest, so it is with
such members in the church. We have
them and will continue to have them
until the sheep and goats are separated

at the last day, that great day of ac-
counts when the secrets of all men
shall be made known. We can only
pray that there may be fewer such and
more genuine Christians in the church
than there now is; pray that such as
belong to the above-named classes
may see the error of their ways, and
become to be true, genuine Christians.

F. A. LANE.

TRENTON, Mississippi.

Retrospective.

THIRD PAPER.

The night before reaching Yazoo
City our driver found his team fast
stuck in a deep mud hole. In trying to
pull out he broke the double-tree,
which compelled us to alight and wade
through as best we could. We made a
firm landing, but not without leaving
a deposit of one of the boys' new shoes,
which was not found. A clever man
living near by gave us lodgings for the
night. Next day we were in Yazoo
City in time for the regular packet.

Traveling in the night down the
Yazoo river, we could make no ob-
servations, but enjoyed a night's rest
after a day's fatigue. Next morning
my wife for the first time looked out
upon the "Father of Waters," and en-
joyed the scene. On landing at Bayou
Sara I went to the railroad depot, to
secure tickets, etc., for Woodville; was
asked by the agent if I was a preacher.
Being informed that I was, he said:
"You have nothing to pay for passage
or freight on this road, as Judge Mc-
Gee's instructions are not to charge
preachers." At nightfall we reached
Woodville. A tall, portly looking gen-
tleman was standing on the platform.
He approached me, making the inquiry
if I was one of the preachers sent to
Woodville. Ascertaining that I was,
he gave myself and family a cordial in-
vitation to his house. I have never
forgotten the kind hositalities we re-
ceived at the beautiful brick residence
of Col. Lewis and his pious and intelli-
gent wife. Rather against the colonel's
entirety I left, the next morning, for
Bayou Sara, to lay in supplies for
housekeeping, and two days thereafter
we were snugly fixed in a parsonage
the stewards had provided for us, at
the Pate Place, near Whitesboro.

When the neighbors heard that we
were there they called to make our ac-
quaintance, after which they sent us
furniture, chickens in abundance, a
good cow to milk. We had a neat, com-
modious dwelling house, with an access
near by, garden piled in and affore to
a good pasture. So you see, Mr. Editor,
our first move, with these pleasant
surroundings, convinced us that we
had not moved beyond appreciating
friends, where new friendships could
be formed as endearing as those we had
left behind.

Woodville for many years had been
kept a station; their presiding elder,
Bro. Drake, the year previous thought
it best, contrary to the wishes of many
in the station, to nite them with the
Wilkinson circuit, calling it Woodville
circuit.

Our first Quarterly Conference was
held at Woodville, when it was ascer-
tained that neither the circuit nor sta-
tion was pleased with the new arrange-
ment. To meet the wishes of a major-
ity of the members of the Conference
our presiding elder, Dr. Winans, con-
sented that the finances might be
divided, but the preachers were to al-
ternate occasionally. The stewards on
the circuit made me a liberal assess-
ment, and met it during the year,
while the station gave our worthy (but
now deceased) brother, William H.
Watkins, a good support. At the next
Annual Conference Woodville was
again made a station, and Bro. Wat-
kins returned as their pastor. I was
also returned to the Wilkinson circuit,
some account of which I may give
you readers in my next paper.

MAURIAL, TEXAS, Dec. 31, 1883.

Report of Committee on Quarterly Con-
ference Records, Made at Shreveport
District Conference, May 26, 1883.

(Published by request.)
Your Committee on Quarterly Con-
ference Records would respectfully
submit the following report:

The records of the Quarterly Con-
ference of the Shreveport station have been
well and faithfully kept.

The records of the Quarterly Con-
ference of Mooringsport circuit were ex-
amined, and we found that Question
24, which pertains to statistics, was out-
ruly omitted at the fourth Quarterly
Conference last year. The roll of official
members was put in the proper place,
but in a mixed and confused way.

The records of the Quarterly Con-
ference of Sabine circuit have been hand-
somer kept, but the Board of Trustees
have not been properly put down.

The records of the Quarterly Con-
ference of Coushatta circuit were in fine
answer to Question 24 at the fourth
Quarterly Conference last year, and the
Board of Trustees in the roll was mixed
up with other officials.

The Quarterly Conference of Mans-
field station has a new and suitable
book, but has in it the records of only
one Quarterly Conference. It has com-
menced well.

The Quarterly Conference records of
Natchitoches circuit have been well
kept in the main, but there are some
omissions of Question 5, on estimated
claims, and in some other minor mat-
ters.

The records of the Quarterly Con-
ference of Caddo circuit have not been
well kept. The reason given for it by
the recording steward is that he has

been waiting to get a new book. As he
has now a new book, he assures us that
the records will be all right.

Your committee recommends that the
recording stewards at the beginning of
each Conference year, at the first
Quarterly Conference, place a roll of
the entire official members of the cir-
cuit on the book, keeping the Boards of
Stewards and Trustees apart and dis-
tinct, and that whenever Boards of
Trustees have been organized, to notify
the officers of the respective boards.

Signed, JOHN PIPES, Chairman.

Min. Editor: The advent of the "new
preacher" to his field of labor is one of
the most important epochs in his uni-
versal life. How varied are his
emotions when contemplating this
event! Solitude, anxiety, hope and
fear come and go in rapid succession.
He wonders how he and family will be
received—whether cordially or coolly.
And sometimes the question of a home
is shrouded with gloom and doubt, for
all of our charges are not supplied with
parsonages. This is to be lamented.
May this Centenary year be one of
great improvement in this particular,
as well as all other church enterprises.

It is the earnest desire of this writer
that all of our preachers on reaching
their works should have similar expe-
riences to that of the preacher and fam-
ily on the Houston and Wesley Chapel
charges. When we arrived at the par-
sonage some of the "elect ladies" met
us at the gate and extended a most
cordial greeting. The house was in
perfect order and a sumptuous supper
awaited us. The good sisters had an-
ticipated our wants in the dining-room
and pantry and met them fully. The
safe was filled with good things. Santa
Claus did not forget the "little ones,"
but left a testimonial of his desire that
they have a merry Christmas.

Mr. Editor, with such a reception we
enter upon our work with hearts filled
with gratitude and love, strong faith
and buoyant hope. You will hear from
us again before the Centenary year
closes. I expect to send you a large
list of subscribers for the Advocate.

EUGENE JOHNSON.

Houston, Miss., Jan. 2, 1884.

Marriages.

ARMITAGE-FISHER.—At the residence of the
bride's father, January 6, 1884, by Rev. George L.
Thompson, Mr. R. A. Armitage, of Tulsa, Miss., to
Miss Alice W. Fisher, of Claiborne county, Miss.

FEWELL-CHADWICK.—In the Methodist Church,
in Meridian, Miss., January 8, 1884, by Rev. R. D.
Norworthy, Mr. R. H. Fewell to Miss Maggie L.
Chadwick.

BROOK-AKIN.—In the Methodist Church, in
Meridian, Miss., January 8, 1884, by Rev. R. D.
Norworthy, Mr. Henry Brook to Miss Ophelia
Akin, all of Meridian, Miss.

DOWNER-ROGERS.—At the residence of the
bride's mother, Mrs. Margaret Nell, of Cookeville,
Miss., January 3, 1884, by Rev. J. E. Phillips, Mr.
John C. Downer to Mrs. Ida C. Rogers, all of Cooke-
ville, Miss.

WARREN-JACKSON.—In Edwards, Miss., Decem-
ber 18, 1883, by Rev. E. H. Moulter, Mr. John F.
Warren, Jr., of Tusculoo, Ala., to Miss Mary W.
Jackson, of Edwards.

BROWN-BEAL.—In Hinds county, Miss., Janu-
ary 9, 1884, by Rev. E. H. Moulter, Mr. T. S.
Brown to Miss Maria M. Beal, daughter of Rev. W. T.
Beale, M. D.

BROWN-HARBORN.—At the residence of the
bride's father, January 8, 1884, by Rev. T. W. Har-
vey, J. Wilcox Brown, of the Mississippi Conference,
and Miss Sarah T. Harborn, of Union Rouge, La.

McKEE-COLOUGH.—At the residence of the
bride's mother, near Canton, Miss., January 10, 1884,
at eight o'clock P. M., by Rev. W. L. C. Huntcutt,
Mr. Samuel T. McKee and Miss Clara C. Colquhoun.

PEARSON-JOYCE.—In the Methodist Church,
Arcola, Miss., January 6, 1884, by Rev. John W.
Price, Rev. B. T. Pearson, of the Northwest
Texas Conference, to Miss Lulu Joyce, of Arcola,
Miss.

POSEY-WILSON.—In the Methodist Church,
Vernon, La., December 25, 1883, by Rev. J. A. Mc-
Lain, Mr. J. H. Posey and Miss Lulu E. Wilson, both
of Vernon, La.

Obituaries.

EDGAR.—The subject of this notice,
SISTER MARY A. EDGAR, was a member
of Mt. Carmel Church, Yazoo county,
Miss., and, having lived a long and use-
ful life in the neighborhood, it was no
wonder the community mourned for
her when it was said, "She is dead."

For some time she had been in feeble
health, but not ill enough to be confined to
her bed, and not forbidden to attend
the services of the sanctuary, where it
was her delight to be and take part in
the service that was dear to her heart.
She had no warning of her approaching
dissolution. So sudden was the sum-
mons, and so soon the end, that all of
her children did not get the last parting
blessing; but they knew mother died
right, for she had lived right. Like a
ripe sheaf she was gathered into the
heavenly garner in the skies. Here
was a life of trust in the blessed
Saviour from that eventful year to her
death, while attending a camp meeting
held at Tusculoo, in Tallahatche
county, Miss., God, for Christ's sake,
forgave her sins and gave her the wit-
ness of the Spirit. She soon united
with the Methodist Church, in which
community she lived and rejoiced for
forty-three years. At a special service
held in her neighborhood, while she
was rejoicing and praising God, exhort-
ing her children and friends to be relig-
ious, I could but say within myself, A
ripe soul for glory, sure. So deeply
laid was the work commenced so many
years ago, it was seen all through her
life, and seemed to shine brighter as
she neared the other shore.

She was first the wife of Archibald L.
Holt. After his death she was married
a second time to Harry Edgar. By
these marriages God ordained to her
care and training six children, and well
did she perform her part. One of the
children is to-day a member of the
Mississippi Conference—Rev. E. P.
Edgar. The others are near the old
homestead and church of the now
deceased mother. May they emulate their
mother's example of piety and use-
fulness, and meet her at last in glory with
God! The aged husband still lingers
a while below ere he joins her in the
land of eternal rest. "Precious in the
sight of the Lord is the death of his
saints." One by one we are gathered
home. Sweet thought! Rest at last!
Sweet rest! Happy home!

R. T. DAVIS.

WINTERS.—MISS FANNIE L. WIN-
TERS, daughter of Mr. William and
Mrs. Frances Winters, was born in
Rodney, Miss., June 20, 1859, and died
in the same town on December 5, 1883,
from the effects of epilepsy. She had
suffered with this distressing malady
since her seventh year, but ever bore
her sufferings—sometimes excruciating
—with great patience.

In early womanhood she joined the
Methodist Episcopal Church, South,
under the ministry of Bro. David P.
Bradford. She felt the need of a thor-
ough change of heart, and as she sought
it diligently till the priceless pearl was
found. Quietly in her own chamber,
alone with God and his holy book, she
made that full surrender of self to be
saved by grace alone which brought
abounding peace to her soul. This
gracious state of conscious forgiveness
was always retained. It reflected itself
in the soft light of the eye, in the radi-
ant face, in the very tone and manner
of her conversation. Her pastor could
not be with her any time and fail to
feel drawn closer to heaven by the in-
terview. She never murmured at the
affliction God sent upon her, but was
so exalted thereby that it wrought
out for her an exceeding and eternal
weight of glory. Once, last summer,
when a dear young friend (Miss Tweed)
was suddenly snatched away she
seemed to think it was "strange" that
one with such promise of long life and
usefulness should be taken and she re-
mained. She little knew, in her sweet
humility, how much God had planned
for her. God-glorifying life was accom-
plishing. She will be long and sadly missed
by that community.

I was summoned to her bedside when
dying. Though almost gone—just out-
side the nearly gates—unable to speak
or open her eyes, within a south-west
of God or heaven she would press my
hand to bid me know she understood.
Her precious Bible which she daily read
till too sick to see the words, and then
had read to her by the fond watching
mother, was appropriately buried with
her mortal remains, while her dear
spirit, how many Christian manna she
loved so much to read of.

The dutiful daughter, the loving
sister, the tender friend, has passed
within the veil where her faith was
safely anchored. May father, mother,
sisters and friends all form an unbroken
circle around the great white throne.

J. P. DRAKE.

RAIL.—On Tuesday, December 11,
1883, at two P. M., the soul of our dear
brother, BARTHELOMEW RAIL, winged
its flight to realms of endless day from
his home in the south-west of
Clinton Hinds county, Miss. Here he
had resided since early manhood; here
he had reared a large family of children
—some of whom have passed on before
and, doubtless, bade him welcome to
the plains of lasting light; here he had
built up a character for integrity and
unswerving Christianity that makes
his memory "like oilment poured
forth." For fifty years a faithful mem-
ber of the Methodist Church, respected
by all who observed him, loved by all
who knew him, his record is worth
enduring the trials he met and over-
came.

That a man of his decided stamp, and
constantly could mode of expressing
his views, should have enemies is very
probable, though we do not know of
any such. Doubtless his sometimes
scathing denunciations of sin provoked
opposition. But his words were always
well weighed and weighed too, who he
ever wounded, it was with the desire
and purpose of good soul-surgery.

Bro. Rail was "one of a thousand." He
thought of his duty to every subject
that came to his notice for himself.
He took not the time of any leader,
whether President, Senator, or even
Bishop. This made his company in-
comparably interesting, and often in-
structive. He was a Methodist of the
old style, fond of the special means and
methods that have made our church a
power in the world. His leading doc-
trine of conscious acceptance in the
"Beloved" was his, experimentally.

Christian Advocate.

THURSDAY JANUARY 24, 1884.

D HOUSE OF MANY MANSIONS.

BY E. N. GUNSON.

In my Father's house are many mansions:
 O house of many mansions!
 Thy doors are open wide,
 And dear are all the faces
 Upon the other side.
 Thy portals they are golden,
 And those who enter in
 Shall know no more of sorrow,
 Of weariness or pain.
 O house of many mansions!
 My weary spirit waits,
 And longs to join the ransomed
 Who enter through thy portals
 The mansions of the blest!
 Who come to thee weary
 And find in thee their rest.
 —Canadian Methodist Magazine.

Reminiscences.

BY REV. E. J. MARBLE.

COLES' CREEK (NOW PAYETTE) CHURCH, MISSISSIPPI CONFERENCE.

From the Covington circuit I was returned to Paulding for the year 1834. Having already devoted one or two chapters to this circuit and made mention of men and things that would likely interest my readers, and as no very marked changes had taken place in the interior, I conclude to pass over the experiences and observations of that year with only brief mention. During my absence, Montrose Academy, under the direction of Rev. J. N. Waddell, had been established in the northwestern part of Jasper county, and a Presbyterian Church had been organized in that neighborhood under the pastorate of Rev. John H. Gray. A Catholic Church had also been organized at Paulding.

My old friend, S. R. Adams, the founder of the Clarion, now printed at Jackson, was still thrilling the "mighty East" with the bugle notes of democracy, and a new paper in the interest of the old whig party had sprung up under the editorial management of John C. Heideberg, Esq. This last became the champion of the Roman Catholic Church, in a controversy that was my lot to have that year. The Clarion was the medium of this controversy, and occupied strictly neutral ground until friend Heideberg volunteered his aid on the Catholic side and indulged in such personal criticism as justified my friend Adams in a reply that had most telling effect. In this connection I must also acknowledge my indebtedness to Dr. Waddell for help afforded me. I found in him always a genial spirit, a true friend and brother, and it has been a pleasure to me that his merit has been rewarded by promotion to the highest position in literary circles. Wonder if Dr. Waddell is still opposed to choir singing as he was in those days? He condemned it then, because, as he said, "it seemed like praising God by a committee." Rev. J. H. Gray was called, soon after I went to the circuit to serve a church in Memphis. Dr. Waddell only fairly launched his educational enterprise at Montrose when he responded to other calls, and with the retirement of those two strong men from that country, the Presbyterian Church seemed to have lost its footing, and has not been attended with any great degree of prosperity. But I must now, at least, give an introduction to my recollections of Coles' Creek circuit, the scene of the happiest and most successful year of my ministry. To this dear old circuit, hallowed by association with some of the noblest and best men and women of the olden times, I must ask you to allow me space for perhaps two or three numbers.

The Conference for 1834 was held at Port Gibson, and is memorable on several accounts: 1. Because it was the first and perhaps the only session ever held in that town. 2. It was the last Conference held in connection with our brethren of the North and presided over by a Bishop of the entire church. 3. It was the Conference of which the vote was taken in accordance with the plan of separation upon the question of separation. 4. It was the scene of most unfortunate personal controversy between certain brethren. I will not name, who will doubtless remember it with pain, while any of them live. 5. That Conference was remarkable for the presence of a greater number of its strong men than I had seen together before. Winans, Drake, Lane, Campbell, Cooper, Marshall, Porter, Houghton, John G. Jones, Watkins, Levi Pearce, D. O. Shattuck, Rogers, Fly, and others were there, besides distinguished visitors. Not least among the last named was Leroy Swarnstedt, the book agent at Cincinnati, whom every man, who was indebted to the Book Concern, dreaded to meet, unless he was fully prepared to settle his account.

The vote for separation from the Church North was unanimous with one exception. Bro. B. A. Houghton, a precious good man, loved and honored among his brethren, felt constrained to differ with the majority, and voted "no" when the ayes and nays were called. It was a sad hour to him. No one reproached him. I have never heard an unkind word uttered concerning his action in the premises. He went into comparative obscurity, lost his influence as a minister, but died a good man, and I have no doubt is safe in heaven.

What made this Conference one of

special interest and the occasion of surprise to me, was the appointment I received to Coles' Creek circuit. This was considered at that time the best circuit, if not the best appointment in the Conference, outside the principal cities embraced in our territory. It was the only circuit in the Conference that had provided a parsonage for the preacher. I had not the least intimation of my appointment until it was announced by the Bishop. It was no less a surprise to some of my prospective parishioners, as the following colloquy between one of them and my presiding elder will show: Bro. "Joe" Davenport, who lived some five miles south of Port Gibson, held his membership in my circuit. He attended the sessions of Conference daily, and contributed largely to its support by taking care of the preachers' horses, which was quite an item in those days. He was present when the appointments were announced, standing near Bro. Drake, my presiding elder. He had seen me, and by recurring to a trifling incident was enabled to identify me, though he had not learned my name before. When my name was announced in connection with Coles' Creek circuit, he turned to Bro. Drake and asked: "Who is Bro. Harris? I didn't know there was such a man in the Conference?" Bro. Drake replied by referring Bro. Davenport to the incident above alluded to, and they identified me. "Well," said Bro. Davenport, "what have we done, that you send so young a man to our circuit, we have a parsonage, and are prepared to take care of a man with a family, and besides this, we pay our preachers. Why did you send us a young man?" "Oh," said Bro. Drake, "Bro. Harris is married, has a wife and three children; well enough off in that line, certainly." Bro. Davenport seemed reconciled at once. Immediately after adjournment, he sought me out, introduced himself, and related to me substantially the foregoing. He was a genial spirit, and generous as he was a genius. The "Ark" (his elegant mansion was always a delightful home for me. The storied kindness of his truly Christian wife, the graceful attentions of their lovely daughter, Ruth, to the wants of the preacher, made it always pleasant to rest within the "Ark." I thank God that he gave me such friends, and that our friendship was never marred while these good people lived. Now I trust Bro. and Sister Davenport are reaping the promised reward for ministering to humble disciples of Christ. May their works follow them, and their children's children, down to the latest generation, be found walking in the way to heaven. Sister Davenport was the sister of "Nat" and "Van S. Jeffries, and of the Jeffries family I shall have occasion to speak hereafter.

My colleague this year was William M. Haskell. He was admitted on trial at the Port Gibson Conference, was my senior in years, and I will admit, of more commanding appearance. He wore a clerical coat, and was lavishly of leather in his outfit for itinerant life; had a fine saddle and saddle bags; double-reined bridle with martingales, and wore a buffalo rug over his saddle; carried an elegant riding whip; was so far as equipping was concerned, an attractive man. Not being able to support such style, I felt as though I was eclipsed by the junior preacher. Bro. Haskell started at once to fill the first round of appointments, while I went after my family, then still in the eastern part of the State. I was to follow him two weeks later at the completed appointments. He had not completed his round when I met him at Bro. Davenport's, where he had an appointment on Saturday, before preaching at "Old Cane Ridge" Church on Sunday. It was a cold, disagreeable day, and we held services in Bro. Davenport's house for the benefit of his family and servants. My family remained here over Sunday, while Bro. Haskell and myself, accompanied by Bro. Davenport, attended church at "Cane Ridge." Now, fairly entered upon my work, I close this chapter.

Letters to Young Men.

THE YOUNG MAN WHO MAKES JOURNALISM HIS PROFESSION.

To many young men the press has a strong fascination. They perceive and acknowledge its power; they hear it held up as more influential than eloquence, whether of the pulpit, the bar, or the halls of legislation. As it is practically omnipotent, wherever they go they feel its influence, and as they see the avidity with which its mounds are devoured they come to feel that the sphere of activity which it affords is second to none, and peculiarly adapted to their restless and driving age. The great pecuniary success and commanding position of a few leading editors increase the spell.

STERN FACTS FOR THE ASPIRANT.

Behind all this are some facts which the aspirant for an editorial career would do well to consider. The compensation to newspaper men is, on the average, not large. Their hours are irregular; their work frequently hard; their disappointments great; their temptations very numerous; their associations such as require constant watchfulness to prevent contamination. Brilliant newspaper men, as a rule, burn the candle of life at both ends, and if they have to do night-work and use stimulants, they may complete Adam Clarke's strong expression, and say that in addition to burning a red-hot candle at both ends they put a red-hot poker in the middle. Nevertheless, some have preserved moral integrity and physical health down to the full term of human life. Many, too, whose success has not been conspicuous, have

done as well as the average of men in important pursuits in other professions. The successful men are dying and retiring, just as the successful men everywhere are one by one relaxing their grasp upon the work which has given them fame and money. No one need suppose that there is no room for him in the chosen profession; death and old age always making room. The door is open for the new generation, though the struggle to enter it may at certain times be greater than at others.

NATURAL GIFTS.

It is especially necessary in this case to ask whether the requisite natural gifts be possessed. A person may have great intellectual gifts suited to oratory, statesmanship or commerce, and not be at all fitted for newspaper work. Journalism makes a peculiar demand upon the nervous energies, and requires a quickness of thought and action not essential to the other professions. The resources must be well in hand. There will be no time for deliberate examination, but the thought, the decision, the language, must all be ready at short notice.

THE PREPARATION FOR JOURNALISM.

It is this fact that furnishes the key for the preparation for journalism. Rhetorical studies are important, mental and moral philosophy, language and the art of composition. Penmanship must be mastered, legibility and speed rather than grace being cultivated. A knowledge of general history, and of the history and political institutions of our own country, is very important. Familiarity with the principles of business, with the terms used in the different professions, with the leading names of the present and past generations; facility in the use of encyclopedias, histories, dictionaries, books of statistics, and a thorough acquaintance with the United States census, are all of the greatest value. The memory must be trained; note books and index volumes are of great value to the minister and the teacher, but must not be the sole or chief dependence of the journalist. He must know what he knows, and know it accurately. He must refer to his brain rather than to those of his bookcase. The young man contemplating entering upon this profession should be a reader of the best newspapers, secular and religious, observe how the editorial and other departments are arranged, and note the difference in the management of such newspapers as occupy a commanding position in the literary, the political, the religious or commercial world.

If he studies newspapers, and nothing else, he will be without depth, and have none of the marks of genuine culture. If he pursues rhetorical studies, and neglects the studies of newspapers, he will be prepared to write essays, but will have much to unlearn when he enters upon his life-work. The newspaper style must have the accuracy of the essay combined with the intensity of excited personal conversation. This preparation may go on while the student is in college or in the academy. No one should confine himself entirely to the curriculum. The intending journalist in the reading-room may have fine opportunities for preparing himself for his chosen vocation.

DETTING THE FIRST SITUATION.

When he enters upon it, he will be compelled to take the situation he can get. So great is the demand, that if he waits until he can get the position that he thinks he would prefer, he will wait many a month or many a year. There is a prejudice in most newspaper offices against college men, and if they undertake to furnish specimens of their style of writing, in nineteen cases out of twenty they will be rejected promptly. Many of them, I am told, appear unprepared to take any position which may be vacant upon our editorial staff. I emulate the fame of a Raymond, a Greeley, a Reid, or a Dana. Give me but the opportunity, and I will soon rival or surpass them.

There are four general departments in newspaper work apart from the publishing of the paper. Of the last I shall say nothing, as that is but one of many kinds of business, governed by the general principles of business. These are the reporter, the specialist, the author-editor, and the editor-in-chief. It would be useless to discuss any question concerning the duties and responsibilities of an editor-in-chief, for the young men to whom I write are a long distance from that position, and before they reach it will have the opportunity of learning a great deal more than I could tell them.

THE REPORTER.

The reporter has sometimes a great deal to do, and at other times will be idly unemployed. When there are few columns of matter and few columns of space, and the paper is to be got ready for the press in a few hours or a few minutes, an almost innumerable slaughter is necessary. Hence, the young man who writes a beautiful description of a convention, an exhibition, or a political meeting, and carries it in with the air of a person about to read an essay on commencement day, and who expects to receive from three to five bouquets immediately after he has written a beautiful description of a convention, an exhibition, or a political meeting, and carries it in with the air of a person about to read an essay on commencement day, and who expects to receive from three to five bouquets immediately after he has written a beautiful description of a convention, an exhibition, or a political meeting, and carries it in with the air of a person about to read an essay on commencement day, and who expects to receive from three to five bouquets immediately after he has written a beautiful description of a convention, an exhibition, or a political meeting, and carries it in with the air of a person about to read an essay on commencement day, and who expects to receive from 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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND
SOUTH CAROLINA CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.
Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. C. HENNING.

THURSDAY, JANUARY 24, 1884.

Centenary Watchword.—No. 1.

A revival in every congregation
and a regular collection to be taken
at once and in full.

K. B. HENDRIX,
Chm. Cen. Com.

Bishop Kavanaugh occupied the
pulpit at Carondelet, last Sunday, and
"bad liberty." All know what that
means with the Bishop. He will
spend some days in the city and
preach next Sabbath at Felicitee
Street. His presence at the preach-
ers' meeting on Monday morning
was much enjoyed. Some of his
anecdotes brought down the house.

A friend having written Mr. Sprague
to come to America and substitute
Florida for the south of France,
where he usually goes for rest and
health, he replied as follows. Its
gentleness and humidity are the very
essence of true greatness:

I am better, but getting weary. I
go to Mentone soon. America would
kill me with kindness. I can not
run that risk. It would depress me
greatly to be had in honor. Abuse I
can bear, but kindness shows me my
own unworthiness, and sends my
heart into my shoes.

Our excellent confrere of the
Southern Christian Advocate has
a centennial leader entitled "The
Key-Note," in which he quotes
"some wise suggestions" from
Bishop McVeyre. We feel quite
compelled to know that so com-
petent a judge should deem any sug-
gestions of ours as "wise," and that
they have merit worthy of the Bishop's
pen. If our brother will read the
leader in the NEW ORLEANS
CHRISTIAN ADVOCATE of December
13, 1883, entitled "Clear the Decks,"
he will find those "wise suggestions."

The varied and diverse comments
of Christian writers on the death of
Keshub Chunder Sen, the great re-
former in India, indicates how far
we are from a common standard of
belief. He was a man of marvelous
gifts, and while the whole world
was studying his new dispensation,
he died when yet less than forty-six.
He believed in the unity of God, in a
revelation, in the immortality of the
soul, in the necessity of a new birth,
and in the efficacy of prayer, but re-
pudiated the doctrine of Christ's
divinity, mediation and atonement
as taught in the gospel.

The question of Rev. William
Taylor's eligibility to membership in
the General Conference of the Meth-
odist Episcopal Church, to which he
has been elected a lay delegate, has
been raised. He was elected by the
South India Conference, a body he
organized some years ago. His meth-
ods of work are well known. He has
traveled far and near, planting mis-
sions of his own without appoint-
ment of any board or Conference.
He is a local preacher of the Meth-
odist Episcopal Church, but to what
Quarterly Conference he is attached,
if any, is a matter of some doubt.
Ten years have passed since he visit-
ed India, yet he is elected a delegate
from that Conference. At the time
of his election he was, and is now, in
South America. The case seems to
be a little irregular, but we doubt not
it will occupy his seat not only un-
challenged, but warmly welcomed.

If there is one thing our Roman
Catholic fellow-citizens despise above
another it is our system of public
education. They ring the changes
on our "godless schools," and warn
the faithful to keep their children
far from such places on penalty of
having them forever ruined by rank
heresy. If possible they would abol-
ish them all, close every door, and
if pupils refused to attend their
schools, have them grow up in ig-
norance. They are the sworn, inveter-
ate and uncompromising enemies of
public education. Is it not a little
strange, not to say immodest, for any
Romanist, therefore, to aspire to any
position on a Board of Education?
What is his business there? If in
sympathy with the system, he is in
disfavor with his church. We ask
how many Romanists are on our
board in this city? And what pro-
portion of their children attend these
public schools? We make no dis-
crimination against any man on ac-
count of his religion, unless his re-
ligion makes him an enemy to our
educational system. An enemy of a
cause should not be its executive
officer.

The Cost of Administration.

It is an old complaint that the ex-
pense of administering missionary
affairs is excessive. We are all famil-
iar with the saying that it takes two
dollars to send one to convert the
heathen. Some, possibly, have re-
lied upon this as an apology for
penuriousness. For fear their con-
tributions will not go direct to China
or Mexico, they give nothing at all.
They do not propose to support sec-
retaries and treasurers and perfunctory
members of missionary boards
on fat salaries. What they give must
go direct—the very coin, if it be but
a probable nickel. Some things
should be considered: 1. Money will
not go alone to the foreign field. It
has no wings with which to fly.
Somebody must send it, and he must
have some knowledge of routes and
rates, with a bank credit and corre-
spondence. 2. If all monies could be
sent independently and directly by
each contributor, we could never
have a successful mission in any
country. There must be a central
office to secure harmony of adminis-
tration. Then an executive officer is
a necessity. 3. Ecclesiastical affairs
are administered at the minimum of
cheapness and economy. Take the
expense account of any denomina-
tional Board of Missions, and no
other business of the same mag-
nitude can compare with it in econ-
omy.

But so far as our own executive
offices concerned there is no shadow
of reason for complaint. The pre-
miums on exchange almost entirely
meet the whole cost of adminis-
tration, including salaries of secretary
and treasurer. So that every dollar
contributed makes a full dollar in
China, Mexico or Brazil. This is
matter of great gratification. When
our mission was first planted in
China, and for years afterward, the
discount on American exchange was
twenty-five per cent. or more. An
hundred dollars forwarded by our
treasurer netted only seventy-five
dollars in Shanghai. But with the
growing commerce of the past decade
or two a change has been wrought,
and the large discount has become a
substantial premium. Thus inter-
national commerce is subsidized by
the Holy Spirit to the furtherance
of the gospel. He makes money in-
crease in value as it goes to the relief
of the missionary. American ex-
change in Shanghai is worth about
eleven per cent. premium; in the
City of Mexico about fifteen per
cent. There is possibly a little ad-
vance on these figures in Rio de
Janeiro, though we have not the
data at hand to speak with accuracy.
It will readily be seen, therefore,
that the premiums on foreign remit-
tances will meet all the expenses of
administration. The old "saw"
must be surrendered, however bitter
the tears at parting. It has served
its generation by the will of Old
Avarice, and ought to "fall on
sleep." That it may know no wak-
ing is the prayer of all true Christen-
dom. How ingenious and inventive
is avarice when an argument is
needed to resist a call of God
and yet maintain a quiet con-
science! In reply to a criticism
on his expense account, Dr. Kel-
ley makes a straightforward busi-
ness statement about the affairs of
his office in the Nashville Advocate
that might be read with profit by
many. We make the following ex-
tract:

The office is expected to conduct
the financial correspondence of the
board with all treasurers of Annual
Conference Boards, missionaries in
the field, and individuals at home,
both preachers and people.
The work of two men may or may
not be profitable to the cause. A part
of the results the church may desire
to see. In some sort the plan begun
at Louisville, in 1874, when collec-
tions had been not above \$48,000.
The church had gone forward in
1882 to \$103,741.74. This was on a
partial trial of one man and a frac-
tion. The full experiment of two
men, with their whole time given to
the work, shows—April 1, 1883, the
close of our fiscal year—\$160,272.82.
The annual report of 1882 shows 153
missionaries under the care of the
General Board, with 391 native help-
ers, where we had at the Louisville
General Conference 53 missionaries
and 80 native helpers; 20,619 mem-
bers in fields where we had in 1874
less than 6,000; 8,706 Sunday-school
pupils where we had less than 1,000;
churches and other mission property
valued at \$202,051 where we had in
1874 less than \$60,000—39 of which
churches have reached self-support.
True, many things beside the work
of the officers of the board have con-
tributed to these magnificent results.
They are only given to show that the
board is wide awake, cautious but
progressive, so that the church may
fully trust the plans of the board.

A REQUEST.—Will the secretaries
of the various Annual Conferences
please forward at once the names of
the members of the Centenary Com-
mittee of their respective Confer-
ences, as elected at the last session?
By doing so immediately a great
favor will be conferred on.

W. P. JARVIS,
Sec. Central Centenary Com.

The Leading Object.

In the first of these series of resolutions
adopted by the General Committee
on the Centenary of American Meth-
odism at their meeting in Nashville
last May, embodying a proposed
plan of Centenary observance, it is
stated that "the leading object of
this Centenary observance is the
spiritual improvement of our people."
That result is to be secured by re-
viewing the history of our church
and in monumental offerings to our
connectional enterprises. But, above
all, we are to pray for and look for
spiritual improvement. Our fathers
wrought wondrously because they
sought divine power themselves, and
led the people up to high spiritual
places. In the early days every pul-
pit was a sort of mount of transfig-
uration and every home the dwelling-
place of the Spirit. Let each seek
such an experience, mind the same
things and walk by the same rule.
The following, from the Christian
Neighbor, we hope will be adopted
as the motto and aspiration of every
reader of this ADVOCATE:

Every Methodist in North America
should get on a higher plane of
Christian experience this Centenary
year. This is within the reach of all.
Then every one should do something
for furthering the cause of Christian-
ity. No one so obscure but that he
can do something toward encourag-
ing some pilgrim for Zion, or entreat-
ing the sinner far gone in the down-
ward road to retrace his steps and
look to Calvary. Avenues for use-
fulness are upon every hand, and they
are to be seen every hour. Agitate,
let every Methodist make a grateful
free-will offering to the loving Father
for his gracious blessings upon the
church. Besides contributions for
education and missions, churches
and parsonages are to be repaired
and others erected. This is to be a
year of effort. Let there be no lag-
gard in the Methodist ranks.

A Day at Winona.

In response to urgent invitation
we spent Thursday of last week in
the thriving town of Winona, within
the bounds of the North Mississippi
Conference, attending a prohibition
mass meeting. Under the leadership
of Rev. W. S. Lagrone, president of
the local prohibition club, and other
active friends of reform, a wide-
spread and intelligent sentiment in
its behalf had been awakened. Peti-
tions for a county prohibitory law
had been industriously circulated,
and from the reports already in hand
a handsome majority of legal voters
has surely been secured. Though the
weather was exceedingly disagree-
able, a fine audience assembled from
the county at large, and manifested
an enthusiasm and purpose that as-
sure speedy victory. Rev. W. B.
Murrah, our pastor at Winona, and
this editor delivered addresses on
the occasion. Old men and young,
white and colored, united in a warm
expression of sympathy with the
efforts being made to suppress by
statute the iniquitous traffic in in-
toxicating liquors. It was a repre-
sentative gathering of the best citi-
zens of Montgomery county. We
were especially gratified to see the
number of negroes present, and to
learn that they were joining heartily
in the movement. But few withhold
their signatures from petitions. This
is encouraging, because liquor men
taunt us with the threat that they
will control the negroes and manipu-
late their votes whatever our schemes
of agitation or legislation. A com-
mittee was appointed to take charge
of the petitions, have a bill prepared,
and appoint a large committee to
proceed to the capitol and secure its
passage through the Legislature.

Bro. Lagrone has worked with
great vigor and persistency for this
result, and looked as exultant as a
commanding general the day after a
successful, decisive battle. From
figures he had gathered we learned
that in Montgomery county last
year about eighty-six thousand dol-
lars were expended for liquor. That
was about twenty-seven dollars to
every legal voter, and seven dollars
to every man, woman and child in
the entire county. That of itself is
sufficient argument in favor of re-
form, without another word of ex-
planation or exhortation. If that
eighty odd thousand dollars can be
retained and diverted into proper
channels, in one year gratifying re-
sults will be apparent everywhere.
How many miles that would pur-
chase, with improved implements of
agriculture! How many and better
laborers it would employ! In the
towns it would fill empty larders,
paint dingy houses; replenish faded
wardrobes, purchase school-books
for children and brighten many a
darkened home.

Winona is a young, growing town,
with an enterprising and excellent
population. Many private residences
are gems of architectural taste and
beauty. Long blocks of solid brick
buildings indicate a thriving busi-
ness. Every brick store in a town or
village is another expression of con-
fidence in its future. There is an air
of permanency in brick and stone
that wooden structures fail to com-

mand. When a man erects a brick
building he has no thought of going
to Texas. We rejoice to visit such
towns in the great States of Missis-
sippi and Louisiana. With our fer-
tile fields, productive lands, salu-
brious climate and exhaustless re-
sources, no one needs to migrate to
make a fortune.

Our church building in Winona is
a handsome frame structure, freshly
painted, and neat in all its appoint-
ments. Bro. Murrah, the pastor, has
favor in the eyes of his people, and is
doing good work in the double rela-
tion of preacher and teacher. To
him, Bro. Lagrone, and Capt. D. L.
Sweetman, a distinguished lawyer of
the place, we are indebted for special
attentions and most delightful hospi-
tality. We feel proud of the county
of Montgomery, and hope it will soon
have a good prohibitory law and
a wider circulation of the NEW OR-
LEANS CHRISTIAN ADVOCATE.

Prohibition in Mississippi.

The cause of prohibition in the
State of Mississippi is advancing
steadily and intelligently. There is
no spasmodic movement, but a solid
growth that will not retrace its steps.
Reform sentiment is crystallizing
around the idea of the legal suppres-
sion of the liquor traffic, and is being
felt in at least two-thirds of the coun-
ties in the State. The cause has
passed its apologetic period and has
reached the point when all men re-
cognize it as a positive and promi-
nent factor in our social life. It is no
longer sneered at and laughed out of
countenance. Politicians uncover
before it and treat its advocates with
the profoundest respect. A number
of counties are already quita well or-
ganized, and others are catching the
spirit of reform. The Legislature,
now in session, contains the names
of many able men who are its fore-
most champions. Mr. Speaker Inge
was our eloquent and able leader in
the last House of Representatives.
That he was elevated to his high
position on the first ballot is evidence
that his temperance convictions are
not at a discount.

On Tuesday of last week a commit-
tee of fifty citizens from the county
of Lincoln, headed by Dr. H. P.
Johnson, President of Whitworth
College, visited the capitol and pre-
sented a petition, signed by a large
majority of the legal voters, asking
for a prohibitory law for that county.
It was a strong body, and the House
manifested its respect for the com-
mittee and their measure by sus-
pending the rules for its introduc-
tion, second reading and reference
to the Committee on Temperance.
By resolution the hall was offered in
the evening to Dr. Johnson and this
editor for the purpose of discussing
the general question. The doctor im-
proved his opportunity in a clear,
logical, able speech of an hour, and
the editor exhorted after him accord-
ing to the instinct of the Methodist
preacher.

A general local option law will be
introduced at an early day, and its
friends think will have an easy pas-
sage through both Houses. We re-
cord these facts to cheer our brethren
in their good work. A little more
activity in neglected communities
will give us an organized sentiment
that no opposition can withstand.

Progress in China.

We read the letters of our mis-
sionaries in China with increasing in-
terest. There is a tone of hopefulness
in every communication. Their
faith seems to grow more vigorous
with each year's labor. Our excel-
lent and faithful correspondent, Dr.
J. W. Lambuth, our readers say,
never wrote so well in all his long
and varied missionary experience.
Some people are in the habit of esti-
mating the results of mission work
by the number of converts reported.
But many things seen and felt, that
have no place in statistical exhibits,
are necessary to be known in order
to a full appreciation of the work ac-
complished. These are only known
to those in the field. We thank God
for what is being done in the great
empire of China. As further evi-
dence of the onward march and in-
fluence of Christianity upon that em-
pire of idolatry and superstition, we
make an extract from a letter written
by Bishop Merrill, of the Methodist
Episcopal Church. He has just re-
turned from China and the presi-
dency of the Foochow Conference:

This is a Chinese Conference, and
out. The business is done in the
Chinese language, and recorded by a
Chinese secretary; the committees
deliberate and report in Chinese, and
the discussions are in the same
tongue. A missionary sits by the
president and translates his words
into Chinese, and also interprets to
him what the others say. The few
missionaries holding membership in
the Conference recognize the large
preponderance of the Chinese ele-
ment, and also the fact that they are
in China working for the Chinese
people, and that the church they are
founding is to be in the future a
Chinese church; and they readily
conform to Chinese methods and

seek to develop the Chinese talent
and character in Methodist lines.
The reports showed that a large
amount of work was done the past
year, with only moderate success.
Large gatherings did not occur.
Revivals as we have them are scarce-
ly known. The heathen are first in-
terested by some flashes of truth
reaching their minds through the
preaching of the gospel. They then
seek or accept interviews with the
preacher, and become inquirers. In
this character they are often enrolled
and continue for months, receiving
instruction and studying the rudiments
of Christian religion. In the course
of time they decide to accept or
reject the "doctrines." If the
former, after suitable trial and in-
struction, they receive baptism, and
enter the church as probationers.
Then they begin religious duties,
and seek further knowledge, till,
after much waiting, and not a little
stumbling, their dormant sensibili-
ties awake and the signs of con-
science appear, and the emotions
hitherto so dead exhibit the rudiments
of life. This is the usual process.
It may be the only way of leading
such an unemotional people into
the experience of salvation. Well,
that it is being done thus! But
it does seem that a greater baptism
of the Spirit on the workers would
sometimes cut short the work in
righteousness and bring Pentecostal
results. The statistical report gives
the following figures: Number of
probationers, 845; members, 1,085;
adult baptisms, 144; children bap-
tized, 73; deaths, 45; number of
churches, 43; probable value, \$14,200;
parsonages, 42; value, \$5,460; num-
ber of Sunday-schools, 73; scholars,
1,430; collected for missions, \$172.79;
other collections, \$111.64. In most
of these things there is some in-
crease, showing a healthy condi-
tion and faithful work. In the matter
of self-support the progress is
necessarily slow, and will be for a
long time; yet the preachers con-
tinue to be interested in the matter,
and constantly keep it before the
people.

Visiting a Methodist Neighbor.

The Mississippi Conference, of the
Methodist Episcopal Church, met in
Jackson on Wednesday of last week,
Bishop I. W. Wiley presiding. This
Conference is composed almost en-
tirely of negroes. There were pres-
ent several white men, who serve a
few white circuits in a certain part
of the State. We visited the body,
watched with interest its delibera-
tions and heard one or two spirited
debates. Several years ago we saw
the Conference in session, and there-
fore had opportunity of studying its
progress. Some things we noted
specially and favorably: 1. The more
rigid enforcement of disciplinary law.
2. A stronger emphasis upon the
moralities of religion. 3. A higher
educational standard of ministerial
qualification. 4. The kindly refer-
ences they made to the white people
in all their reports.

Bishop Wiley, who was our agree-
able guest during his stay at the
capitol, is a conservative, clear-
headed, well-poised man. His short
Conference speeches indicated the
vigilance and prescience of a wise
administrator. He very thoroughly
understands the negro's character
and needs. His views, as expressed
to us, on that great social and re-
ligious problem, we can very well
endorse. And here we take pleasure
in correcting the report of the Bishop's
speech before the General Mis-
sionary Committee in New York.
He made no reference to our church
at all, and therefore could not have
uttered the sentiments ascribed to
him. We are glad to put this correc-
tion on record, and to have had an
opportunity of learning from him
the whole spirit and tone of the
much-discussed discussion.

Dr. J. M. Reid, of New York, mis-
sionary secretary, Dr. A. J. Kynett,
of Philadelphia, secretary of the
Board of Church Extension, Drs. R.
S. Rust and J. C. Hartzell, secre-
taries of the Freedman's Aid Society,
and our neighbors, the editors of the
Southwestern, were the visitors from
abroad. Drs. Reid and Kynett
preached for our congregation, great-
ly to their delight and profit. They
were earnest, able, evangelical, Meth-
odist sermons, delivered with the old
fire of the fathers. Dr. Reid was
quite amused that a lady, in thank-
ing him profusely for his excellent
sermon, traced a striking resem-
blance between himself and Mr.
Jefferson Davis.

"The Prayer of Faith."

MR. EDITOR: I feel constrained to
say something upon this subject by
the occurrence and publication of
two notable examples: The curing
of the young man at Oxford, Miss.,
and the finding of the hidden money
at Hinkley, O. The latter is to be
read in the weekly New Orleans
Times-Democrat, of December 20,
where it is stated that after twenty-
four hours' prayer the widow of the
deceased miser was led, in an unac-
countable way, to the discovery of
\$203,000.

Now, what I want to say is: 1.
Not questioning the facts in either
case, we can not give the faith a very
high grade. The Israelites asked
meat in the wilderness, and quails
were sent. But the Almighty was
not pleased with the petition. They

asked water, and the smitten rock
gushed it forth; but God was angry.
Manna fell forty years, and came
near being a perpetual miracle; but
the people ought to have been above
praying for it at least thirty-seven
and a half years.

2. Miracles of this kind are record-
ed in the Bible of the dark rather
than of the bright ages of faith.
When people were generally obedi-
ent to the Divine law miracles be-
came rare, and yet there was vastly
greater general joy and prosperity.
If, therefore, there is anything in
these examples it is rather a rebuke
than a token of Divine favor. Fifth,
of the true kind realizes the unseen.
The kingdom of God is not made of
the natural, but of the spiritual.

3. It takes a brighter and higher
faith to die than to live, to surrender
than to gain. I will not criticize
either of the parties mentioned
above; but faith of the Pauline order
lays hold upon eternal life and covets
spiritual riches. I pray God to enable
me to make money honestly, but I
also pray him to help me to do with-
out it and yet think as well of myself
and of him. In fact of two men pray-
ing, one that he might be rich and
the other that he might be poor, I
should accredit the latter with the
higher faith.

4. I think it time that we speak
out on this subject, and endeavor to
lead the people to "covet the best
gifts," even the spiritual, and ask
God for them. "He feeds the ravens
when they cry," but will he forget
us in these inferior things if we ask
the higher? By no means. We
preach against Rome, the miracle-
monger. Let us not do that which
we condemn in others. These alleged
facts may all be true, but the soul
saved from death is worth more than
\$200,000. If a disconsolate widow
could pray twenty-four hours for that
might we not pray longer for a friend
whose soul is in jeopardy?

T. A. S. A.

Centenary Programme for the Louisiana Conference.

1. Let Centenary mass meetings be
held at the following points: Caron-
delet Street Church, New Orleans;
Shreveport; New Iberia; Houma;
Alexandria; Monroe. The presiding
elders will fix the time of meeting,
appoint the speakers, designate for
each speaker his field of thought, and
make all other necessary arrange-
ments. Let special prominence be
given to devotional exercises.

2. Let the children's day be held
in every charge at such time in June
as the pastor may consider best. Let
the exercises be by the children and
suited to the occasion. Let the col-
lection be provided for beforehand
and not left to the caprice of the mo-
ment.

3. Let one day at each District
Conference be wholly devoted to
Centenary purposes, and each pre-
siding elder preach a Centenary ser-
mon, the day to be opened with a
love-feast.

4. Let each pastor appoint at once
a committee of three men and three
women to circulate in his charge
centennial literature, and secure sub-
scribers for the NEW ORLEANS
CHRISTIAN ADVOCATE, aiming to
place said paper in every family.
Let this committee aid the pastor in
all his Centenary operations.

5. Let special attention be given to
the establishment and maintenance
of class meetings in every congrega-
tion, and let all, by prayer and dili-
gent effort, seek the baptism of the
Holy Ghost, to the end that thou-
sands may be converted to God and
added to our Zion.

J. T. SAWYER, Chairman.
C. P. EVANS,
B. F. ALEXANDER,
Executive Committee.

NEW ORLEANS, LA., Jan. 19, 1884.

—The corner-stone of "Keener
Chapel," San Diego, Cal., was laid
on the morning of January 1 with
imposing ceremonies. It is to be
a handsome and tasteful building.
A copy of Post Oak Circuit was
placed in the corner-stone.

—Hon. Warren Easton, the candi-
date for superintendent of education
of Louisiana, is a young educator of
fine scholarship, patriotic enterprise
and a faculty for administration.
His election will put new life into
that important department.

—We have read with pleasure the
address of the New Orleans Educa-
tional Society and the account of its
organization. That is a good move,
and it needs the cordial support of
all patriotic citizens. We shall have
something to say of it next week.

—While sitting in a hotel in Sum-
ter, S. C., a layman stepped forward
to Dr. Kelley and presented him an
unasked, written pledge to pay \$50
for missions yearly for ten years.
He added: "If I do my will shall
provide for the payment as prom-
ised." That and other expressions
assure us that missionary intelli-
gence and liberality is growing in
the church everywhere.

We see in the Advocate of Missions that Mr. Thos. Hamsworth, who died recently in Galveston, Texas, left a liberal bequest to St. James Church, of that city. It includes several hundred acres of land, a brick store, several building lots and a sum of money.

A note from Rev. T. S. Randle announces the death of his little boy, Newton Jay. Bro. Randle was summoned home by telegraph during Conference on account of his illness, and this is the sad result. May great grace sustain the bereaved!

We were pleased to have a call on Monday last from Rev. J. H. Warren, of Murfreesboro, Tenn., chairman of the Executive Committee of the Monticello Sunday-School Assembly. He reports the outlook for Monticello this year very cheering. Bro. Warren is the Dr. Vincent of this Southern Chautauque.

The death is announced of Dr. John Peter Lange, the great German theologian, author and commentator. His body was found in a canal at Hamburg, but as yet it is uncertain whether the death was by accident or suicide. He was the author of "Leben Jesu" and of "Lange's Commentaries."

The editor had a sad duty to perform last week in officiating at the burial of his old friend and parishioner at Jackson, Bro. John W. Patton. He died quite unexpectedly after a few days' illness, leaving a host of friends to mourn his untimely loss. His was a modest, retiring life, but in his home and among his intimate friends his virtues shone with a singularly steady ray. A more extended notice will appear.

We have seen a copy, thanks to the publishers, of the Methodist Centennial Year-Book, by Dr. W. H. DePuy. It is a stout volume of over four hundred pages, full of interesting facts and statistics of old Methodism and new. Dr. DePuy has a genius for figures and their analysis, and in this work has exhausted the Methodist arithmetic. We must say, however, that he has given our Southern Methodism proportionately rather short space. Some errors and omissions we note in the references to our church. In the list of official papers this Advocate and others of our leading Conference organs are not mentioned. But for general Methodist facts, skillfully arranged, the book will serve a grand purpose this centennial year.

Rev. P. Howard, writing from Satartia, Miss., reports the death of an old friend and brother in the ministry.

Another local preacher of our Quarterly Conference is gone, Rev. James S. Harris, formerly a member of the Mississippi Conference. He died in the faith, at his home near Phoenix, Yazoo county, Miss., on the seventh instant.

A note from "Gilderoy" brings us the following gratifying intelligence: The Palme Institute, Augusta, Ga., opened with about forty pupils the first day. They have rented a school-room, where they have ample room and good accommodations. Dr. Callaway and Prof. Walker are greatly encouraged. The outlook is favorable, so Dr. Haygood writes me.

A Centenary Manual.

In reply to many inquiries, we desire to state that we have now in preparation, and will issue at the earliest date practicable, a short manual for the Centenary of American Methodism. The object of the book is to place in a small compass the information that is requisite for intelligent action by ministers and laymen. It will be arranged for ready reference, and will guide the reader to the sources of more extended knowledge of the subjects discussed. Further notice will be given as to the nature of the work and the time of publication.

W. P. HARRISON, Sec. Central Centenary Com. Nashville, Tenn., Jan. 18, 1884.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

The Christian will find his parentheses for prayer even in the busiest hours of life.—Cecil.

The Southern Cultivator Free.

All old subscribers by paying up in full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. No reduction allowed for postoffice orders or registered letters. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

WATCHES.—Mr. H. P. Buckley, known for years to our readers, is still at the old stand, No. 8 Camp street. He has kept pace with the times as a watchmaker and jeweler. Mr. Buckley's judgment in matters pertaining to his business can not be surpassed, and purchasers can rely on what he says. See advertisement elsewhere.

Impudence, ingratitude, ignorance, and cowardice make up the creed of infidelity.

How long? Much depends upon one's judgment. Economy hinges not on the amount invested, but on the investment itself. Are we sure our purchase is the best? Is the vendor reliable and trustworthy? Are his goods as represented, and with these last? First-class goods always command a better price than inferior articles. As in labor, so in art, first-class work is the cheapest. Photographs can be procured for a trifle that will satisfy for a time and then fade away beyond recognition. For a small advance above the cheapest you may procure one to last for ages at Washburn's, Canal and Exchange Place.

Did you ever hear of a man's re-nouncing Christianity on his death-bed and turning infidel?

The attention of our readers has doubtless been attracted to the voluminous card of Messrs. W. Atlee Burpee & Co., seed growers, of Philadelphia, Pa., which appears in our pages this issue. The usual enterprise of the firm is manifestly this season by the offer of cash prizes, on a competitive basis, open to all who may choose to enter. Read their advertisement. The honorable record maintained by this firm entitles them to the attention of all who may be interested in farm and garden products.

Gambblers, nor free-thinkers, haven't faith enough in their profession to teach it to their children.

BEATTY'S GREAT OFFER.—The offer made by Mayor Beatty of a \$500 parlor organ for only \$15, in another column, is a great offer, and our readers who desire an organ should avail themselves of it at once.

No theist, with all his boasted bravery, has ever yet dared to advertise his unbelief on his time sheet.

The standard restorative—especially in cases of nervousness.—American Nervine, Hilo. "I am perfectly cured," said J. S. Corbin, of Washburn, Ill., "thanks to Dr. Richmond's American Nervine." At Druggists.

It is a statistical fact that the wicked work harder to reach hell than the righteous do to enter heaven.

COLUMB'S BODY-BEET TONIC imparts strength to body and mind. Take neither. Of druggists.

I notice one thing: when a man gets into the spot, he don't never send for his friend the devil to get him out.

SANTALINUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea. \$4.00, bottle, cost free.

I had rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made so.

For sufferers Chronic Diseases, 36 pp., symptoms, remedies, help, advice. Send stamp to Dr. Whittier, St. Louis, Mo., (oldest office). State case your way.

I never have met a free-thinker yet who didn't believe a hundred times more nonsense than he had in the Bible any where.

Read advertisement in this issue concerning the Oiler Cotton.

It is always safe to follow the religious belief that our mothers taught us—there never was a mother yet who taught her child to be an infidel.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by one of the most eminent physicians of the age a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, he will send free of charge, to all who desire it, his recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. ROYCE, 149 Power's Block, Rochester, N. Y.

A man may learn infidelity from books, and from his associates, but he can't learn it from his mother nor the works of God that surround him.

GLENN'S SULPHUR SOAP cures obnoxious discharges of the skin.

If an infidel could only comprehend that he can prove more in his faith than he can in his reason, his impudence would be much less offensive.

If you have diseased lungs, take DAVIS'S HONEY OF HYPOCRYSE AND TAR. FINE'S TUBERCULAR CURE is one infallible.

Unbelievers are always so ready and anxious to prove their unbelief, that I have thought they might be just a little doubtful about it themselves.

Your Lightning Linctum came to hand all right and is moving on as usual. Mr. Ferguson's wife cured of consumption when she had been suffering for 20 years and had tried every available remedy. He purchased a twenty-five cent bottle of Billington's Lightning Linctum and received immediate relief. I had his testimonial—but it was misplaced. I have said, as you are aware, near 400 letters, and every one with the understanding that if it did not relieve he would be returned. I have had but one complaint, and then the bottle was returned. The man had Rheumatism—one week after he got your Lightning Linctum he had thrown himself away, yet he claimed no relief. I am trying a case of White Swelling. The party tells me he has had 7 nights rest, the first in seven years. Toothache, Neuralgia, Pain in the breast, back and shoulders are known no more! Therewith send two office money-order for \$16.00.

Yours, W. P. HALL

CHICAGO, TEX., Dec. 4, 1883.

The infidel, in his impudence, will ask you to prove that the dead did occur, when the poor idiot thought that even prove, to save his life, what a hen's egg is white, and a duck's egg blue.

W. C. Shepard sells dinner, tea and break fast sets, \$14.00 moss rose tea sets, \$14.00 moss rose chamber sets, \$14.00.

Mr. Philip Werlein, 135 Canal street New Orleans, is prepared to supply pianos and organs on the most liberal terms. Write to him for his prices and catalogues. You need not send north for instruments of a questionable character when you can get a grand article nearer home at a fair price. Mr. Werlein's house is well known to us all for its fair and honorable dealings. Pianos of the most celebrated factories are kept. Chickering, Weber, Mathushek, Hale, Hardman, Werlein and every instrument guaranteed to last a great number of years. Organs: Mason & Hummel, Bay State, order to Philip Werlein you will be satisfied and pleased with your finds. Music or any musical article to be had.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

M. E. B.—They all say so that have tried them: "Champion Monitor" cooking stoves—Most Even Bakers.

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the ADVOCATE or no.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

THE GREAT JACKSON ROUTE.—In the favorite all-summer resorts. It has been rebuilt with steel rails, has adopted the standard gauge, will offer ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine, New York, for cough, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the oil. The most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUAX, New York.

NEW ADVERTISEMENTS.

PHOTOGRAPHS!

The Finest Establishment in the South.

WASHBURNS

Photographic Parlors.

109 CANAL STREET.

Are situated within a block of the principal Hotels and almost directly opposite the City Square.

You are cordially invited to visit our

PARLORS AND FINE ART GALLERY

There will be no obligation whatever.

We make every kind of portrait known to the art, from the miniature for the locket to life-size, in

Water Colors, India Ink, Crayon or Oil.

Small and faded pictures copied and enlarged and the likeness faithfully preserved.

FOR RENT.—A good place in Amite county, Miss., containing about three hundred and twenty acres, a fine two-story dwelling-house, beautiful site, healthy location about four miles from Natchez Valley railroad, on the Clinton and Greenville roads. For further particulars apply to Mr. Broadford, Ambrosia, La.

MANFIELD FEMALE COLLEGE.

MANFIELD, MISSISSIPPI, LOUISIANA.

The twenty-ninth Annual Session will begin on the 12th of September, 1883.

Manfield is situated on the Texas and Pacific Railroad, forty miles south of Shreveport in a beautiful and healthy country, and is easily accessible from almost every portion of Texas and Louisiana.

The College is the property of the Methodist Episcopal Church, South, and is managed by the Louisiana Conference. The buildings and grounds are extensive and all the facilities for instruction are provided.

The College last year had nearly a hundred boarders and sixty pupils in Music, thirty in Art and one hundred and twenty in all.

Board and tuition, per term: \$80.00.

Music and use of instrumentum: \$10.00.

Special charges in Art Department and Modern Languages. F. M. GRACE, President.

CYPRESS LANDS FOR SALE.

One thousand acres cypress timber lands. Situated in townships 10 and 11, south range 10 east, south-western land District of Louisiana.

For information,

Apply to

N. O. Christian Advocate, 112 Camp street, New Orleans, La.

A. BALDWIN, President.

SIGMUND KATZ, Vice President.

SEMI-ANNUAL STATEMENT

OF THE

New Orleans National Bank,

At the Close of Business,

December 31, 1883.

RESOURCES.

Bills discounted..... \$ 529,644 00

Demand loans..... \$381,417 28

Overdrafts..... 2,500 00

U. S. bonds, par value..... 201,650 00

\$200,000 Louisiana Contols.....

Crossman's..... 222,000 00

Agency and checks on other banks..... 450,228 76

New York sight exchange..... 80,947 04

Due from banks and bankers..... 1,320,243 90

Five per cent. fund with Comptroller of the Currency..... 9,000 00

Furniture and fixtures..... 500 00

Total..... \$1,984,881 45

LIABILITIES.

Capital stock..... \$200,000 00

Surplus fund..... 250,000 00

Undivided profits..... 4,818 45

Circulation outstanding..... 130,000 00

Dividends uncalled for..... 1,740 00

Dividends payable Jan. 2, 1884..... 8,000 00

Individual deposits..... \$1,241,862 26

Due banks and bankers..... 75,160 23

Total..... \$1,984,881 45

I certify the above to be a true statement.

WM. PALFREY, Cashier.

Correct—Attest: JOHN H. HANNA, SIGMUND KATZ, W. T. BENDISOT, Directors.

MISCELLANEOUS.

READVILLE SEMINARY,

BATON ROUGE, LOUISIANA.

Is a select home-school for young ladies and little girls. All branches of a religious education taught by accomplished teachers. Pupils are awarded diplomas who complete the prescribed course of study. The next session opens October 3, 1884. For information apply to

MRS. MARY W. REED, Principal.

The E. A. Seminary

This school, for boys and girls, is located at Arcadia, Blountville Parish, La., a town on the railroad that joins Monroe and Shreveport.

The course of study is thorough and practical. The discipline is rigid, with mildness.

For circulars, address

R. ARMY, Principal.

SCHOOL TEACHERS!

The Central Educational Bureau secures TEACHERS, LECTURERS, EXHIBITORS, POSITIONS, furnishes schools and families instructors FREE OF CHARGE. School property and apparatus supplied.

Address H. MAYBEE, Sec.

27 Seventy-five teachers wanted at once.

FREE BUSINESS UNIVERSITY,

Atlanta, Ga.

For illustrated Circular \$10 year.

H. P. BUCKLEY,

8 - Camp Street - 8

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New-Wholesale Watches,

American, English and Swiss.

First Quality and Lowest Prices.

DIAMONDS

Jewelry and Sterling Silverware,

At Great Reduction.

Special attention to Watch Repairing, Diamond Setting and Jewelry Repairing.

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IN THE BEST

PIANOS!

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P. WERLEIN'S

135 Canal St.

Competition Defied!

CHICKERING, WEBER, MATHUSHEK, RIMAN, guaranteed to remain in tune and last for a great number of years. No sticking of keys, no breaking of strings, no squeaking noises. Mason and Hamlin, and other organs of noted makers, very low in price. Music and musical merchandise of all kinds. Send for our catalogue, and prices, and you will deal with us, finding it your interest so to do.

P. WERLEIN.

Established over 30 years.

121, 123, 125 Common St.

WHOLESALE DEALERS IN

BOOTS, SHOES, HATS AND TRUNKS.

PARLOR ORGANS ONLY \$35.00

Warranted to last six years.

Including Reed, Book and Music, providing order is given and reasonable price within seven days from date of purchase.

THE PARLOR ORGAN AND NEW YORK

ORGAN is built expressly to supply every household throughout civilization with music. It is the best instrument for the parlor, the family, the church, or the school. It is an instrument of the highest quality, and is built by the most skillful workmen.

For the parlor, the family, the church, or the school. It is an instrument of the highest quality, and is built by the most skillful workmen.

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Christian Advocate.

Congregational Singing.

Nothing so attracts the people to the house of God as good congregational singing. A preacher of moderate abilities, with a singing congregation, will have larger attendance than a minister of greater eloquence where the people are silent and the choir do all the singing. Nor will the people stand to hear singing in which they take no part; hence, where choirs alone sing, the congregation do not stand up and bless the Lord! More than once or twice in the third hymn, and many do not rise at all. The habit also is formed of quitting all but two or three of the stanzas. Standing, when nothing else is done, is very tiresome; it is more fatiguing than to walk during a time three times as long. When the people sing they will stand and sing a hymn of six verses, with less conscious fatigue—if the singing and prolonging the spirit by interludes—than they would feel in standing to hear any choir that can be commanded, at least without great expenditure, sing half as much. The great churches in every denomination in all parts of the world have congregational singing. Sprung from the first refined help of choir or organ. It says, "The people come to church to hear the preaching, and to hear and do their own singing, and thus they worship God." The songs of those who crowd Talmage's Tabernacle can be heard through the whole neighborhood as the voice of a great multitude. In Plymouth Church, though the choir sing the anthems, all the people sing the hymns. In Scotland the people all sing; in Germany they all sing; in the Moody meetings they all sing. It would, perhaps, be possible to have a revival without any singing; but if there be singing at all, though the songs and the photos, and, perhaps, the quietists may assist the people must sing, and will sing the choruses, the standard hymns, and the doxologies.

A church in Maine had an excellent pastor, a fine location, large congregation and fine congregational singing. The finances were also prosperous. Someday, "We are able to have the best choir in the city, why not have it?" They got it, with the understanding that the people should join with the choir in singing the hymns, but the choir would not sing congregationally. The artistic execution of the people, the interludes threw them off the track; in six months the choir was doing it all. It was admitted to be the best choir in the city. A few musical friends of the choir were added to the congregation, but the attendance as a whole fell off one quarter the first year; at the end of the second it was not more than two thirds what it formerly was. The preaching meantime was as interesting as ever; the pastor was humiliated by the declining attendance. The church returned to congregational singing, and the seats were immediately filled as before. From the pastorate of this Episcopal church, with their fine choir, have gathered congregational singing, without interludes, or with but two or three notes; and they preserve the spirit of the singing from the first line of the first stanza to the last line of the last. That long interlude is necessary in an assumption contrary to three facts: the long anthems that choir will sing; the long hymns the people will sing in prayer-meeting, and the singing, without interludes, of very long hymns in the German congregations, the Jewish synagogues, and of hymns of ordinary length in the Episcopal churches. All that some moribund churches, with able ministers need, to transform them, is that the people should sing. They pray for the Holy Spirit when they violate the instructions given by the Spirit with regard to the worship of God: "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." While the Protestant Churches that use liturgical forms generally have congregational singing—as the Lutherans and many of the Episcopalians—it is especially necessary for those who have no liturgy; for unless they sing the people have no part in the service. A critic of Methodism says: "When Methodism arose the converts were very demonstrative; they shouted and sang as no other Christians did or could. Now they have quit shouting and hire their singing, like the most formal of those from whom they came out." "This witness" of some churches.

Which is better, pretended congregational singing, where only a few sing and that feebly, or good choir singing? Which is better, the language of a cripple, or well men, that hand and foot, riding in a carriage, with ill-dressed coachman and footman? Question comparing the best of its kind with the worst of another kind shed no light upon the relative value of different species at their average, or at their best. Average congregational singing promotes the interest of the church much more than average choir singing; the best choir singing, compared with the best congregational singing, is spiritual and emotional effects, is feeble. Do not suppose that we are declaring war against choirs. A good choir, that will sing the regular hymns, so that the people can and will join with it heartily; and that will, in every case, consult the pastor concerning "voluntaries," is of great value to the church. But a good choir that does not care to have the people sing, that stands upon its dignity, considers itself co-ordinate with the pastor, whose members take no interest in the services, and practice their pieces, and bring their forward importantly, is an incubus upon any congregation, as many an enslaved and discontented pastor knows. But if this be true of a good choir, ministerially speaking, what must a poor choir be that fails on similar aims?

A Dangerous Enemy.
We can not too earnestly urge the necessity of the use of the Vindictive Treatment of Drs. Starkey & Lefebvre, 110 Girard St., Philadelphia, in the very commencement of Pulmonary trouble, and before the disease has made serious inroads upon the system and reduced its power to contend with so dangerous an enemy. Too many of the cases which come to, them are of long standing, and the chances for a radical and permanent cure just as far remote. That their Treatment benefits over a large proportion of these cases is often a matter of surprise to themselves and their patients. If your cough is becoming troublesome, if you are beginning to lose flesh and strength, and have night-sweats, don't wait a day before sending to Drs. Starkey & Lefebvre for such documents and reports of cases as will enable you to understand the nature and action of their new Treatment. Take your money in time, and the chances are all in favor of your discharging him.

MISCELLANEOUS.

LEMONS AS MEDICINE.

They regulate the Stomach, Liver, Bowels, cure all Biliousness, Constipation, Indigestion, Headache, Malaria, Kidney Diseases, Fever, Chills, Impurities of the Blood, Colds, and all other diseases caused by a torpid or diseased Liver. Lemon Juice is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Fly over for one half pint bottle. Sold by druggists generally.

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INFANTILE and Adult Itch, Milk Crust, Scalded Head, Eruptions and every form of itching. Sealy Pimples, Scrofulous and inherited diseases of the Blood, Skin and Scalp, with loss of hair, cured by the Cuticura Remedies. It is a pure and safe, reliable, and the great Skin Cure, 50 Cts. Cuticura Soap, 25 Cts. and Cuticura Remedies, the new Blood Purifier, 50 Cts. are sold by druggists. Better than any other. Boston, 20-22 South Street.

THE GREAT NERVE
IS UNFAILING AND INFALLIBLE IN CURE
Epileptic Fits, Spasms, Falling Stitches, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Seminal Weakness, Impotency, Syphilis, Scrofula, and all Nervous and Blood Diseases.
To Clergymen, Lawyers, Literary Men, Merchants, Bankers, and all who are afflicted with sedentary employment causes. Nervous Prostration, Irrregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetite or stimulant, **Samaritan Nerve** is invaluable.
"The Great Nerve" is the most wonderful invigorant that ever sustained a sinking system. \$1.50 per bottle.
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Reductions.
To those in want of FURNITURE we would say that the PRICES HAVE BEEN REDUCED on every article in our stock; though Furniture has advanced in value ten to twenty per cent. Our reason for making these reductions is NOT on account of being overstocked, but our aim is to show our customers an entirely new stock every season.
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Christian Advocate.

THURSDAY, JANUARY 31, 1884.

MARTHA.

BY JULIA C. K. DODD.

Yes, Lord: Yet some must bear
Not all with tranquil hearts,
From thy dear feet,
Wrapped in devotion sweet,
May I kneel.

Yes, Lord: Yet some must bear
The burden of the day,
The burden of the night,
While others at thy feet
May kneel and pray.

Yes, Lord: Yet some must bear
The burden of the day,
The burden of the night,
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Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KENNEDY.

Final Quarter—Lesson V.

SUNDAY, FEBRUARY 3, 1884—ACTS—XV, 35-41.

GOLDEN TEXT—"Come over this Macedonia, and help us."—ACTS XXI, 9.

PAUL'S SECOND MISSIONARY JOURNEY.

We now return to the history of the church in the Acts. After the decision of the conference at Jerusalem, Paul and Barnabas went with Paul and Barnabas to visit the church at Antioch. They took with them a fraternal letter, reporting the decision of the conference, that the Gentiles need not become Jews in order to be saved. This news was received by the Gentile converts with great joy. The hateful restriction withdrawn, many of the hesitating entered at once the Christian church. It is a wise thing to do away with conditions which keep out many who would strengthen the church by their presence, and just as wise to keep fast, on their hinges with bolts all closed, every door through which may enter those whose presence only weaken and paralyze the church of God. But this doing away with that relic of Judaism lightened up the Gentiles like a declaration of independence.

Paul, for the few days that he remained in Antioch—there were too many preachers thereabouts for him to stay in that city many days—used his time in reading, in clear tone, the authoritative document from Jerusalem, supplementing it by oral teaching, until he had well impressed the substance of that remarkable decree upon every Jew and Gentile in that city. This done, and feeling that the freedom of the Gentiles had been fixed upon a firm foundation, and that Judaizing bigotry had received a thrust from which it would not soon recover, the old yearning of life, to work among the Gentiles afar off, laid hold on him. He speaks of this project, so near his heart, in very modest terms. At this center of attraction, where preachers were grouping and inquiring Gentiles were coming for light, he was almost afraid to speak out all that was on his mind, for fear that it would not be popular. As if not expecting to do much, he breaks the project gently to good Bro. Barnabas: "There are plenty of preachers here to do the work at Antioch; let us go again and visit our brethren in every city where we have preached the word, and see how they do." Barnabas consented at once, and invited Mark to go with them. Mark, it seemed, consented, even though he has proved a poor missionary on a former occasion; but this was only to ho a tour around to all the churches; no new ground to be cultivated. But Paul would not consent to Mark going with them. He called up his former desertion, when he had left him at Pamphylia. Paul's objections were not to be overruled, nor would Barnabas consent to go without Mark. Paul's persistent rejection of Barnabas' kinship gives us a clue to what was in Paul's mind. If the trip was only to be a home missionary tour, a visit to the churches, why not take Mark? But this visit to the churches was but the preface of Paul's real journey. He was seeking more and more clearly every day that his call was to go far and wide and that it would require a courage and earnestness such as he did not find in Mark. Paul was right; and Mark learned a lesson that helped him in after years. There was no alternative but for them to part. This contention grew out of very natural causes, Paul's earnestness of purpose and the bias of kinship on the part of Barnabas. A most reasonable agreement to disagree. Their ways diverge. Barnabas and his relative sailed to his native Cyprus, and Paul chose Silas and departed, the church commending him unto the grace of God. The separation was overruled by the Spirit for the furtherance of the gospel. We catch a glimpse of Paul as he passes through Syria and Cilicia, confirming the churches. He makes a short halt at Derbe and Lystra, where he makes the acquaintance of Timothy. He finds in him an earnest helper. To disarm a prejudice which he had not time to break down, he circumcised Timothy; this son of a Greek, proving that in things indifferent he was ready to submit. When the apostle had gone through Phrygia and the regions of Galatia, and was forbid-

den of the Holy Ghost to go into Asia, he came to Mysia and essayed to go into Bithynia, but the Spirit suffered him not. So the Holy Ghost had him in charge, and was guiding him toward Europe. He hedges his way once, twice, and he comes to Troas, on the coast of the Aegean Sea. At this stage of his mysterious journey he was strangely conscious of the presence of his guide. He had lead him to the sea, near the site of ancient Troy. From the shore Paul could see the island of Greece, and that outward sight as he gazed upon those "isles of the sea" was the preparation of his soul for the vision he saw that night.

Macedonia was that part of Greece that lay opposite Troas. It had been distinct from Greece, but now was united with it. The Romans had conquered the whole country, and had named Macedonia Northern Greece. The man of Macedonia, therefore, represented the nations of the west. After the vision of that night Paul recognized where the restraints of the Spirit were leading, therefore leaving from Troas we came with straight course to Samothrace, and the next day to Neopolis, and from thence to Philippi, the chief city of Macedonia. The Spirit course betokened a fair wind. Their guide assumed his chariot. This Spirit of the new birth, who bloweth where he listeth, filled the sails and drove, with unthought speed, the vessel through contending wave and current. This vision Macedonia's cry, if not a conscious desire for the gospel, was at least expressive of the deep need of the gospel and of unconscious preparedness to receive it, not only of that region, but also of the whole western empire, which Macedonia might be said to represent. Paul interpreted that cry as a confession that the highest splendor of heathendom, in the arts of Greece and in the polity and power of Rome, had arrived at the end of all its resources. God had left the Gentiles to walk in their own ways. They had sought to gain salvation for themselves, but those who had carried it farthest along the paths of natural development now feel that all had been indeed but vanity. This result had been reached by the history of all heathendom, and Israel going along the way God had marked out for him had likewise arrived at his end. At last he is in condition to realize his vocation by becoming the guide to lead Gentile nations unto God, the only Author and Creator of man's redemption, and in Paul this vocation of Israel is divinely realized and by this nocturnal apparition of the Macedonian crying for help.

This voice is crying still to the Christian church. Oh! that the church may heed the cry. It can be abundantly shown from Scripture and history that this cry has been rightly recognized by the church as interpreting the unuttered cry of heathendom for help, and it is just as plainly shown that it is death to any church or Christian either not to hear this cry or, having heard, not to heed.

We can neither excuse ourselves upon the plea of ignorance nor inability. The demand which missions lays upon us is as great as our own salvation, for it is part of it and inseparable from it.

Louisiana Conference.

REPORT ON TEMPERANCE.

Your Committee on Temperance beg leave to submit the following as their report:

That the licensed liquor traffic is the most gigantic and all-pervading evil of the world and age no observant or thoughtful person will deny. In the face of the ruin in body and soul, for time and eternity, of the million of drunkards every year manufactured by it in these United States and of its other millions of wretched victims in all lands; in the face of the broken hearts, blasted hopes, grinding poverty and immeasurable anguish of the innocent millions of women and children made to suffer because the government must have the blood money, euphemistically called revenue, that comes from granting license to liquor dealers; in the face of the fact that three-fourths of the crimes committed and of the costs of criminal procedure are directly chargeable to the drink system; in the face of the fact that the good people of this or of any land have it in their power to rise in their might and down the monster; in the face of all these indisputable facts it is the wonder of wonders that the liquor power is found ruling in national, State and municipal governments and sweeping away the barriers of public virtue and private rights. The granting of license for the manufacture and sale as a beverage of intoxicating liquors is in itself a crime.

Rev. Dr. J. W. Harmon, of the Mississippi Conference, says: "The exercise of all rightful authority under organized forms of society, covered by the eagle of constitutional law and common law, must, of necessity, be so exercised as to protect the public weal and insure the moral, the physical and the religious safety of her citizens. The fundamental maxims of all sound law declare that no person or persons shall be permitted to use their property to the damage of society or persons in the State. How then did State Legislatures obtain the authority to turn loose upon the world such an evil principle as the liquor license system, contravening the very spirit and intent of all sound constitutional law, and subversive of good government? This gigantic wrong perpetrated against all the interests of humanity, against the dignity and virtue of good government, against the

fundamental prosperity of these States, against the peace and happiness of millions, must be dispossessed and driven out from its stronghold; it must be cut out, or torn out or voted out from the statutes of all the States; and this criminal legislation must not be held as legal in any true sense of law, because such legislation is crime producing and, therefore, wickedly attempts to legalize that which is illegal. If a just and righteous retribution could be visited upon the guilty legislators who continue to sanction this criminal legislation by the murdered millions who have been cruelly immolated on this bloody altar under the form of law, never again would there appear a license statute to blacken and smirch the pages of State legislation. The whole liquor license system from the State constitutional conventions, which opened this Pandora's box, to the State Legislatures, which hilled on the vile serpent, and from the Legislatures to the counties, towns and cities, which have multifurcated the fiery heads of this great monster, the whole web and wool is repugnant to the Constitution of the United States."

In the Nashville Advocate, of September 8, 1883, Guilford Jones uses the following language: "In the providence of God, the people of this country are the rulers; their votes control the law-makers and those who execute the laws; hence they are *particeps criminis*, in all the mischief which the liquor traffic is doing in this land."

After giving the facts and figures concerning the liquor traffic, he concludes his article in these strong and truthful words: "Now, before the bar of public opinion, and before the Judge of all the earth, we charge that the freemen of this country are responsible for all this waste and terrible tide of woe. They have the power to throttle this great 'blood-gorged dragon' and destroy him. If they fail to do it, they must stand charged with being partakers in this dark and terrible criminality; and if the court of public opinion fails to abate the evil, the guilty must face the charge in the light of the judgment fires."

Your committee are convinced that in order to the death of the liquor power the temperance people, male and female, white and black, in and out of the membership of the various churches must organize, not for a day, not for a year, but for the war, and the end, absolute prohibition. Our foe is found thoroughly organized, and, wholly unprincipled, spent one million and more of dollars to defeat the women of Ohio in their late effort to carry that State prohibition. The enemy wherever the vote is taken are ever moving to battle as well-trained, thoroughly equipped soldiers. The friends of temperance must learn wisdom from their foe and, as in Iowa, Ohio, Georgia, Arkansas, Mississippi, and in other States, and in some portions of our own State, go into permanent organization and, relying on God and their own persistent efforts, move forward with close ranks and steady march. The police jury of a parish are compelled, upon the petition of a respectable number of citizens, to grant an election in each ward of the parish. There should be promptly organized in each town, village and neighborhood a woman's Christian temperance union, and, thus handing together in one the Christian temperance element of all the churches, there will soon be in active operation throughout this State a moral power that can not be long resisted. The enemy must be fought in detail: a ward at a time, a parish at a time, a county or a parish, and then a State, and another and another until our broad, fair land shall be saved from the curse.

The church of Christ, helped by the respectable and moral people who are not church members, can do away with this evil, but not without thorough organization and the unconquerable spirit that can stand defeat to-day to win tomorrow's battle. The ballot, wielded not on the line of a political party, but in obedience to Christianity and the demands of highest citizenship, can bring relief in the near future. In God's fear, and for love of man, let us use

"The weapon that is fiercer yet
And surer than the bayonet."

Your committee submit the following resolutions:

Resolved, That we do not identify ourselves with any partisan movement; but, as a Conference, representing the true interests of the people of Louisiana, we do seek such legislation as shall free our State from the power and influence of the grog-shop, which we recognize as the enemy of all good, and we do hereby call upon all good citizens, irrespective of party or creed, to aid in this object.

Resolved, That we heartily commend the self-sacrificing and efficient labors of the Woman's Christian Temperance Union, and we will co-operate with and assist them in their labors when they come among us.

Resolved, That a Committee of Three be appointed by this Conference whose duty it shall be to confer with similar committees, which may be appointed by other religious bodies, to prepare and circulate for signatures petitions to the Legislature of Louisiana, asking that body to submit to the people a proposition so changing the organic law of the State as to forever prohibit the manufacture and sale of alcoholic liquors except for medicinal, scientific or sacramental purposes.

JOHN T. SAWYER, Chairman.
ROBERT PARVIN.

Is it the Better Way?

I see from the list of appointments of the Mississippi and other Conferences that the number of charges in most of the presiding elders' districts precludes the possibility of holding the quarterly meetings as in former days, upon Sat-

urday and Sunday, and necessitating week day appointments for those important official gatherings. The only reason I have heard for this is that the districts are financially inadequate to the support of the presiding elder. It certainly can not be that the presiding elder is enabled to give more direct personal attention to the work. For the fact is that when the districts included in the same territory, but fewer charges, the presiding elders gave more time to each, and was about as well, if not better, sustained. There can be no doubt if the presiding elder could have time from the pressing business engagements that this multiplication of charges imposes, to go through the circuits, preach and visit among the people, that more good would be accomplished. His presence would be felt, and he would have opportunity to magnify his office, while the churches would recognize more readily the obligation to sustain him.

If the rule of addition-by-division works well in the circuits why should it not work well on the districts? A few examples will suffice to show how the rule works on circuits. I have traveled perhaps more extensively within the bounds of the Mississippi Conference than any other member now upon the effective list. In 1881 I traveled a circuit 250 miles around, preached every day in the week but Monday, and received \$216 for the support of wife, child and myself. Now, within the same territory, with slight addition, there are three or four preachers employed, and any one of the charges pays more to the support of the presiding elder and pastor than the whole paid then, and the spiritual development is wonderful. In 1886 I traveled a circuit which embraced parts of Claiborne, Copiah and Hinds counties. Now there are, and have been for several years, some five or six different pastoral charges created out of the same territory, parsonages provided in most of them, and any one of them gives as liberal support to the preacher as the whole gave me. My appointment this year is a fraction of the circuit I traveled in 1842. My old circuit has one station in the midst of it now, one half station (two churches), and altogether three or five pastoral charges that were embraced, in whole or in part, in Rankin circuit in 1842. There are better churches, better provision made for the support of the preachers, and, as a rule, our membership are better informed as to the doctrines and usages of the church. I was allowed only \$366 for my support in 1842. Now there is not one of the five different charges but would scorn to be so niggardly in their allowance to their preacher. Now, the secret of this prosperity is that a faithful pastor has more frequent access to his people, better opportunity to indoctrinate them.

If it be true that for a time some members may have had to pay a little more than they have been accustomed, others are being educated up to the standard of duty, and are now helping liberally. The more any one pays to the various institutions of the church the more they will be interested in her prosperity. As a rule, it is the man or woman who pays little or nothing that complains most.

In reference to the presiding elders' districts, in looking over the minutes, I can not see that the multiplicity of appointments has added materially to their support, and I am sure the office is no more esteemed nor its moral force more apparent than when there was a reasonable number of appointments and the presiding elder was more with the people. H. J. H. MARVIN, Mississippi.

The Year 1883.

BY REV. J. W. HARMON.

Standing over the hier of the dead year, 1883, a solemn hush of sadness falls on broken harp and song, while weird phantoms flit through the imagination. As the night of the death of years and centuries deepen we enter upon the silent juncture of ages, and the overlapping of dispensations, when the morning will soon dawn upon the strange events, both physical, profane and divine, that will mark the history of the new year, and the development of olden prophecies. The dead year, which has been so full of secret sines and open shame, so full of life and death, of spiritual joys and worldly sorrows, has closed up and sealed its pages, until the hand of God shall break every seal and reveal its mighty wonders for judgment.

And now that the clasp of destiny is upon the past, let the sparkling wine cup stand on the sociable board untouched and unquaffed, while love and grief, hope and fear, penitence and faith bend low in uttered prayer over the departed year, for the rich and poor, the learned and unlearned, the good and the bad have all sinned had the joyous or terrible lessons of the year 1883 chiseled upon body and brain and graven on mind and heart, which they will bear with them to their graves. The light-hearted revellers of the hall-room, the frolicsome sons and giddy daughters of pleasure and fashion have turned aside from the banqueting halls of mirth and song and dance, to mourn and weep, with throbbing hearts, as they never wept before.

Far out on fiery wing and unheeded the swift-winged destroyer hurled his shattered wrecks of human habitations and human lives and happiness all along his tortuous pathway of earthquake and cyclone, of flood and fire and volcano, shrouding the sunset

of the world in strange colored glare, awakening predictions of olden time. His bloody altar has been burdened with human victims, rolling living forms in black, and chattering awful memories in the soul, to be rehearsed in other days with bated breath and husky voice.

But, marked as it has been with success and failure, with expectations and disappointments, with death and progress, right and wrong, joy and sadness, loves and hates, it has met its doom and destiny; and the sepulcher has closed its everlasting doors with a clang that will echo all through the aisles of time, awelling up with a dull boom to the judgment day.

Eighteen eighty-three, we bid thee farewell, with all the wondrous changes which thou hast wrought upon the tangled pages of this world's strange and checkered history. Thine own page has indeed been one of mingled light and shadows, for long and deep scars have thou cut upon human hearts, and weird pictures hast thou photographed upon human memories. Long indeed will your dreadful changes among the nations and cities and isles of the sea stand as an epoch among the years. And thou hast taught us, by a sad and bloody record, that when the wrathful elements of nature eucamp against our common humanity, and keep up their deadly assaults, tearing out the spirits from frail bodies, smashing skulls, breaking limbs, and pouring out human blood like water, that we have no defense and no safety save in the mighty God. But as thou art dead and gone, carrying with you to the tomb such a mingled catalogue of human history, we turn with hopeful eye and bounding spirits to scan the distant horizon, and with hearts full of love and faith in God we greet the new year, 1884. And now, standing on its threshold, with all its undeveloped secrets, with uplifted hands and arms, we beseech the all-merciful God, who holds all the elements and powers of the universe at his command; to deal mildly and kindly and mercifully with us poor helpless mortals in the name of his only begotten Son.

Now, we begin the record on the new page of the new year with brave spirits and under the inspiration of new thoughts, setting our standard higher than ever, and we will, by the help of the eternal Spirit, make a better use of our influence and God-given faculties than in any year of our earthly history. Some writer once said that when Napoleon lost the battle of Waterloo the clock of the world went back six centuries. But we rejoice to know that when the great Captain of our salvation lost the battle of mere human life on the battlefield of Calvary then the clock of the world moved forward to the mighty drum-beat of eternal centuries.

Marriages.

MINOR-HAEBTEL.—At the residence of the bride, in Natchez county, Miss. November 28, 1883, by Rev. H. H. Moon, Dr. H. A. Minor, of Macon, Miss., to Mrs. Ellen Haebtel.

CORNER-BENTON.—At the residence of the bride's father, in Holly Springs, Miss., December 18, 1883, by Rev. H. H. Moon, Mr. D. A. Cooper to Miss Jimmie Benton.

MCALXANDER-GRIER.—At the residence of the bride's brother, near Holly Springs, Miss., January 8, 1884, by Rev. H. H. Moon, Mr. J. P. McAlxander to Miss Lollie Grier.

BONLEY-CUMMINGS.—At the residence of the bride's father, Mr. Levi Cummings, in Marshall county, Miss., January 15, 1884, by Rev. H. H. Moon, Mr. S. B. Bonley, of Yazoo county, Miss., to Miss Lela Cummings.

GREGORY-GLINN.—At the residence of the bride's mother, near Aberdeen, Miss., January 1, 1884, by Rev. R. P. Mitchell, Mr. P. M. Gregory, of Clay county, Miss., and Miss Sue Glenn.

EDWARDS-WALKER.—At the residence of the bride's father, Dr. Walker, near Aberdeen, Miss., January 15, 1884, by Rev. H. P. Mitchell, Dr. J. W. Edwards, of Jonesboro, Ala., and Miss Cora May Walker.

HATCH-BUMPASS.—At the residence of the bride's mother, Aberdeen, Miss., January 17, 1884, by Rev. R. P. Mitchell, Mr. Robert L. Hatch and Miss Belle Bumpass.

WILCOX-PARKER.—At the residence of the bride's mother, Mrs. S. J. Parker, to Enterprise, Miss., by Rev. J. M. Weems, Mr. W. D. Wilcox, of Butler, Ala., to Miss Clemmie E. Parker.

Obituaries.

KENNARD.—Fell asleep in Jesus, at midnight, December 14, 1883, after a short illness, of acute tuberculosis, HATTIE TILGHMAN KENNARD, daughter of J. L. and A. B. Kennard, of Port Gibson, Miss.

Thus, has entered into rest one who from childhood had made her peace with God. Though stricken down in the bright sunlight of her youthful days, though called before the evil days had come, death found her not as a conqueror, for this slumber was removed as one who had fought the light, kept the faith, and was ready to enter the Christian's rest. To herself, and her family the summons was unexpected; to the latter it came like a mighty thunder clap from a clear sky. When she realized her disease would prove fatal she talked of dying, and expressed a perfect trust in her God. She had no fear of death, and with the utmost composure spoke of "going home," "almost home," "nearly there," as one who had arranged to return to an earthly home and sent messages to her friends. At times her suffering was severe, but she murmured not; patiently she awaited the messenger, and slowly, calmly she sank to rest "as one that wraps the drapery of his soul about him and lies down to pleasant dreams."

She was always reserved—by no means a demonstrative Christian; yet her face was ever set toward, and her feeling was such as that described by the poet when he said: "Feeling is deep and still; and the word that floats on the surface is as the tossing buoy, that betrays where the anchor is hidden."

Young in years, lovely in life, beautiful in death, Hattie, thou art now resting in the sweet fields of Eden to be "forever with the Lord." Glorious thought! O hest shade! Thy earthly home is saddened by thy transfer to heaven; but the loss of thy loved ones

here is thy eternal gain. May they follow Christ as thou hast done, and may the Lord increase their faith that they may say, though their tears, "He gave thee, he took thee, and he will restore thee."

JACKSON.—J. A. JACKSON died at his home, near Phenix, Yazoo county, Miss., March 12, 1883, after a brief and painful illness. He was born near Nashville, Tenn., August 27, 1838.

The subject of this memoir was married to Miss L. J. Alexander (daughter of Rev. C. W. Alexander, who was a member of the Holston Conference, September 13, 1881, who was to him all that a worthy and devoted wife should be, and to whom he was bound by tenderest ties of love and confidence. This devoted wife and constant companion of only a few short months is left to mourn the loss which can only be regarded in the realms of eternity. She mourns not as those who have no hope; her loss and ours to his eternal gain. He was received in the church at an early age, and over remained a consistent member. He was not a loud and demonstrative professor, but a deep and abiding one. During his last hours he called those who were near and dear to him around his dying couch, and asked them to meet him in heaven.

The deceased leaves a wife and one little babe. May the Lord bless his wife and little one! May he comfort them in their sorrow and make them to feel that their loss is his gain in Christ Jesus!

Nashville Advocate and Southern Baptist please copy.

JOHNSON.—The cheerful home of Bro. J. C. Johnson was saddened, January 2, 1884, by the death of his bright little boy, aged one year, eleven months and fifteen days.

After a severe illness of only a few hours little "Sweet" sank into the cold embrace of death—"The dust returned unto the earth as it was, and the spirit returned unto God who gave it." Being possessed beyond his years of a tender and affectionate disposition, he lived just long enough for the love of a large family to have grown almost into idolatry. If mother was sick or weary, none could soothe him like the tender caresses of that loving little heart; but to-day he must leave her wretched and sick in the lonely home once made happy by his baby face. To-day he can not return her loving embrace, or lean, as in other days, his warm head on her bosom, but he is waiting and watching at the beautiful gate to bid her welcome to that better land.

Who but Jesus, tender, loving Jesus, can supply that darling's place or bind up this painful wound? Bereaved ones, hark! his little voice, as he waits for the coming of his little footsteps, remember that death has only opened the cage door and let the birdling free. The voice, though now in no way hushed, but is music now in the heavenly choir.

ANNIE.

SCOTT—PALMER C. SCOTT died in Teahna, Miss., December 30, 1883. The place and date of his birth are unknown to me. He came to Lexington last summer, and attended our meetings in September and united with our church. He said he had formerly belonged to the church; but his profession required frequent changes in his place of residence, and his church relation was lost. He was about fifty-five years old; a gentleman in every respect—high-toned, noble, dignified. He leaves one daughter and many friends who hope to meet him by-and-by. The Lord bless his heart-bereaved daughter!

T. W. LEWIS, Pastor.

ADVERTISEMENTS.

To thoroughly cleanse and purify garments without injury, they must be boiled to dissolve the oily exudations of the skin; and loosen the dirt, when both can easily be removed by using a mild but effective soap, like the "Ivory" (99 1/2% pure). Washing Compounds and Soap recommended to be used in cold water, to save labor, fuel, etc., are highly chemicalized, and are so strong that they attack and destroy any fabric they are used on.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
BY T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HENNING.

TUESDAY JANUARY 31, 1884.

Centenary Watchword.—No. 2.

A centenary page in every Advocate and an Advocate in every Methodist family. "He that soweth sparingly shall also reap sparingly."

E. B. HENDRIX,
Chm. Cen. Com.

"Clear the Decks." This is our first Centenary watchword. Let the echo fly until every dollar of every connectional collection has been raised.

The next few months will determine whether our Conference Centenary reports were mere "mellituous resolutions" or the sturdy expressions of intelligent purpose and denominational loyalty. Brethren, which shall they be?

We heard a brother preacher say recently that his cigar bill last year exceeded his account with the butcher. "But," said he, "by the grace of God it shall not be so this year." That is a good new year resolution. Pastors should be an example to the flock. Many dollars go out in cigar ashes and smoke that ought to be given to the Lord.

Father Hyacinthe, the distinguished French orator and ecclesiastic, whose break with the Romish Church some years ago made him famous, is in the city, accompanied by his wife and little son. He lectured on Tuesday evening last on "France and America." This evening his subject will be "Catholic Reform." Pere Hyacinthe is an eloquent preacher, but as a reformer he has disappointed all expectations.

Temperance petitions and local prohibitory bills are flooding the Mississippi Legislature. And to the honor of that body be it said that these bills are becoming laws as fast as presented. Last Saturday was a red letter day in the House. Prohibitory laws for four entire counties were passed with scarcely an amendment or word of objection. A general local option measure was submitted on Monday. We take pride and pleasure in this grand movement of our native State.

Bishop Keener sails to-morrow (Friday) on the Whitney for Vera Cruz on an official visit to our missions in the Republic of Mexico. The Bishop projected that mission, was present in the City of Mexico at its planting, and has nursed it into vigorous growth. The little company has now increased to quite an army. Dr. Patterson and his brave co-laborers are doing a great work. We wish the Bishop a prosperous journey and safe return, with a report that will wake the echoes throughout our Southern Methodism the entire Centenary year.

The editor spent Sunday last in Brookhaven, and had the pleasure of preaching twice for the pastor, Dr. H. F. Johnson. That is an interesting congregation, composed largely of young people. Two hundred girls from Whitworth College attend there steadily. The new college building, in process of erection, is assuming grand proportions. It will be a monument to the enterprise and ability of the distinguished president. In all respects the college is doing finely. Mrs. Kidd mentioned it as an item worthy of record, that in a family of two hundred, through all the severe weather of the past few weeks, not a single case of pneumonia had occurred. As the guest of Dr. Johnson's family, we always have a true home feeling and enjoyment.

Centenary First Fruits in Mississippi.

We publish the following as the first Centenary offering in North Mississippi. This no doubt is the early beginning of many liberal gifts that will generously follow. To this end may it be an inspiration:

Resolved, That the Centenary Committee of the Corinth district, of the North Mississippi Annual Conference, hereby tender their grateful acknowledgments to Miss Ann Ford, of Iuka, Miss., for her liberal bequest of five hundred dollars as a Centenary offering for the use and benefit of the Iuka station, Methodist Episcopal Church, South, for all time to come, the interest only on said amount to be collected and used annually.

AMOR KENDALL,
J. A. BOWEN,
J. W. STOKES,
Centenary Committee,
CORINTH, Miss., Jan. 22, 1884.

The Church and Secret Societies.

We heard a spirited discussion recently in a colored Conference on the adoption of a resolution discouraging membership in secret societies. A few days thereafter, while meditating upon the points made by the colored brethren, a prominent layman of the Baptist Church unexpectedly propounded this question: "Have you considered the effect of secret organizations upon the work of the churches?" We told him of the debate above alluded to and of the reverberations from which his inquiry aroused us. Then the matter was discussed in all its varied phases and bearings. Having been a popular and distinguished grand officer in one of the bodies, we listened with special and profound interest to his matured convictions on the subject. He said that as he became more identified with and active in church work, he had less interest in these benevolent orders. Though moral and eleemosynary, they were not distinctively and positively Christian. Speaking from the inside, we gave heed to his opinions.

Without intending to inveigh against the purposes or principles of any such order, we propose to give some of the conclusions reached from our observations and reflections upon the general subject.

Every organization outside of the church that proposes to do her proper work weakens and cheapens the church's mission and authority. In and through the church all practical religion should find expression. Her field is sufficiently large and comprehensive to command every unwarmed energy of all our ransomed powers. The church suffers when her mission is relegated to another person or organization. If Christian men dispense the charity through another agency that should be disbursed by their church, they discount the church and put a premium upon the brotherhood. They say, in effect, that the society is a better expression of brotherly kindness and charity than the church of God. That it hears the cry of want with a readier ear, and dispenses relief with a more liberal and discriminative hand. True, the mission of the church is not limited to mere temporal and physical benevolence. She is to care for the soul—to seek and to save the lost. But in so far as she is commissioned to care for the widow and the fatherless, to feed the hungry and clothe the naked, and this service is rendered through any other organization, she is wounded in the house of her friends. Men will turn elsewhere for that comfort and sympathy they supposed was resident in the church of the living God.

Nor less deleterious is the effect upon individual church members. They are the rare exceptions who are active and faithful alike in both the church and the secret society. As a rule, those who never fail to attend a monthly meeting of the brotherhood never fail to be conspicuously absent from the weekly prayer meeting. They pay their dues punctually and freely to the lodge, but slowly and grudgingly to the church. This can not be practiced without weakening the church tie, and doing one's self spiritual hurt. If Christ will not occupy a divided throne, neither will his Bride, the church, be satisfied with a partial and secondary love. The church is not an after thought, to be entertained or not at will, but the spiritual mother of us all, demanding at once our reverence and service. First of all, and above all, should we prize membership in the body of Christ. No obligations should be so binding, no vows so solemn and exacting, no love so tender and confiding.

We further state that these additional, though not antagonistic, organizations interrupt the development of a distinctive church life. A man will visit a brother in affliction in his character as a member of the fraternity. If in distress he assists, as a brother craftsman. But when and where does he render a like service in his distinctive character as a fellow-Christian and brother member in the church? It is difficult to indoctrinate the people into the idea and duty of ministering to each other as Christians and as Methodists. And so long as such fraternal spirit is diverted into other channels, we may expect the church tie to be a frail, attenuated thread, invisible and almost unrecognizable. The church should be the great disbursering agency for all Christian benevolence. A gentleman was solicited for a contribution to a town charity. He refused by saying that he gave to that object the day before in his church meeting, and the deacons were instructed to disburse it to the most needy. That was the wiser course.

The above are general principles that must be applied by each individual conscience. We do not antagonize the great benevolent orders

of the world. Their principles and purposes may be most wholesome and praiseworthy. Their good deeds are known and read of all men. But they can neither substitute, complement nor supplement the church. They may teach morality, but not Christianity. The purpose of this article is to arrest a tendency, which may be merely incidental to these orders—the tendency to make the church and her work secondary and subsidiary.

The characteristic of our times is a rage for organizations. They have multiplied, until they are like "leaves in valambrosa." There are societies for everything, and called by almost every conceivable name. Some one has facetiously said that "we have to get up a society in order to spank a baby." At all events one has been organized to regulate how, and how much, he must be spanked. In the churches they are multiplying with alarming rapidity. Too many of these tend to distract, disorganize and deconsecrate church life. We are jealous for the honor and authority of the Bride of Christ, hence these words of caution.

Political Abuse.

The stock in trade of the average little political editor is billingsgate and vituperation. Personal detraction he thinks both smart and brave. It makes his paper lively and popular. He shows that he is not afraid. If public men need ventilation he is the infallible censor to go through them with a lighted candle and make report. This evil genius is not a modern development or importation. He is indigenous to all soils and ages, but finds the widest range for the exercise of his powers in republican governments. He interprets liberty of speech to be a license to abuse. When at times we read his poisoned detractions we imagine ours to be the worst of all historic periods, and our public men to have least virtue and honor. But it has always been so. The fathers whom we canonize were similarly assailed. Their names and worthy deeds were no protection from the venomous shafts of petty spite. If any one is tempted to think we have fallen on evil times—that all public virtue was buried with the fathers, that they lived in inapproachable security and sanctity above all malice or suspicion—

—he is invited to read an article in Harper's Magazine for February, by Thomas W. Higginson, entitled "Our Country's Cradle." On his last day in office Washington wrote to a friend, comparing himself to "the weary traveler who sees a resting place, and is bending his body to lean thereon. To be enfolded to do this in peace," he added, "is too much to be endured by some." So on that day a newspaper in Philadelphia dismissed him with a final tirade, which is reproduced here for those who think all political virulence is the monopoly of our times. Here is its adieu to the father of our country:

"Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" This was the exclamation of a man who saw a flood of blessedness breaking in upon mankind. If ever there was a time that allowed this exclamation to be repeated that time is the present. The man who is the source of all our country's misery is this day reduced to the rank of his fellow-citizens, and has no longer the power to multiply the woes of these United States. Now more than ever is the time to rejoice. Every heart which feels for the liberty and happiness of the people must now beat with rapture at the thought that this day the name of Washington ceases to give currency to injustice and to legalize corruption. When we look back upon the eight years of Washington's administration it strikes us with astonishment that one man could thus poison the principles of republicanism among our enlightened people, and carry his designs against the public liberty so far as to endanger its very existence. Yet such is the fact, and, if this is apparent to all, this day should form a jubilee in the United States.

Race Progress in the United States.

This is the subject of an able and elaborate article in the February number of the North American Review, by the Hon. J. R. Tucker, of Virginia. It is an impartial, skillful and careful analysis of our national census reports from 1790 to 1880. The rate of decennial increase is studied with the varied causes affecting it at different periods. When the advance sheets of the census report for 1880 were first given to the public much surprise was created in the South at the supposed greater increase of the negroes over the white population. This it was feared would complicate an already difficult and perilous problem. That report gave the increase of the white population as 21.1 per cent., and of the colored race as 34.8 per cent. But a comparison of those tables with the decade from 1860-70 shows their gross inaccuracy. The increase for that decade, as per report, was as follows: whites, 15.4

per cent.; colored, 9.8 per cent. During that period we had passed through a bloody war, with great loss of life among the whites. The negroes lost nothing by emigration or the casualties of war. Yet their increase is only 9.8 per cent., as against 15.4 per cent. for the whites. The only way, therefore, to arrive at the facts is to compare the race progress of the double decade from 1860 to 1880. The following figures will help to a fuller understanding of the facts:

	1860.	Per Cent.
Total white population.....	26,022,557	85.6
Total colored.....	4,411,850	14.4

	1880.	Per Cent.
Total white population.....	42,402,979	86.5
Total colored.....	9,685,792	13.5

These and other tables given in the admirable paper show that the natural increase of "the white population has been slightly greater than the colored; that the white population, native and foreign, has constantly gained upon the colored population; and that while the one has gained nearly six per cent. of the whole since 1790, the other has lost nearly six per cent.; and that in the last twenty years the whites have gained and the colored people have lost nearly one per cent."

In another table, grouping the late slave-holding States into two classes, those known as the Northern and border slave-holding States and the cotton and Gulf States, with Texas by itself, the reviewer deduces the following facts: "First. The whites in the whole South gain and the colored race lose 1.7 per cent. Second. In the border States the whites gain and the colored lose 2.7 per cent. Third. In Texas the whites gain and the colored lose 5.8 per cent. Fourth. In the six cotton and Gulf States the whites lose and the colored people gain 2.2 per cent."

Education in Louisiana.

We publish on our first page an account of the organization of the New Orleans Educational Society, with an address from the executive committee to the people of Louisiana. The high character of the gentlemen enlisted in the enterprise, and their manifested zeal for its success, augur well for the great cause of general education. Their address is worthy of study. The figures arrayed, giving the ratio of illiteracy and school attendance, are at once a humiliation and inspiration. We read with regret the statement that "Louisiana ranks third from the last among the States of the Union in the results of education." Whatever causes have conspired to produce such a result, the fact is a public danger, menacing and mortifying. We of course resent on the one hand the Pharisaic boast, and on the other the mandarin, patronizing commiseration, of those who live in more favored States and prate about our educational poverty. There are such, and the generation seems to be on the increase. It is not to be expected that with our thousands of illiterate blacks recently enfranchised, and a section bankrupted by war and in a condition of social and political chaos for years, that any of the Southern States should rank with the foremost in the results of education. That we have done thus much, under the circumstances and with our poverty, is cause for encouragement. But apologies and explanations do not remove or disprove the fact that nearly thirty-four per cent. of the total population of Louisiana, thirteen per cent. white and fifty-three per cent. colored, are unable to write. This picture is further shaded and saddened by the statement that the attendance upon the public schools of the State is less than twenty per cent. of the school population. This strangely small attendance is attributable to two causes—indifferent schools and the indifference of parents and guardians. Many more might attend during the short scholastic term. The fault is their own. But, on the other hand, the schools are very unsatisfactory. The available public fund for their maintenance last year was only thirty-one cents to each educable child. In 1882 some parishes reported "no schools for want of funds," while others had scholastic terms varying from one to three months only.

We approve and applaud the ringing address of the Educational Society. It is timely and patriotic, believing implicitly that illiteracy

is the fruitful mother of vice and crime, we give our heart and hand to the most available agencies for its removal. Liberal appropriations of public money for this purpose, wisely administered, are the State's cheapest defense. Better educate the child than feed the pauper or punish the criminal.

The objects of the society are outlined in the address to which we call special and favorable attention.

Pistols—Let Them be Abolished.

"Last week the London police arrested a man named Wolff, a member of the Advanced Socialist Club, for having dangerous explosives concealed on his premises." On similar principles why should not the man who makes, sells, owns or carries a pistol be arrested? We have laws in most of the States forbidding men to carry pistols concealed. But is not such a law almost necessarily ineffectual? How is it to be known that a man has a concealed pistol? If he exhibits it, that act and its accompaniment usually constitute a graver offense than that of carrying a concealed weapon. So that the laws upon our statute books against carrying concealed weapons are almost wholly nugatory. Besides, the form of the pistol is intended to facilitate its concealment on one's person. It is also primarily intended to be used in killing men. All other uses of the pistol are incidental. It is an invention designed almost exclusively to facilitate the killing of human beings. The evil of pistols is immensely great, and is almost without mitigating concomitants. It may be safely affirmed that if pistols were totally abolished the destruction of human life by firearms in times of peace would be diminished by at least one-half. If the use of ardent spirits as a beverage were discontinued, pistols remaining, perhaps seven-tenths of the criminal killings would be prevented. If both pistols and drinking saloons were abolished we may reasonably estimate that unjustifiable homicides would be diminished by nine-tenths of the number now daily occurring in our land. Of the two great evils just mentioned the saloon is unsceptible of by far the stronger defense. Faith in the virtue and varied uses of whisky is hereditary, widespread and sincere. Pistols have scarcely a plausible excuse for their existence. As a weapon of defense they are at once a sham and a snare. One pistol has rarely, if ever, been known to carry the ball of another, while a pistol in one man's hand has in thousands of instances provoked or excused a deadly fire from a pistol in the hand of another. It can scarcely be questioned that in the large majority of deaths from pistol shots the real or supposed possession of a pistol by the person shot is the cause of his being killed. Few men will shoot a person known to be unarmed. As to pistols being a defense against robbers, few ideas are more delusive, since a robber must in every instance be supposed to have such advantage of his victim that his possession of a pistol would only furnish excuse for killing before robbing him.

The existence of pistols under our present laws is a great wrong to good and law-abiding citizens, since the liberty and life of every man who obeys the law forbidding the carrying of concealed weapons are at the mercy of any who choose to carry them in violation of law. Thus the law works actual injustice to the best citizens. The pistol is a dastardly weapon, invented for concealment and murder. Let it be driven from the pales of civilization. Let it be abolished forever. No man ought to be blamed for having one so long as any other man may have one. Let every man having one be fined one thousand dollars or imprisoned six months, or both, at the discretion of the court, and let ten dollars reward be paid to any one pointing out a pistol and its owner. Let the shortest lawful firearm be three feet long. The pistol is a reproach to our civilization and an enemy to the lives and liberties of our best citizens. Let all good men unite, by all proper means, to drive it from the earth.

We are glad to find, in the recent message of the Governor of Mississippi, a strong recommendation looking to the suppression of this form of firearms. The great State of Tennessee has prohibited their use and sale within its borders, and the Supreme Court of the State sustained the law declaring that while the right to bear arms is constitutional a State has the authority to regulate the form of weapons, and thereby the manner of carrying them. There is really so little good and so much evil in pistols that there should be no hesitancy about abolishing them. Even toy pistols do a great deal of harm, not only in preparing the way for the use of more deadly forms of the instrument, but by explosions and accidental shooting of the holder or of

his companions. Scarcely a day passes on which the newspapers do not report dangerous or fatal injuries from the accidental misuse of pistols. The public mind of the day looks to the entire suppression of pistols, and it is to be hoped that the day is not far distant when they will be utterly and universally abolished.

W. L. C. H.

Brief Sketch and Golden Wedding of Bishop Pierce.

MR. EDITOR: Allow me a little space for a personal sketch and the announcement of an event which does not often occur in the history of men.

I have passed my threescore and ten. That I am growing old is a fact of the calendar rather than of consciousness. I know it, but do not feel it, as one would suppose. The pains and infirmities of age are yet to come, if come they must. I thank God I am not superannuated. To me this is a great blessing. God be praised.

I was converted in my sixteenth year. Well nigh co-existent with it was my call to preach. The settlement of this question I held in abeyance till I had gone through college, secretly hoping that the conviction of duty would wear out and pass away. When the time for decision came I was reluctant—nay, rebellious. Verily, I had a fearful struggle. But I surrendered, absolutely, unreservedly. If ever a man had a victory over self, nature, ambition, the world, I had it. The battle has never been renewed. The enemy was slain. There has been no looking back, no regrets, no pining of spirit. I am content, and have been all along through a ministry of fifty-four years. Now, if I could repeat my life I would renew my consecration.

I left all to follow Christ, and I wish gratefully to record that he redeemed every word of promise to me. My life has been one of self-denial and close economy, but have never suffered. Accepting Christ's teaching, I have lived like the lilies and the birds, by the providence of my heavenly Father.

I was born February 3, 1811. On that day, 1834, I was twenty-three years old; the next day, the fourth, I married. The birthday is at hand again, and "the golden wedding." My wife and I had determined on a quiet, private recognition of the event, but our children insisted upon a more formal celebration. Our son, our only son, claims the privilege of entertaining us at his house on the night of February 4. It will be a family reunion. Four daughters with their husbands, my son and his wife, thirty grandchildren and two great-grandchildren. I hope my two brothers, James and Thomas, with their families, will be present. Some remote kin may also be on hand. The house is not mine, and the tribe is too large to allow a much larger invitation of guests. Nevertheless we shall be glad to see all who choose to honor us with their presence. Bridal presents were not the fashion when we were married. Nor do we expect them now. If, however, Florida will send us a box of oranges, Virginia a bucket of oysters, and Georgia will furnish us cigars then the other States and the rest of mankind may do as they please—nothing if they like.

By way of apology let me say that numerous friends have urged me to make this announcement. There will be no cards, "no hop," but a simple, rational Christian entertainment, commemorative of a long wedded life.

Heaven prepare us all for the great marriage supper of the Lamb.

G. F. PIERCE.
SEASHORE, Jan. 9, 1884.
—Boston Christian Advocate.

Brazil and China.

A letter from Rev. J. J. Ransom, December 14, gives the following items of cheer:

I have a fact that ought to quicken the pulse of the church toward our Rio College enterprise. Yesterday a Brazilian handed me 500 milreis, at two milreis per dollar, equal to \$250 United States money—which goes down as the first contribution toward the college foundation. This liberal giver desires to remain unknown, but I may say that all the circumstances of the case are such that I shed tears over the gift. May God bless this beginning.

To-day a member of our church handed me an envelope containing 50 milreis, a contribution toward the organ which, at my suggestion, the Rio City Church is to present to the San Paulo City Church. Said Mr. Kennedy: "If I have ever seen it (a more liberal congregation than ours here) I did not know it."

Respectfully,
J. J. RANSOM.

A letter from Soochow, China, reports:

The Chinese in Shanghai have given over \$650 to the hospital at Soochow, the foreigners over \$850, making \$1,500; receipts from hospital last month, \$50. Pretty good beginning, don't you think? Four generals and two high mandarins, with quite a number of inferior mandarins, have shown interest in the hospital by calling to look through.

Annual Meeting of the Board of Missions.

At a meeting of the Board of Missions, and after mature consideration, it was agreed to hold our annual meeting during the first week in April, beginning on Wednesday, the second, at nine o'clock A. M.

HOUSTON, A. YOUNG, Sec.
MISSION ROOMS, Jan. 10, 1884.

BISHOPS' ANNUAL MEETING.

Upon consultation the annual meeting of the Bishops will be held on Monday, March 31, at nine o'clock A. M., at their room in the Southern Methodist Publishing House.

GEO. F. PIERCE.

The Primitive Methodists have opened a new chapel at Epworth.

The missionary anniversary of the Florida Conference reached the handsome sum of near one thousand dollars. Well done, fairer hand of flowers.

The Princess of Wales has opened a subscription to construct and endow an English Church in Copenhagen. A large sum has already been raised.

Granby Street Church, Norfolk, Va., Rev. Dr. Stead, pastor, has already "cleared the decks." On a recent Sabbath \$8,000 was raised for church extension, missions and other objects. The Richmond Advocate entitles it "Pitching the Tune."

Bishop Kavanaugh yet abides with us in the Crescent City. He preached at Felicity Street on Sunday last. Before returning to Kentucky he will visit Ocean Springs, Mobile, and Columbus, Miss. His stay among us has been greatly enjoyed.

Rev. Thomas Harrison, the "boy preacher," has commenced revival meetings in Centenary Methodist Church, St. Louis, Rev. Dr. Tudor, pastor. His first service attracted an immense audience. He prophesied a wonderful revival, such as St. Louis has never enjoyed. We pray it may be so.

After a little "speck of war" Dr. J. J. Newman, a local Methodist preacher, is to remain pastor of the Madison Avenue Congregational Church in New York City. He had better return to the itinerant ranks and do the work assigned him, "not mending, but keeping our rules for conscience sake."

In referring to the calamity that befell Dr. C. C. Andrews at Vicksburg, Miss., in the burning of his house and the bare escape of his family with their lives, the New York Christian Advocate concludes: "The doctor was one of the prominent Southern delegates to the Ecumenical Conference."

We call attention to the new advertisement of the Illinois Central railroad, "The Great Jackson Route." Through Pullman sleepers are now run from New Orleans to Memphis, in addition to Cincinnati, St. Louis and Chicago. For safety, quick time and reliable connections commend us to the "Big J." Rates as low as the lowest.

We acknowledge the pleasure of calls at our office from Dr. J. M. Reid, Missionary secretary of the Methodist Episcopal Church; Dr. A. J. Kymett, Church Extension secretary, and Dr. J. C. Hartzell, assistant secretary of the Freedman's Aid Society. They are attending the Louisiana Conference, now in session in this city.

We join with the Western Christian Advocate in commending the spirit of the young lady, a member of the Baptist Church in New Jersey, who refused an offer of \$1,500 a year to sing in a Unitarian Church because she would not lend assistance in that way to those who not only deny the divinity of our Lord, but are teaching others to deny it.

A note from Rev. J. J. Lovett, at Moss Point, Miss., under date of January 22, reports the death of Sister Calhoun, widow of the late Rev. C. W. Calhoun, leaving six children doubly orphaned. At the recent session of the Mississippi Conference a memorial service was held in honor of Mrs. Calhoun, who had died during the year. The separation was not long. They are together in the Father's house.

Bishop Wilson, says the Richmond Advocate, made about ninety changes in the appointments at the session of the North Carolina Conference. Whereupon the Arkansas Methodist remarks that Bishop Granbery did some of the same kind of work in the Arkansas Conference. "But when preachers were returned to the fields of labor they occupied the year before." The set time for a general shaking up seemed to have come.

We notice that a son of the Rev. Dr. Cunningham Geike, rector of the Church of England at Barnstable, and well known as the author of "The Life and Words of Christ," was converted recently and joined the Bedford Street Methodist Church in New York City. Whenever a man really "gets religion" he seeks a place where he will find spiritual communion. And whenever a Methodist begins to backslide he contemplates changing his church relation.

Louisiana Conference.

CHURCH EXTENSION APPORTIONMENT FOR 1884.

New Orleans district	\$573 75
Bell district	255 00
Shreveport district	274 25
Shreveport district	274 25
Alexandria district	152 50
Opelousas district	216 25
Total	\$1,766 00

CHAS. P. EVANS, Sec. L. Conf.

Conference Brotherhood.

MR. EDITOR: During the late session of our Conference we organized the Mississippi Conference Brotherhood, on the mutual insurance plan; except the officers are not paid. We have at present about seventy members. We expect to get a charter during the present session of the Legislature. Any brother in the Annual Conference may become a member of the brotherhood by sending his name and postoffice to Rev. I. W. Cooper, Benton, Miss., with ten cents initiation fee. At the death of any member of the brotherhood the secretary will give notice of the death, making a mortuary assessment of five dollars, to be paid within thirty days. If any member should fail to pay the assessment within sixty days he will have forfeited his membership. We wish every one in the Mississippi Conference to become a member. "All desiring membership will please forward name and postoffice to Bro. Cooper, stating to whom the money shall be paid in case of death."

W. D. DOMINICK, SECRETARY, MISS., Jan. 10, 1884.

Church Dedication.

MR. EDITOR: The new church at State Line, Miss., was dedicated the first Sunday in January, 1881, in happy coincidence with the celebration of the centennial of organized Methodism in these United States. But for the severity of the weather the house would not have held the audience expected. Rev. James A. Godfrey, presiding elder of the Meridian district, preached the dedicatory sermon.

The Methodists at State Line have cause to rejoice over their success in the erection of so elegant a house. Without a dollar of debt upon the building, they make a fine beginning for the new year. Capt. B. B. Rich, Jesse Byrd, T. J. Hood, L. M. R. Knobles, and the builder, Bro. Rockwell, and other generous souls deserve the prayers and thanks of the church and community for the work so well executed. May many souls be born at this consecrated altar.

J. W. H.

This from the Central Christian Advocate:

"Ten Cents Admission," posted on the gate of a camp meeting ground, has stirred some old-fashioned Methodist into a not very successful attempt at poetry, from which, nevertheless, we quote the last two verses:

"To Greenland's icy mountains,
To India's coral strand,
To Africa's sunny fountains,
And every heathen land,
We send a free salvation,
The gospel truth proclaimed,
So that every heathen nation
May learn Messiah's name."
"But in Allegheny's mountains,
In this enlightened land,
The golden calf is worshiped,
Made by Aaron's priestly hand;
And under the gospel fountain
A fence is built up high,
You pay ten cents admission,
Or stay away and die."

Important to Ministers.

The following circular has been issued by our neighbor, the Picayune:

NEW ORLEANS PICAYUNE.

(Established January 26, 1837.)

Reverend Sir: Your attention is asked to the fact that we have an established rule giving all ministers of the gospel, for their own use, the daily and weekly issues of the Picayune at one-half of the regular rates. Should you wish to receive either of these issues we will be happy to place you on our list upon the receipt of the price specified: Daily, (seven papers a week) one year (regular rate \$12) to you \$6; six months (regular rate \$6) to you \$3. Weekly, one year (regular rate \$2) to you \$1.

Remit by postoffice money order or registered letter to Nicholson & Co., New Orleans, La.

Sample copies of the paper sent free on application.

The Southern Cultivator Free.

All old subscribers by paying up in full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. No reduction allowed for postoffice orders or registered letters. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

CARVER & JAMIESON.

Books and Periodicals.

IRENEUS. By James Strong, S. T. D., LL.D., professor in Drew Theological Seminary. New York: Phillips & Hunt, 1883. Price, \$1.

We are indebted to the publishers for this excellent and timely volume. It is an admirable series of essays, showing the agreement between Science and the Bible; Nature and the Supernatural; The Divine and the Human in Scripture; The Old and the New Testament; and Calvinism and Arminianism, and Divine Benevolence and Endless Punishment. Dr. Strong is a great scholar of vast and varied learning. As one of

the editors of McClintock & Strong's Cyclopedia he has an enduring place in sacred literature. We commend this able volume to all our readers.

THE DOCTRINE OF THE RESURRECTION. Edited, Historical and Scientific, by Rev. H. J. Cooke, M. A. New York: Phillips & Hunt, Price, \$1.50.

This book seems to have been inspired by Bishop Foster's "Beyond the Grave," and in some sense a reply to it. As far as we have examined we have no hesitancy in pronouncing it a work of the highest merit and a rich contribution to that doctrinal discussion. The Rev. Dr. Dan. McWhedon, who writes the introduction, thus commends it: "It is the first brilliant brochure of a young author, and so far as we know, the completest treatise in our language on the subject." That is high praise from so distinguished a scholar.

THE METHODIST CENTENNIAL YEAR-BOOK FOR 1884. THE ONE HUNDREDTH YEAR OF THE SEPARATE EXISTENCE OF AMERICAN METHODISM. Edited by W. H. Deery, D. D. New York: Phillips & Hunt. Price, \$1.

We made commendatory mention of this valuable volume last week. It is full of facts and figures for centenary speeches.

Little's Living Age begins its one hundredth and sixtieth volume in January. Foreign periodical literature is expected to grow both in extent and importance; and The Living Age, which presents with satisfactory freshness and completeness the best of this literature, can not fail to become more and more valuable to its readers.

The first weekly number of the new volume has the following table of contents: The Literature of Seven Days, National Review; Wrexall's Memoirs, Temple Bar; In the Wrong Paradise, Fortnightly Review; The Baby's Grandmother, a story, Blackwood's Magazine; A Florentine Tradesman's Diary, Saturday Review; The Clerical Class in Scotland, Spectator; together with choice poetry and miscellany. This, the first number of the new volume, is a good one with which to begin a subscription. Little & Co., Boston, are the publishers.

The Century Magazine, for February, is a capital number. In variety and character of illustrations no previous issue has so fully equaled it. The frontispiece is superb; the "Head of a Man," by Rembrandt. The article on "Lieut. General Sheridan," by Gen. Badeau, will be read with pleasure by all who are fond of war literature. "Marion in America" is full of facts necessary to be known by all sheep raisers, and is richly illustrated. In addition to another installment of his interesting novel "Dr. Sevier," Mr. George W. Cable contributes a paper on "The Convict Lease System in the Southern States." The "Pope of the Times" is discussed by the editor, as fresh and forcible. The Century Company, Union Square, New York.

St. Nicholas, for February, is on our table. The frontispiece, "A Midwinter Night," is beautiful and very suggestive of the past few weeks, even in this sunny South. Louis M. Alcott, Clara Erskine Clement, Margaret Olney and other popular writers contribute to this excellent number. St. Nicholas is one of the very best of periodicals for young people. Price, per annum, \$3; single number, twenty-five cents. The Century Company, No. 33 East Seventeenth street, New York.

Harper's Magazine, for February, is an excellent number in both its literary and artistic features. The opening paper is a description of the Upper Thames, accompanied by ten beautiful and picturesque illustrations. The article, "A Winter in Canada," is a fine study of Canadian country life. The two serial novels, William Blackstone and "The Story of a Soldier," by Henry W. Dole, Resident Secretary, are a commanding interest. The editorial departments are well sustained. Harper & Bros., New York.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

LIVERPOOL AND LONDON AND GLOBE INSURANCE COMPANY.—We take pleasure in calling the attention of our numerous patrons to this great insurance institution, and to the fact that the terms of insurance are very moderate. The premiums charged are very moderate. Hon. Henry V. Ogden, Resident Secretary, and the other resident officers, are gentlemen of the strictest integrity. We heartily commend this great Corporation to all our friends who have property to insure. Their office is located, corner of Canal and Gravier Streets, opposite the Cotton Exchange.

A young lady from the rural district entered a shop the other day and asked for a pair of stockings. The clerk politely asked her what number she wore. "Why, two, of course! Do you suppose I am a centipede, or have got a wooden leg?"

We call attention to the advertisement of J. C. Morris in this issue. Every article advertised will be found in the Advocate in every respect. Mr. E. P. Mackle will be found in charge of the office, and will give personal attention to all orders.

A charity bowl—"Gimme ten cents for buy or loaf or bread with."

The attention of our readers has doubtless been attracted to the voluminous card of Messrs. W. A. H. Burpee & Co., seed growers, of Philadelphia, Pa., who appear in our pages. The card is a masterpiece of the art in its manifestation this season by the offer of cash prizes, on a competitive basis, open to all who may choose to enter. Read their advertisement. The honorable record maintained by this firm entitles them to the attention of all who may be interested in farm and garden products.

Spicer says that "The buzz saw does business with corlons people in an off hand way."

When I hear a noisy infidel proclaiming his unbelief, I wonder if he will sell for sum brotherly love, and if he will, I guess this will be more likely to send for the orthodox man who engineers the little brick church just around the corner.

"Have you brought your gimlet with you?" "No, Johnny," said Mrs. Yeger. "Why, you mean I asked you, 'I don't want a gimlet, except I heard you say you were coming up this evening to bore us all.'"

The most popular nerve tonic in the world is Dr. Richmond's Serravallo's Tonic. "Fits rendered my daughter deaf, dumb and paralyzed, Serravallo's Tonic cured her." Peter Hogg, Springfield, Wis. At Druggists.

A twelve-year old student of philosophy and theology in a good pastor's household thus suggested to his parents, who were sharply reproving a child: "Papa, didn't that baby inherit Adam's sin, and isn't that of his parents? Is the square inch of his little body, and so is he made to square for not resting."

Read advertisement in this issue concerning the Oiler Cotton.

My dear Mrs. Sholly, what do you think of Mrs. Sholly's conversation? "Oh! it is very bright. She has no power at all."

COLDEN'S LIQUID BEEF TONIC imparts strength (quickly) and builds, takes no other food.

Toward the close of summer in New York State the minister passed one of his people off his duty to make a "dry day for corn." "O, Mr. Johnson," said he, "a fine dry day for corn." "Yes, pastor; but death on the wheat." "Next day it was raining, and the minister drove by." "Splendid day for wheat, Mr. Johnson." "Ah, yes," with a groan; "but death on the corn!"

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has decided to offer it for sale to the suffering fellow. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, containing this paper, W. A. NOYES, 149 Foster's Block, Rochester, N. Y.

"Have I seen Paddy O'Brien," sez you? "No, I have not; but the other day on the shore, I think I saw that Paddy O'Brien beyond that sea. And Paddy thinks as how it's me he sees across the water, when we come up with each other, we don't say a word of it."

GLENN'S SULPHUR SOAP cures obnoxious diseases of the skin.

A grave-digger, walking the streets the other day, chanced to turn and noticed two doctors walking behind him. He stopped till they passed, and then followed on behind them. "And who they?" said they. "I know my place in the procession," returned he.

If you have diseased lungs, take HALE'S HONEY OF HOREHOUND AND TAR. It's TONIC AND BRONCHIAL CURE is one to rely on.

When asked what she had for dinner, she replied "cold roast." And he looked by her manner that there would be some of it left for supper.

W. C. Shepard sells dinner, tea and breakfast sets, \$4.00. "Moss rose tea sets, \$4.50. Moss rose dinner sets, \$1.50."

"I am so glad I don't like beans," said Mrs. Lareford, of Chicago, who, visiting in New York, found that she should not like them, but she thought that would be very disagreeable."

Mr. Philip Werlein, 135 Canal street New Orleans, is prepared to supply plans and organs on the most liberal terms. Write to him for his prices and catalogues. You need not join for North for languages of a questionable character when you can get good articles never bought at all prices. Mr. Werlein's house is well known in all foreign fair and honorable dealings. Plans of the most celebrated factories are kept. Chickering, Weber, Malmshank, Hale, Hardman, Werlein and every instrument guaranteed to last a great number of years. Organs: Mason & Hamlin, Bay State, Chickering & Sons, and every low price. If you would send your order to Philip Werlein you will be satisfied and pleased with your trade. Made or any musical article to be had.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

M. E. B.—They all say so that have tried them: "Champion Monitor" cooking stove—Most Even Bakers.

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the ADVOCATE or not.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

Notice to subscribers who order their address changed: Please give full address of last Postoffice, otherwise change cannot be made.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails, has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Business Notices.

QUERO'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for cough, colds, bronchitis and pulmonary consumption, and general debility. This is a pure, bland and delicious form in which Cod Liver Oil can be used, and with more benefit secured than in any other form. It is a single teaspoonful of this Jelly will double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TITUS, New York.

NEW ADVERTISEMENTS.

LIVERPOOL AND LONDON

AND GLOBE

INSURANCE COMPANY.

Office, Cor. Carondelet and Gravier Streets. DIRECTORS IN NEW ORLEANS.

J. F. SCHROEDER, Chairman.

Newton Luckner, A. Delville, Rodolpho Worster, Agents in the United States. \$5,514,762.12 Surplus over all liabilities. \$2,546,385.12

HENRY V. OGDEN, Resident Secretary.

JULIUS P. ROUX, Assistant Resident Secretary.

CLARENCE F. LOW, Deputy Assistant Resident Secy.

WOODEN AND WILLOW WARE,

Cordage, Demijohns, Paper,

Tinware, Twines.

Ammonium, Glassware, Axes, Grates, Hops, Hides and Buts, Hat Ties, Cheese Scales, Coffee Mills, Crayons, Curry Combs, Cutlery, Furnaces, Fish Hooks and Lines, etc., etc.

J. C. MORRIS

40, 42 and 44 Tchoupitoulas Street.

MISCELLANEOUS.

THE GREAT JACKSON ROUTE!

Blind and Door

Illinois Central Railroad.

The Great Through Line for Passengers and Freight to All Points.

NORTH, EAST AND WEST.

THE ONLY LINE RUNNING PULLMAN PALACE SLEEPING CARS THROUGH FROM NEW ORLEANS TO CINCINNATI, ST. LOUIS, MEMPHIS AND CHICAGO WITHOUT CHANGE OF TRAINS.

ONLY ONE CHANGE TO NEW YORK AND EAST-RIVER CITIES.

THE ONLY DIRECT ROUTE TO ST. LOUIS, CHICAGO AND ALL PORTS NORTH AND WEST. Many miles shorter and many hours quicker than any other line.

STANDARD GAUGE, ALL STEEL RAILS, ELEGANT COACHES, CLOSE CONNECTIONS, AND QUICK TIME.

SPEED, COMFORT, SAFETY.

RATES AS LOW AS THE LOWEST.

On and after Sunday, May 27, 1883, DOUBLE DAILY TRAINS leave and arrive at Calhoun Street Depot as follows:

LEAVE: Exp. No. 1, 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.

ARRIVE: Exp. No. 1, 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.

Exp. No. 1, 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.

Exp. No. 1, 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.

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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with numerous small, dark spots scattered across its surface, which are characteristic of foxing or dust. A faint horizontal line is visible near the bottom edge of the page. The overall tone is a light, off-white or cream color.

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ARISE IN ME.

BY MAMIE GIBSON.

Arise in me, a dark, unpolished vase,
Wherein no form nor comeliness I trace;
This heart of mine—thy light illumined these
Makes the poor vessel radiant and fair.

Arise in me, my love, a fountain sealed,
To other hearts no blessedness may yield;
Thine own outpoured, and lo! my scanty store
Flows on in streams of healing evermore.

Arise in me, my life, a withered vine,
Wherein no purple clusters richly shine;
Thy perfect life infuses strength and grace,
Thine life my vineyard life may find a place.

Arise in me, Oh, Lord, a human heart,
In utter darkness sitting far apart;
From out its light—no cries aloud to thee:
Light of the world abide in me!

Arise in me, a human soul, to all
De human insufficiency, the call
To life divine receives, and answers thee—
Oh, Christ, alone the life, abide in me!

Arise in me, no shall this life of thine,
With all its beauty and joy be mine;
And from my weakness lift me to thy side,
Henceforth with thee, my Saviour, to abide.

—Wesleyan Christian Advocate.

Some Aspects of the Itinerant System.

BY REV. J. H. WALKER, D. D.

It no doubt requires more versatility, sturdiness and adaptability than the ordinary pastor has, to be acceptable and useful in the same church for a considerable term of years; hence the justification and wisdom of our itinerant system. This system, however, involves many sacrifices and discomforts on the part of our ministry. It requires the constant breaking up of social ties—the formation of new friendships, the rendering of new friends, the difficult education of children, and does not seem most favorable to our children's social and business prospects. It is an expensive system—so many moves, each one involving losses which must be borne either by pastor or people. Some of these discounts incident to our system could be reduced and modified by the building of comfortable parsonages, substantially furnishing them, and putting in them a library of most useful books of reference, such as commentaries, general encyclopedias and biblical encyclopedias, dictionaries, and the like. Another good thing for preachers and people would be the establishment of Methodist schools (not colleges) in all our considerable centers of population. These needed improvements would greatly soften and render more tolerable the itinerant life, and keep in the regular workmen of experience and influential character—a consummation devoutly to be desired.

The itinerant system has worked well, has achieved great and excellent results, and we should do what we can to conserve and perpetuate the system. The itinerant idea does not necessarily involve frequent changes, but the power and the willingness to make these changes as often as may be found needful for the best results. There are peculiar drawbacks to the system against which ministers and people will do well to guard. For example, frequent changes are not most favorable to regularity of study. Continuity and regularity of study are broken into. Men who expect to be changed are tempted to feel that constant mental growth and constant study are not necessary, and hence are in danger of making no intellectual advance and of continuing in the mediocre position, growing duller and less interesting as years roll by.

But I think, perhaps, the greatest danger to the system is the harm it may do to the laity, unless it is watched and prayerfully guarded against. The natural tendency would seem to cultivate "itching ears" and desire for novelty. The system seems to teach too much reliance upon preachers, and to expect them to accomplish all results by them rather than by increased efforts on their own part. We have sometimes heard it expressed on this wise: If the Sunday-school does not seem to prosper, but rather languish, the officers and teachers do not say, "Our remedy is increased activity out of the school,

and in the school to gather in wandering children and make its sessions more interesting and attractive to the scholars." No! But, "We must have a preacher more in sympathy with the Sunday-school, and who knows how to talk to the children and draw in the young."

If the congregation does not grow, hold its own, but is falling off, the people often, do not say: "We must visit more. We must look up more church-goers and invite and bring them to church. We must notice and call attention to the good points of our pastor. We must all be constantly at church, and thus endeavor and encourage our pastor's efforts." No! But this: "We must have a new preacher; some man whose sensational manner will draw hearers, or some man of strong health and active habits who will visit much, and by his social qualities win men from their homes to the pews of the church."

If the stewards find that they are falling back in meeting current expenses, they do not generally say: "We must try to improve our financial plans. We must make greater efforts to educate our people to more liberality and promptness. We must give more prompt and earnest personal attention to the great interest committed to us." No! But: "We must have a more popular preacher—not only a pastor, but a financier as well—who will devise new and better methods of finance, and may, with the help of two or three active young men as his aids, work his plans and save us the time and care of this business."

If the church is in debt, or a new one needs to be built, generally a "new preacher" is the solution, and not a proposition for greater diligence and liberality on the part of the church.

Now, we submit the educative tendency of all this is unfortunate, almost paralyzing. There is not that development of Christian zeal and activity that there ought to be. The pastors have duties personal, great and imperative which may not be discharged by proxies, and this is true of the laity, especially those who hold responsible positions. No doubt the true idea is that pastor and his flock should be co-workers; neither expecting the other to do their work. Let not the laity think that the remedy for failure lies always in a "new preacher," or that any kind of a preacher, no matter how greatly or variously gifted, can relieve them of their responsibilities. "For every man shall bear his own burden." Let pastors do all directions what they can. Let them not excuse themselves by saying: "I shall not trouble myself. I will be changed and be in a new and may be better suited, field next year." No, let us rather make the best of our present field. It may be our last. Resolve on success, and you are far more apt to achieve it.

We say our system has these perils to pastors and people, and we should watch and see to it that we do not fall into these temptations incident to the working of the itinerant plan.

Wesley Leaving Savannah.

EXTRACT FROM FORTHCOMING HISTORY OF METHODISM, BY BISHOP M'YRE.

The door at last seems to be open for converting the Indians. Ingham, after making the beginning of a grammar and a vocabulary of the Muskogee language, has gone to England for laborers at John Wesley's request. Oglethorpe tried to get Charles to return. John meant to stay, and was arranging for his sister, Kezzy, to come out and keep house for him. Whitefield was preparing to come to his help. "A man's heart deviseth his way," but the Lord directeth his steps. As Wesley came to America, so he left it, "contrary to all preceding resolutions." In four weeks from the date of the above letter, he had left Georgia forever.

Wesley's excessive severity made enemies, and they found occasion to avenge themselves in an affair connected with one of his parishioners, Miss H—. It seems he thought of proposing marriage to her; but Delamotte warned him, and the Moravians advised him "to proceed no further in the matter." Wesley answered: "The will of the Lord be done." The lady's uncle, Causton, of bad record, and then in brief authority, "some time afterward hatched up indictments—ten bills, some civil and some ecclesiastical—against him. Wesley was prepared to answer, and moved for an immediate hearing; but the court evaded his request. From September 1, when the indictments were first presented, to the end of November, when Wesley made known his intention to return to England, he seems to have turned not fewer than seven different sittings of the court, asking to be tried on the matters over which it had jurisdiction, but denying its right to take cognizance of the ecclesiastical offenses alleged. Thus harassed and obstructed—power being in the hands of his enemies, and he unable and they unwilling to reach an issue—he gave notice of leaving, and left. This was what they wanted. The chief power in Oglethorpe's absence, came to disgrace and grief in a twelve-month, being turned out of his offices. The enemies of Wesley and of Methodism

have sedulously endeavored, but in vain, to fix a blot upon him in this matter.

The Creeks or Muskogees, the Choctaws and Chickasaws, the Uchees and Cherokees, dwelt in the country lying between the thin strip of white settlements on the Atlantic and Gulf coast and the Mississippi river. They were shy of the white man; but Wesley lost no opportunity of seeing and interviewing them and their occasional representatives—of hearing, through translators, of their numbers, customs and worship; what he saw and heard doubtless mollified his views, but did not abate his desire for the conversion of the Indians. He died without the sight. Methodism was to be honored of God in giving the gospel and a Christian civilization to the Indians, but not then. Its instruments were not ready. Its Pentecost had not come. By a way that Wesley knew not God would bring it about; and in less than a century Methodist preachers would have schools among those very tribes in which Indian children would be learning the Wesleyan Catechism, and thousands of Indian members under their pastoral care would make the western wilds rejoice as in their own language, they sang Wesleyan hymns.

The vision was not granted the missionary, and he left his friends sad. He himself was saddest of all, for his mission seemed a failure. These are his reflections on his way back to England:

Many reasons I have to bless God for my having been carried to America, contrary to all my preceding resolutions. Heretofore, I trust, he has in some measure blunted me and proved me. Hereby I have been taught to be ready of heart. Heretofore God has given me to know many of his servants, particularly those of the Church of Heretofore. Heretofore my passage is open to the writings of holy men in the German, Spanish and Italian tongues. All in Georgia have heard the word of God, and some have believed and begun to follow. A few steps have been taken toward publishing the glad tidings both to the African and American heathens. Many children have learned how they ought to serve God and to be useful to their neighbor. And those whom I most concern have an opportunity of knowing that a firmer foundation of peace and happiness to many generations.

When Whitefield arrived in Georgia, a reaction had taken place, and he wrote: "The good Mr. Wesley has done in America is inexpressible. His name is very precious among the people, and he has laid a foundation that I hope neither men nor devils will ever be able to shake. O that I may follow him as he followed Christ!" John Wesley's latest and best historian thus concludes the account: "Who could have imagined that, in one hundred and thirty years, this huge wilderness would be transformed into one of the greatest nations upon earth? and that the Methodist began at Savannah would pervade the continent and, ecclesiastically considered, become the mightiest power existing?"

Anniversaries at Conference.

There is the time-honored anniversary of the Conference Board of Missions, the anniversary of the Conference Board of Church Extension and the anniversary of the Ministerial Educational Association which sometimes gets in for a night, though not always, important as it is. At the late session of the Mississippi Conference, in Natchez, one night was given to the Centenary meeting, and the Ministerial Educational Association was crowded out and had to hold a very unsatisfactory meeting in the afternoon of Monday, December 17, 1883.

What I want to say in this connection is, these anniversaries are getting too numerous to be held at night during our Conference sessions. They occupy too much time that ought to be devoted to preaching. Preaching the gospel is our great business in the world, and our Conference sessions ought to be made occasions of spiritual power in the line of our work. It is due to the people who have opened their doors and their hearts to entertain us, and it would be immensely profitable to the young ministers in firing their hearts for the work to which they have just consecrated themselves.

But how can these anniversaries at night be dispensed with? It would be but little trouble to otherwise provide for the Ministerial Educational Association and the Board of Church Extension—but will it do to touch the missionary anniversary? The very suggestion of such a thing may make some zealous brethren raise their hands in holy horror. Nevertheless I make the suggestion and undertake to maintain that it would be better, all things considered, to dispense with the usual Saturday night missionary anniversary.

The Discipline provides that the presiding elder shall bring the subject of missions prominently before the Quarterly Conferences of each circuit and station, and see to it that efficient and well-declined modes and plans be adopted for raising missionary funds. Let this be done in the first place. It also provides that the Conference Board of Missions shall arrange for holding anniversary

meetings within the several presiding elders' districts of the Conference in the interest of foreign missions. Let this be done in the second place. Then if all our pastors would preach on the subject of missions, and circulate missionary literature—"turn on the light," as Dr. Young would say—our people will be tuned up to their duty in this matter and the assessments will become what they ought to be—the minimum, and not the maximum of our missionary offerings.

Then comes "missionary day" at Conference, when the various methods of the most successful collectors are brought out, compared and discussed, and a thrilling address is delivered by a connectional officer, if present. Now, what I maintain is that this is the time, above all others, for the missionary anniversary. A report from the secretary and treasurer of the Board, a collection and the election of officers for the ensuing year would chime in most harmoniously with the spirit of the hour. I remember with pleasure "missionary day" in Crystal Springs, December 1882. After Dr. Kelley's speech Bro. Carradine suggested a thank offering, and \$344 was the prompt response. The tide was high and the occasion auspicious. Why not repeat this every year, and let it suffice for the annual collection at Conference? The churches with which our Conferences are held, as a rule, pay up all their assessments, and they are at considerable expense in entertaining the Conference. Hence the money raised on these anniversary occasions comes mainly from the ministers. They are more likely to be out in force and to be in full sympathy with the occasion on "missionary day" than on Saturday night. Then a missionary sermon delivered some night during Conference, say from the night before "missionary day," from a text, and not followed by a collection, would do more good to both preachers and people than any other address, by whomsoever delivered, that every body understands are designed for immediate effect. As for the Saturday night missionary anniversary, they are losing their efficiency as means of raising missionary money. I know that some of our preachers avoid them, and I know that many of the people look upon them with disfavor. There is significance in the following extract from Dr. Young's letter to the Nashville Advocate and the Advocate of Missions in regard to our late Conference in Natchez: "The church building must have been planned by the great-souled Dr. Watkins. It is large and substantial every way. Yet, except on Saturday night, the people filled and crowded it every service." (Italics mine.) Why was it not filled and crowded on Saturday night? Dr. Johnson and Dr. Young were on the programme, and they were orators whom the people everywhere are eager to hear. It was the anniversary of the Conference Board of Missions, and it was understood that the collection would be the main thing that night.

Let us relegate this whole matter to "missionary day," and on Saturday night, and on every other night during Conference, have a sermon and a charge upon the enemy. Let us go to Conference praying for a fresh baptism of the Spirit upon the pulpit and the pew. Let these appointed to preach deliver their message in the demonstration of the Spirit and the power. And let us expect the conversion of sinners and the uplifting of the church in the line of our work. Our Conference holds its sessions as the result of our conviction. Then we can return to our loved employ with new zeal and power after these annual gatherings to push forward the victories of the cross. A genuine Conference revival would be reproduced all over our territory with great power for good.

W. B. LEWIS.
CRYSTAL SPRINGS, MISS., JAN. 15, 1884.

Letter from Dr. Cottrell.

Ever since leaving Louisville, in October, have purposed to communicate through the ADVOCATE with many of my old-time friends who have assured me of interest in what I write; but the claim of the Courier-Journal is first for a consideration, and many other things have prevented.

I spent the week of the session of the North Alabama Conference in marking its deliberations. There was, indeed, some "Conference" of the brotherhood, especially on the question of blending the North Alabama Conference with the other Alabama Conference in patronage of the Southern University at Greensboro. Dr. Anderson West gave the proposition no quarter, but he was speaking against a foregone certainty of Conference agreement to the enterprise, so that nothing was expected of his speech in result, saving the deliverance, in very plain terms, what he evidently thought and felt concerning the venture. One thing impressed itself very forcibly upon my mind as I listened to a leading member in reply to Dr. West. He had, as we supposed, taken down from the lips of his opponent the positions urged against the measure; but, singular to say, in nearly, if not quite, every point he misstated the positions. Dr. West endeavored to correct him, but he would hear to nothing of the sort, so I took it down from your own lips.

he vociferously urged, and went on his way with stentorian voice to answer what had not been said. I could but think how illustrative this is of no little in the way men think they prefer. They listen to themselves, and fancy it is the speaker they heed, and then afterward affirm that the speaker said what they thought as he spoke.

Last spring, in Montgomery, Ala., I gave, to an intelligent audience as could have been gathered in the State the lecture on "Discontented Ministers; or, the Philosophy of True Life." I was the guest of Hon. David Clifton, who presided and presented the lecturer on the occasion. After we returned from the lecture hall, I said to him: "Judge, I observed to-night that you listened closely to what I said, and, knowing the clearness of your apprehension and the closeness with which you are accustomed to listen at the bar, I'll take the liberty of asking you candidly to state if there was a word of the lecture in contradiction of what you understand to be our Methodist view of the Christian religion?"

He answered, promptly: "Not a word, sir, struck me as unobnoxious to such criticism."

He added, what was very grateful to me, his appreciation of the discussion. I took the liberty of thus asking on the score of his having been in the quarterly Conference that gave me license to preach and recommend for entrance into the traveling ministry. His mind is as clear as the water of little Lake Margaretta, just out of the window here, where my eye can glance at its beauty. I now write, and, being a devoted, active Methodist, alive to all the interests of the church, it has been no little satisfaction to me to set over his view against that of some who have been at pains to say their say in no furtherance of a proper understanding of what I claim as a cream of the best thinking of a lifetime.

Gov. Thomas H. Watts was good enough to write a critique of the same lecture, which appeared in the Courier-Journal, in which his commendation was without stint, and in which he declared the positions I took as "irrefragable." Col. John W. A. Sanford was pleased to utter himself in commendation, quite as unqualified, and he is known to rank with the foremost in ability and intelligence, as also in integrity of word. This statement is not made in any spirit of complaint against the few upon whose ear the lecture has struck differently; but merely that friends who have made inquiry of me may know that my own assurance of mind, that I verge not an iota from the line to which I am committed by profession and ordination, is not greater than that of the most competent men who have honored me by their audience. When Bishop Kavanaugh, on hearing me at Birmingham, grasped my hand in the aisle of the church, remarking: "I'm glad I heard you. They have misunderstood you. It is an important distinction you make between inspiration and revelation"—I felt that his generous and candid recognition was indemnity for what had from another source been not so grateful.

Now, I have undesignedly been betrayed into this statement, knowing that a great many readers of the ADVOCATE are not altogether indifferent to the status of any brother who assumes to speak upon the highest themes. "Take heed, how ye hear," was thought to be an injunction quite as important as any in regard to speaking.

Speaking of partial hearing, what is there more annoying than in any essay at converse of conference with another, you perceive a purpose sinister to gild the odds and ends of your little by-play of remark, as if gathering waste locks from your father's tongue, as a spindle, threats for a cord to throttle your reputation? I was recently so vividly impressed with this as the infirmity of a man, who has had opportunity seriously to affect others in their comfort and in that of their families, that a feeling kindred to distress came upon me, and I could but deplore such a mutilation, such a turn aside of the head, breaking the monotony of straight-forwardness in one otherwise qualified for great effectiveness. Such an annoyance is, if possible, more keenly allusive than that of petty purposefully picked and pertinaciously poked into places where it might just as well be considered as implied. When I sat at meat I relish sugar in my coffee; but if the host or hostess beset me on sweetness as to sprinkle my bacon and greens with sugar, it certainly may not be deemed as indicative of any irreverence or lightness that I take occasion to quote from the book, and say, "Salt is good!"

One is not under any necessity so far to recoil from religious cant as to go into profanity; yet between the two, were I compelled to choose, I would delay decision for a time. One whose intense subjectivity betrays him into running a monitorial role will naturally dash out after any game that may be flushed, and, whatever may be suspected of the wildness of him who flies or makes defensive light, the verdict will commonly be that the grander rascal is in the rear, or is the aggressor.

"Behold, I show unto you a more

excellent way!" It is the way of generous forbearance, magnanimity and brotherly sympathy to which the Great Father has fashioned the human heart to respond. Localistic severity in self-assurance of personal prerogatives predicated of negative virtues have operated to enslave of manhood in many who, had they but been softened to a service in which the word "brotherhood" would embody and express the ideal, would have gleamed so sweetly in the firmament of God's kingdom of love as to give inspiration of repentance and renewal to many who for lack of just that have gone under in humiliation instead of rising by humility into reinstatement of honor. That is a giant power of which Jesus speaks, and which "works by love." It operates resurrection wonders.

—More on another line anon.

YACON, FLA., JAN. 15, 1884.

Letter from California.

MR. EDITOR: After leaving your city, on the second instant, we were eight days on the plains and deserts and among the mountains before we reached Visalia. I spent about three hours with Bro. Carter in El Paso. This is a growing and very promising mission station. Bro. Carter has fought his way up against great odds, and now has an excellent church building and a membership almost self-sustaining. He is in sad need of a parsonage, and any one wishing to invest money in such enterprises could do no better than to build or help build a parsonage for this charge.

We are delighted with our charge here. The brethren were expecting us and met us very kindly on our arrival, and soon had us comfortably quartered in a good parsonage, and the pantry furnished with all manner of good things. We have a good church building here. I found a happy state of feeling here among many of the members. During December a "holiness band" had visited the town, and by their labors revived and quickened the church, and many professed sanctification. There is a loud and of holiness here holding meetings in our church once a week composed of Southern and Northern Methodists, Presbyterians and Roman Catholics. Considerable interest is awakened on the subject. From all parts of this (Tulare) county comes the inquiry: "What does it mean?" The itinerant holiness band has gone to other parts of the State, quickening the churches of every denomination wherever they go. We have four churches in this town, viz: Methodist Episcopal Church, Methodist Episcopal Church, South, Presbyterian and Roman Catholic. The Southern Methodist Church is in the ascendancy. We are planning for a series of union meetings in the two Methodist and the Presbyterian Churches, and, if carried out, we look for glorious results. The ladies of our charge are making a movement to organize a women's missionary society—an almost unheard of thing in this country.

Visalia is situated in the midst of a beautiful, fertile, wooded valley. To the east some thirty or forty miles are the Sierra Nevada Mountains rising their lofty snow-capped summits heavenward. The snow now glistens in the sunlight in full view as I write. The days here are mild and pleasant in winter; but the nights are cold, and I am told that the nights even in summer are cool enough to make a blanket desirable. It is very dry and dusty here now—a thing very unusual for this season of the year—and much anxiety is felt concerning the crop for the incoming year. Wheat is the principal crop raised here, and many farmers have not sown yet. They have not made a good crop here in five years. No cotton or cane is raised here, and not much corn. The finest hogs and cattle are here that I ever saw. In this country are the famous red wood trees more than thirty feet in diameter. No factories in this country, and yet you never see a piece of home spun. It costs about the same to live here that it does to live in Georgia. The servants here are chiefly Chinese, and they cost twenty-five dollars per month. There are very few negroes here; some Indians, and some Mexicans hardly distinguishable from Indians. All manner of fruits are raised here in the greatest perfection. We have a considerable number of Chinese in our town, and I contemplate making some effort soon to do mission work among them. Let I should make my letter too long, I will close. Yours fraternally,

J. W. TOLSON.

VISALIA, CAL., JAN. 22, 1884.

More sweet than smiles are tears which rise to the eyelids.
When sad fair souls first dawn upon our eyes.
A gift of joy, by nature long kept hidden,
That thrills us with the rapture of surprise.

But deeper yet and deeper is our feeling
When some fair deathly one we love is wrought
Some unexpected grace of soul revealing,
The lovely blossom of some secret thought.

Oh! in those moments of divine emotion
The darkening veil of doubt is rent apart;
More near we seem the God of our devotion,
The heaven we hope for dwells within our heart.

—Lady Charlotte Elliott.

—We open the hearts of others when we open our own.

Christian Advocate.

THURSDAY, FEBRUARY 7, 1884.

AGAINST THE GOLD.

A. J. P. HART, D. D.

"And Peter, good and without self."

The very Christ of whom he bore

Such bold, brave, noble, but a few

Had raised from death, one week before,

Lazarus of Bethany, he saw

New in the church of Roman law,

Drooped, not dead, forsaken of his own,

And "good and without self."

He watched the soldiers, grimly strip

Away the robe, the Mary's mantle,

And pluck the inner garment frayed

By brutal wretches—marked the lip

Shiver, as o'er the flesh laid bare,

How cold of chilling midnight air!

Yet by the slight and sudden dead,

Above the Lazarus' flame he read,

"His hands," and warmed himself."

He heard a maid say: "Here, behold

One of our man's disciples, Le"

Speak, with the speech of truth!"

Ah, then—she, then, his blood ran cold:

And as the tracing blue rose higher,

Among the crowd that girt the fire,

With sharp, remorse, angry "No!"

He thrust his arms and pressed his way,

And cringed, and warmed himself."

"Yes, then at one of them," he heard

The charge come back and back again,

Tossed from the heights of Jericho:

And as with outstretched hand he turned

Straight in their teeth, he called them "Jews!"

And, ah, that look—its terror turned

As if Gehenna's hottest coal

Had down his face and down his soul!

Drooped, while "he warmed himself."

His hands he could no more uplift;

Remorse, despair, self-baiting, woe,

Tore at his heart; and he did not know

If it were night—if it were cold—

He neither looked behind, before,

Nor cared though one who kept the door

Said: "Surely this was he who drew

The word on Malchus; Malchus knew

Him as 'he warmed himself.'"

But prone upon the ground he lay,

A cold, dire horror, nipped with shame,

Too stark to name the Master's name,

Remembering, all the down of day,

How thro' his mystic anguish he

Had mingled with that company

Of mockers in the high priest's hall,

As one of them, and watch him fall,

And—"stood and warmed himself."

So is it still—we walk afar

With scars the sufferer at Christ's right,

So do we, too, name the Master's name,

Remembering, all the down of day,

How thro' his mystic anguish he

Had mingled with that company

Of mockers in the high priest's hall,

As one of them, and watch him fall,

And—"stood and warmed himself."

—Sunday-School Times.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEEFE.

First Quarter—Lesson VI.

SUNDAY, FEBRUARY 10, 1884.—ACTS XVI, 11-24.

GOLDEN TEXT.—"Whom ye have seen, ye have seen."

And he attended unto the things which were spoken of Paul."—Acts XVI, 14.

THE CONVERSION OF LYDIA.

In our last lesson we left Paul under

the restraint of the Spirit's leadings,

just landed at the port of Philippi.

With a wind breathed from above the

little craft upon which Paul had taken

passage from Troas made a swift and

prosperous voyage. This first city of

Macedonia which the apostle entered

was famous for its classic associations;

founded by Philip, of Macedonia, father

of Alexander the Great, then conquered

by the Romans, it became memorable

in their history as the place where

Augustus Caesar had overthrown the

republic and set up his empire; and

now comes a Jewish apostle to this

same place to win a greater victory,

and found a more durable empire than

that of Augustus. So far as sacred his-

tory informs us, this Philippi is the

first European city to which came the

gospel. How minute the seed. The

first service a small congregation of

women, outside the gates of Philippi,

by the river side. How great the yield.

European Christendom. This congrega-

tion furnished our convert, a woman

named Lydia, a native of Thyatira, in

Asia Minor, from a province where

they had been forbidden to preach.

Another woman like the Syrophenician

won a blessing out of bounds. This

Lydia was a seller of purple, and

may chance have been drawn to this

group of women while engaged along

the river edge, seeking the unselfish

dye. When Paul approached this

group of women Lydia was among

them; of the whole company she was

the only one who heard the gospel.

I suppose that the writer does not mean

to say that none of the other women in

that company heard the sound of

Paul's words, but that only Lydia

heard in the Christ sense of hearing.

It may seem a beautiful picture, but I

have always thought that this company

of women who resorted "thither"

were bent not on worship, but for gather-

ing their daily supply of shell fish,

when were found along the muddy

banks of this stream, and out of which

they manufactured their dyes. The

Holy Spirit chose Lydia out of this

company as being already informed of

the worship of the true God, and open-

ed her heart and prepared her to re-

ceive the message which Paul brought.

Her heart being opened, her mind

supernaturally enlightened, the truth,

the mighty truth, which had come

from so far, treasured in the yearning

soul of this ambassador of God, whose

course had been directed by a heavenly

Guide—now free course in her soul.

Oh! how efficacious is the word of

the gospel; when attended by the energy

of the Holy Spirit. How close sealed

the human heart to God and his offers.

What power can open it less than the

quickening and informing Spirit that

raised from the grave our crucified

Lord. The opening of human hearts

by wondrous processes is work of this

Spirit. May he ever attend us in our

labors as we bear the gospel to the lost.

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are then cleansed from all sins.

"Works Vol. I, page 119."

"I can not, therefore, by any means

receive this assertion, that there is no

sin in a believer from the moment he

is justified. 1. Because it is contrary

to the whole tenor of Scripture. 2.

Because it is contrary to the experience

of the children of God. 3. Because it is

absolutely new; never heard of in the

world till yesterday. 4. Because it is

naturally attended with the most fatal

consequences, not only grieving those

whom God has not grieved, but per-

haps dragging them into

Christian Advocate.

OF THE LOUISIANA, MISSISSIPPI AND
SOUTH CAROLINA CONFERENCES OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.

Corresponding Editors:
REV. T. A. ADAMS, REV. J. T. SAWYER,
REV. W. L. GIBSON.

THURSDAY, FEBRUARY 7, 1884.

The conviction of two men, in separate cases, at Vicksburg, charged with murder, and the sentence of one to death and the other to life imprisonment, has produced a wholesome reaction of public sentiment in that community. The city papers have commented favorably on the result and hopefully as to the better enforcement of law against criminals. There is no estimating the moral force of a rigid, impartial criminal court. When the law becomes a terror to evil doers, the peace of a community is assured. But its lax administration is the mother of crime. It is a license to wrong doing. After the first shock of an awful tragedy has passed we too often indulge a sickly sentimentality toward offenders that secures their escape from just legal penalty. Better make an example of the first murderer, than by excusing his crime encourage a dozen others. We plead for the majesty and integrity of the law.

We had the pleasure of hearing last Monday evening Rev. Dr. A. D. Mayo, of Boston, deliver the first of a series of lectures in Werlein Hall before the Louisiana Educational Society. His subject was "Does Universal Education Pay?" A large audience greeted the distinguished educator, and he was gracefully introduced by Col. Wm. Preston Johnson. He is surely a master of the great question, and discussed it with a luminousness and vigor, and with a variety and facility of illustration, that must have convinced the doubting and confirmed the wavering. There was a sufficient interplay of humor to rest the audience for nearly two hours. Dr. Mayo is a strong friend of our section, and more than once in the Northern prints has defended us against unjust and false charges. The next lecture in course will be delivered on Monday night. We congratulate the society and our entire community in having secured so eminent a specialist to give this key-note to our educational platform.

The society women at Washington are having a stir, with much display of ugly temper. The question is, who has a right to sit next the President at State dinners, and what further order of precedence shall be observed. At the New Year's reception Mrs. Speaker Carlisle had the place of honor. This offense was repeated at a late dinner, when Mrs. Justice Miller indignantly resented it, stating that she had been at the White House since Mrs. Lincoln's time, and had never before been outranked by a Speaker's wife, and immediately changed her place, refusing to sit by Mrs. Carlisle. The Kentucky lady, it is said, true to the royal womanhood of her section, preserved a perfect dignity and composure. We remember to have read some years ago, in the Southern Review, under the editorship of Dr. Bledsoe, an interesting paper entitled "Peggy O'Neal or the Doom of the Republic." It recited the thrilling story of a woman's career in Washington official circles, resulting in a disruption of parties and an entrenchment of public policy. There has always been a good deal of political leadership in petticoats at Washington, and possibly never more than now. When the women politicians fall out their husbands are in a strait betwixt two.

The year 1892—the fourth centennial of the discovery of America—will soon be here. As to how and where the event is to be celebrated is being discussed. In a late number of the New York Independent the distinguished historian, Benson J. Lossing, contributes an interesting paper, giving a resume of all that has been done in the premises thus far. King Alfonso, of Spain, and different members of the Spanish government, insist that the celebration should take place in Spain. Castellar, the Republican statesman, proposes a gathering of the ships of the nations concerned in the great discovery, on August 3, 1892, in the harbor of Palos, the time and the alleged place of the departure of Columbus. Leaving Palos he would have the fleet sail for San Salvador, one of the Bahama group of islands, where the Admiral first saw land on October 12. He would have them sail thence northward to New York and then recross the sea to Barcelona on the Mediterranean, where the monarchs received the discoverer on his return. We agree with the Independent that whatever grand display Spain may devise, America should plan her own celebration. One good result from these centennial celebrations is the more careful and critical study of history they stimulate.

Our Anniversary.

With this issue the NEW ORLEANS CHRISTIAN ADVOCATE enters upon the thirty-fourth year of its history. Through the "dangers, toils and snares" of all those years it has come fighting the good fight of faith. Its conception and establishment were the suggestion and ordering of Providence. From almost the very initial number its necessity was appreciated and its weekly appearance was hailed with gladness throughout a wide territory. As this advocate and exponent of Methodism in this great Southwest its potency and efficiency can scarcely be estimated. Methodism within the area of its patronage and influence, in connectional loyalty, integrity and liberality, has always been of the best and highest type.

For the blessings of the past we render devout thanksgivings this anniversary day. This success which has attended its labors through all former administrations inspires the present management to maintain its high character and extend, if possible, the field of its labors.

The prospectus and specimen number of the ADVOCATE was issued July 10, 1850, and contained an address to the members of the Louisiana, Mississippi, Alabama and Arkansas Conferences by the delegates from those bodies to the General Conference at St. Louis. All the members from the Mississippi Conference have passed up to their reward, and but few from either body remain. The names appended to that address are as follows: Elisha Callaway, W. Murrell, G. Garrett, A. H. Mitchell, J. Hamilton, T. W. Dorman, William P. Ratcliffe, William Moore, J. F. Truslow, William Winans, John Lane, B. M. Drake, L. Campbell, G. M. Rogers, W. E. Doty, S. W. Speer, R. Randle, J. N. Hamill. But for various reasons the first regular number of the paper did not appear until February 3, 1851, with H. N. McTyeire as editor, and only the Louisiana and Alabama as patronizing Conferences. Since that time, except when interrupted by the war, the ADVOCATE has been issued regularly and punctually. Amid varying fortunes it has witnessed a good confession, enjoyed the confidence of a host of valued friends, and is able to celebrate this anniversary with the rejoicings of hope. We look out upon another twelve months with strong purpose. We bespeak the cordial co-operation of old friends and new that the ADVOCATE during this Centenary year may be tenfold a greater blessing to our Southwestern Methodism.

"Methodist Logic."

We find an article in our Romish contemporary of this city, the Morning Star, with the above title, from which we extract the following:

THE CHRISTIAN ADVOCATE of this city wants to know what business Catholics have to be on educational boards when they are avowedly opposed to State schools. We should like to have the ADVOCATE formulate the general principle on which it bases this implied conclusion. If we were obliged to make it up for our neighbor it would be to the following effect: No citizen ought to be connected with the administration of a system to which he is opposed. But it would be impossible for the ADVOCATE to establish such a proposition. If that doctrine were correct, there would be no room for the minority in any government work. In the Customhouse a low-tariff man would have to resign rather than assist in carrying out a high-tariff law to which he might be bitterly opposed. An engineer overruled as to the best method of building a culvert or a levee would quit rather than help in a plan which he might consider erroneous.

In an editorial on "Public Education," in another column of the same issue, we find the following utterances which appropriately accompany the above:

We, in common with all other Catholics, are utterly opposed to State schools for Catholic children. This is on religious grounds. Apart from that, and on strictly political grounds, we are opposed to State schools for any kind of children, because we do not believe the school business to be within the province of political government.

Here we have the Romish doctrine on public education. They are "utterly opposed" to it on both "religious" and "political grounds." From parish priest to Archbishop all sorts of woes are fulminated against Romanists who patronize "godless schools." A few years ago, near the city of Boston, a priest caught a child of his parish on route to a State school and severely flogged him. So if the roaring of papal bulls and the thunders of the parish pulpit fail to terrify, they occasionally resort to a little muscular Christianity—only "apostolic blows and knocks" you know. So much for Rome's utter and unqualified opposition to our system of public education.

Now, for the "Methodist Logic" our neighbor attempts to satirize. We deny the "soft impeachment" of such sophistry being "logic" at

all, much less "Methodist logic." It is a false and foolish formulation of the principle on which we arraign Romanists for aspiring to administer a system they utterly repudiate. And the illustrations employed do not illustrate, because they are entirely irrelevant. The relation of the minority to the majority in popular governments is no wise representation of the attitude of Romish votaries to public education. Minorities and majorities differ only on questions of policy, but all agree on great governmental principles. This, however, is not a question between high and low tariff, but between tariff and no tariff—between the friends and the sworn, bitter enemies of a vital principle and institution. The other illustration about the engineer is alike infelicitous. This is not a question "as to the best method of building a culvert or levee," but a contest with an engineer who claims that the whole principle of the culvert or levee is false and unscientific, and attempts to demonstrate it. Now, if to this be added the engineer's religious scruples—his conscientious convictions—against it, you have the attitude of a Romanist figuring on a board of trustees of our public schools. He aspires to administer an institution that he conscientiously wants to kill. How is that for "Methodist logic?" And where is the joint in that harness?

Now, one of two things must be true; either a Romanist does violence to his religious convictions in endeavoring to promote State education or else he occupies an executive position for the purpose of embarrassing the system. If the former, his aspirations are immodest, unmanly and wicked. If the latter, he is a base deceiver, employing at once the voice of Jacob and the hand of Esau. He talks fairly, only to steal with ruthless, nimble fingers a nation's birthright. We hesitate to think the latter of any man in this free, enlightened America and this nineteenth century. But what examples the past few hundred years could produce we need not enumerate. The Star, however, is at liberty to take either horn of the dilemma.

Christ in the Courts of Caesar.

An important and interesting case was recently decided in the New Jersey Court of Chancery which involves the relations of trustees and pastor in the Methodist Church. The case, as outlined in an exchange, is about as follows: A preacher had been reappointed for the second year to a congregation, and went to the church to hold service, but found it locked, and a notice by the Board of Trustees on the doors that it would remain closed until further notice. A committee waited upon the trustees for an explanation of their action, but they simply responded by an appeal to their own power and authority in all such matters. An injunction suit was then brought requiring the church to be opened for divine service. The trustees made answer asserting their loyalty as Methodists to the doctrine and Discipline of the church, and that their action reflected the expressed will of a majority of the congregation and their own opinion that the welfare of the church demanded that he should not be its pastor. The action of the trustees was extraordinary and revolutionary, and transcended disciplinary authority. When a pastor has been appointed he has full and undisputed control of the church and pulpit. If he violates the spirit of his trust, the course to be pursued is very plain. The court admirably defined the limited powers of trustees in the following paragraph:

Nor have they the power, under the Discipline of the church, to close it against the duly appointed preacher, though a majority of the members are desirous that they should do so. Nor have they such power under the trust in the deed. The trust is that the grantees therein named, and the survivors of them, their successors and assigns, will hold the property for the only proper use and behoof of the members of the Methodist Episcopal Church at ———— their successors and assigns forever. It is admitted that the church was organized under the rules, regulations and discipline prescribed by the General Conference of the Methodist Episcopal Church of the United States, and it is not denied that it has been so ever since. It was incorporated in 1815, now nearly seventy years ago. The very name of the corporation indicates its character and connection. As a Methodist Episcopal Church, it is subject to those rules, regulations and discipline. It is not alleged that the appointment of the preacher was unauthorized or irregular, but that a majority of the members of the church desire that the preacher appointed shall not be permitted to act as the pastor of the church. It is not claimed that there is any warrant in the Discipline of the church for the action of the trustees, nor that the Discipline provides that the wishes of the majority of the members shall determine whether the preacher appointed to the charge shall act as such or not. If the church belongs to the Methodist Episcopal connection, as it is admitted it does, there is no warrant of law, discipline or usage for the acts of the defendants.

Rome or Ruin.

In another column we have made response to the Morning Star's advocacy of Romanists as good administrators of our public school system. Possibly a few authorities would serve to enlighten our neighbor a little on the subject. Rome means ruin and only ruin to all popular education. Let the following be read and inwardly digested. The late Pontifical IX said: The Romish Church has the right to interfere in the discipline of the public schools and in the arrangement of the studies of the public schools. Public schools, open to all children for the education of the young, should be under the control of the Romish Church, and should not be subject to the civil power, nor made to conform to the opinions of the age.

March 25, 1879, Pope Leo XIII addressed a letter to the Cardinal Vicar, in which he said: That if he possessed the liberty he claims, he would employ it to close all Protestant schools and places of worship in Rome.

Cardinal Antonelli said: That he thought it better that the children grow up in ignorance than be educated in such a system of schools as the State of Massachusetts supports.

Cardinal McClosky said: Stand by the Catholic schools. We must take part in elections.

To the same purport we might quote from the Lenten address of Bishop Gilman at Cleveland, O., March, 1875, and from the pastoral letter of Bishop Gibbons, of Richmond, Va.

We now offer some choice excerpts from the Catholic press. The Freeman's Journal, of September 22, 1873, said:

"The Pope, in a document set forth for the teaching of the whole church, and therefore an instruction which every Catholic must receive as infallibly true, says that Catholics 'can not, in conscience, use such schools.'"

"* * * Those godless public schools are condemned by the church of God, as bad in themselves. * * * Let the public school system go where it came from—the devil. What we Roman Catholics must do now is to get our children out of the devouring fire. At any cost and any sacrifice we must deliver the children over whom we have control from these pits of destruction which lie inviting in their way, under the name of public or district schools."

The following is from the Western (Chicago) Tablet:

"If you son or daughter is attending a State school, you may be as certain that you are violating your duty as a Catholic parent, and conducting to the everlasting anguish and deep despair of your child, as if you could take your oath to it. Take him away. Let him rather never know how to write his name than become the bond and chained slave of Satan—than to rise up at the last dread day of account to curse you in all the unavailing repentance and bitterness of final despair."

"We have other testimony equally clear and emphatic. Yet in face of such official announcements and denunciations, the Morning Star says 'the very man who is most opposed to an intended work may be the fittest man to carry it out.'"

We submit, in view of the above, if any true Romanist is the fittest man to advance the cause of public education. It is his business to rescue children from the devouring fire; not to kindle the flames and push them in.

Note from Bishop McTyeire.

In a pleasant, private note, accompanying the extract from his forthcoming volume, which appears on our first page, Bishop McTyeire writes us some most encouraging words. The following, of general interest, we beg pardon of the Bishop for publishing:

"You have first fruits of the volume which I hope to have out before warm weather and District Conference times. May the NEW ORLEANS CHRISTIAN ADVOCATE be on hand, and in good hands, when the second century of organic Methodism closes, and record wonderful things to the praise of our Master."

"If Methodism keeps the original spirit and purpose; if the field preaching (aggressive) element goes hand in hand with the class meeting and pastoral care (conservative); if, with the increased numbers and improved means and appliances now in use and within reach, this former step of progress be maintained, marching to mission fields at home and abroad—why may not Methodism, during the next century, carry the gospel to the whole world? The Lord's promise holds good. His Spirit is willing and able. The planet has been adorned. Where is the impossibility?"

Yours in the hope of a happy centenary year.

H. N. MCTYEIRE.

A Surprising Confession.

The Southern Churchman, of Richmond, Va., is one of our most valued exchanges. It advocates evangelical religion, and has no sympathy with high churchism. That type of Episcopalianism has always prevailed in Virginia. Several years ago, during the session of a Methodist Conference, one of our brethren was invited to preach in the Episcopal pulpit of this town. Such liberality we have not known in the Southwest. But to the purpose of this article. In a recent issue the Southern Churchman has an excellent and thoughtful editorial on "The Oxford System." It is a discussion of the effect of the Oxford tract system upon the Episcopal Church in America. The editor thinks that those tracts arrested the church's progress in this country, and dealt it a blow from which it has never recovered. So that out of a population of over fifty millions they have a communicant membership of only three hundred and forty thousand. The decade before the Oxford tracts appeared the church increased one hundred per cent. The next ten years it was only fifty per cent, and the next thirty per cent. In his comment upon this fact the late Dr. Washburn spoke some plain words, but they are a surprising confession. He says, and truly, that most of their gains from other churches are "waifs and strays," but they are often paraded as great gains. As an indication of the esteem in which clerical proselytes are held by the more thoughtful of the church we quote the words of Dr. Washburn.

If these are read in connection with the statement of the Bishop of Missouri, that nearly all their ministers are received from other denominations, the picture is no wise flattering, and is poor prophecy for the future.

In my youth the best brain and plenty of the Protestant sects were looking toward our ministry. It is not so now. With rare exceptions, we get only their waifs and strays, their inferior men, who want ordination to hide their lack of all else, and who become our advanced churchmen. Our claims of an exclusive ministry, our imitations of early Anglican costume will not ripen in this soil. They may create their little circle of devotees, but the many thought the active strength of the nation will be lost to us. Our episcopate must be seen to be no needless ornament; not the queen bee of the hive to keep up the succession, but the most active in work and the least active in self-seeking. Our clergy must be no caste, who can be inferior in all else because valid in imposition of hands, but must be abreast with the culture of their times.

A Caution and Exhortation.

If I am not mistaken there is a growing tendency among a certain class of teachers in this country to ignore the importance of and the absolute necessity for a change of heart, a new birth, regeneration. This tendency is particularly manifest in their talks and sermons to the children. Many of the children and young people are influenced to join the church on a mere confession or acknowledgment of Christ, without any real experience of grace, without a change of heart. Now, this would not matter so much in this case of small children if they were not taught to believe that this confession was all they needed. "The he and eud all" of the work of the Holy Ghost in them. If the children were taken into the church with the view of leading them to personal faith in Christ in order to a change of heart I would not object. These teachers seem to be in a "muddle" as to whether there has been a general justification from original guilt or a general regeneration of human nature. In shunning the Charybdis of Calvinism they have fallen clear over into the Scylla of Pelagianism.

Now, it seems to me children are not any less in need of regeneration because they have not openly and wickedly sinned against God, nor are grown people any the more in need of a new birth because they have thus sinned. The necessity for a new birth grows out of the depravity or bent to sin which came by the first or old birth. The necessity for regeneration grows out of the fact of generation. The reason why we must be born of the spirit is because we have been born of the flesh. To be born at all necessitates our being born again before we can have the life of God in this soul. The only way to put an end to the absolute necessity for regeneration is to stop generation. Original sin is that corruption which is naturally engendered. Man is of his own nature inclined to evil. By generation "he gets the nature of Adam and by regeneration he gets the nature of Christ. The one is begotten of the flesh in generation and the other is begotten by the Holy Ghost in regeneration." As long as we are controlled by the nature of Adam we can

not please God, and when controlled by the nature of Christ we can not displease him; we can not sin.

No amount of training at home or in the church or in the Sunday-school can obviate the necessity of regeneration. It is this or perdition. This fact must be pressed home upon the heart and conscience of every responsible human being, young or old. The not-of-little-sin-of-much-sin or no actual sin has nothing in the world to do with the question of being born again. The trouble lies shack of all sin. It is innate, ingrained in the very woof and warp of our being.

The guilt of original sin has, of course, been forgiven, and a plan has been provided whereby the vile nature may be changed. "Create in me a clean heart, O God; and renew within me a right spirit." I am wrong inside, in my heart. I do wrong, O God, because I am wrong. Make me right within; give me a clean heart and a right spirit, and then I will be right without. I may, I can, I ought to get off the branches of sin, but God only can dig up the roots. If the fountain be sweetened the stream will be sweet. No confession, no profession can save me from this inward curse, this bad heart; this corrupt nature. I want a new one. I was born wrong and I want to be born again; to be made over, to be renewed in the spirit of my mind. I was not to blame for my first birth, but I will be if I am not born again, because I feel the need of it. I know where my trouble is. God makes me know. I conform and conform, again and again, but it is transformation that I need. I do religious things in religious ways, but they are a drudgery. O! for a heart that would love God and hate sin, a new heart different from the one I now have, a heart that would love to read God's word, love to sing, love to pray. Religious forms and ceremonies are now a burden and a curse, all out of harmony with the heart I have. If I were only out of this pit, out of this miry clay, with my feet on a rock and a new heart inside of me, O! how I'd sing God's praise and lead sinners to Christ.

This year of 1884 we must emphasize the importance of the absolute necessity for regeneration in order to holy living and soul saving. Those who have not found Christ, precious to their souls can not teach transgressors the way to heaven.

GILDEROY.

Father Hyacinth has not met a cordial welcome from the clerical and official Romanists of this city. The Morning Star assails him and the Mascot caricatures him, but he draws large audiences nevertheless. He lectured last Sunday afternoon in the French Opera House to an immense congregation, including many of the faithful. He began his lecture by stating that on his arrival in New Orleans he sent his card to the Archbishop of this diocese, to which he received no response except the following in Le Propagateur Catholique, the official organ of the diocese:

Monsieur Hyacinthe Loysou, apostate, priest and monk, has caused to be announced that his conferences would be for the benefit of the asylums. I beg of the charitable public of New Orleans to understand that none of the Catholic asylums will receive donations which are the fruits of blasphemy and insults to our holy mother, the Catholic, Apostolic and Roman Church.

L. A. CHASSE, Pro-Chancellor.

After reading this the Pere delivered a calm, good-tempered address on Catholic Reform. There is no doubt but that his presence and preaching here have been an eye-opener to many of the priest-blinded.

The Louisville Christian Observer reads a vigorous lecture to the brethren on sectional bitterness in the church. If the case be as serious as the Observer supposes, his points are well taken. Whatever may be, our differences of opinion on social, political, economical or ecclesiastical questions, they should not affect fraternal intercourse. A man ought to be broad enough to separate mere personal feeling from questions of public policy. The Observer says:

But, further, it brings dishonor on the cause of Christ. When the Southern men, who are most bitter in their expressions, want goods they buy of Northern mills; when they want magazines they order from New York; in feeble health they go to Waukesha, or Northern watering places. They can intermingle in business relations, in joint stock companies and in corporations, in social and political intercourse with men from the other section. But as soon as churchly courtesy and cordiality is proposed they recoil. What? Is Christianity to be the cause of animosities and bitterness? Does the gospel have an influence to restrain this natural outflow of animity and kindly feelings? Such will be, may such be, the avenging of worldly men whenever they see this sectional bitterness between Presbyterians. Surely this is reason enough to cause men to eschew it.

to watch with them on the Fri-
nearest the full moon. On Fri-
abundance of people came, and
began preaching between eight
nine, and continued a little bey-
the noon of night, singing, pray-
and praising God. Every one kn-
that it is now held, as a rule, on
last night of the old year.

hand the same to the nearest Methodist minister, the oldest preacher in charge at the earliest opportunity. Please let me know if you receive the certificate, and will use it as the church will grant it intends and expects you to do. Trusting that you have been trying to be a Christian and will continue to do so, I am

—The new book, "The Life of James Russell Lowell," by Henry James, Jr., will be enjoyed by all. The Universe Publishing Company, Saint Louis, Mo. Subscription price, \$1.50 a year; single copy, fifteen cents.

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 and all Nervous Complaints, after having (tested and
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 felt it his duty to make it known to his suffering
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Weekly Market Review.

For Week Ending February 5, 1884.

COTTON.

Low ordinary	7 1/4	—
Good ordinary	8 1/4	—
Low middling	10 1/4	—
Middling	10 7/8	—
Good middling	10 1/2	—
Fair	10 1/4	—
Galveston-middling	10 7/8	—
Mobile-middling	10 3/4	—
St. Louis-middling	10 1/4	—

SUGAR.

Inferior	41	41
Common	42	42
Good common	43	43
Fair	44	44
Good fair	45	45
Fully fair	46	46
Choice	47	47
Superior	48	48
Yellow clarified	49	49
Gray clarified	50	50
White clarified	51	51
Granulated	52	52

MOLASSES.

Syrup	26	26
Fair	27	27
Prime	28	28
Choice	29	29
Fancy	30	30

RICE.

Choice	51	51
Prime	52	52
Good	53	53
Fair	54	54
Ordinary	55	55
Common	56	56
No. 2	57	57

FLOUR.

Minnesota makers	6 05	6 25
Minnesota patents	7 15	—
Extra fancy	6 40	—
Winter wheat patents	6 90	7 25
Choice	5 25	5 45
Fancy	4 90	4 90

CORN PRODUCTS.

Cream meal	3 40	3 15
Corn meal	2 05	2 05
Grits	3 40	3 65
Hominy	4 75	—

GRAIN, ETC.

Corn:		
White	58	—
Yellow	60	—
Mixed	59	—
Oats:		
Western	45	47
Texas rust-proof	51	—
Hay:		
Choice	20 00	20 50
Prime	16 00	16 00

PROVISIONS.

Pork:		
Mess	17 87 1/2	—
Prime mess	18 25	—
Rumps	15 25	—
Bacon:		
Choice breakfast	10 1/2	11
Shoulders	7 1/2	—
Sides, clear	10 1/2	—
Sides, clear rib	10 1/2	—
Lard:		
Sugar-cured	12 1/2	13 1/2
Dry salted meat:		
Shoulders	9 1/2	—
Sides, clear	9 1/2	—
Sides, clear rib	9 1/2	—

FISH.

Mackerel:		
No. 1, in bbls.	11 25	—
Half bbls.	7 75	—
No. 2, in bbls.	13 75	—
Half bbls.	8 25	—
No. 3, in bbls, large	13 25	—
Half bbls.	7 00	—

GROCERIES.

Coffee:		
Rio, choice	11	14 1/2
Cordia, choice	12 1/2	15
Java, choice	15	22 1/2
Butter:		
Western dairy	25	—
New York dairy	26	—
Country	18	25
Lard:		
Choice	9 1/2	9 1/2
Teas:		
Choice	50	1 00
Fair	25	50
Oils:		
Coal, cases	18	—
Coal, bbls	41	—
Cotton seed	43	45
Lard	78	—

VEGETABLES.

Cauliflowers:		
Western	4 00	4 50
Country	4 00	4 50
Potatoes:		
New York	1 40	2 25
Western	1 40	2 25
Seed, New York	1 40	2 25
Seed, Western	1 40	2 25
Kiwi:		
Choice	12 00	13 00
Onions:		
Choice	2 00	2 25

BAILING STUFFS.

Bagging:		
1 1/2 lb.	104	—
2 lb.	113	—
Baling twine:		
1 lb.	134	—
2 lb.	134	—
Ties:		
Choice	1 35	—

SUNDRIES.

Poultry:		
Chickens, Western	4 00	4 50
Young	2 00	3 00
Chickens, Southern	3 25	3 50
Young	2 00	2 25
Turkeys, Southern	11 00	13 00
Geese:		
Western	30	32
Southern	34	35
Wool:		
Lake	22	—
Louisiana	26	—
Horry	9	15
Hides:		
Green salted	6	6 1/2
Dry salted	10	10 1/2
Staves:		
Oak, kegs	50 00	55 00
Oak, barrels	—	75 00
Oak, clarks	90 00	100 00
Oak, hogheads	80 00	130 00
Hoop poles:		
Hogheads	40 00	—
Barrels	18 00	20 00
Half barrels	12 50	—
Fertilizers:		
Cotton seed	12 00	—
Meal (country)	24 00	—
Meal (city)	25 00	—
Pure ground bone	42 00	—
Muriatic acid	3	—
Sulphuric acid	24	—
Bone black	34	—

NEWS OF THE WEEK.

DOMESTIC.

Vicksburg, Miss., Jan. 31.—Trains on the V. & S. P. Railway will commence running to-morrow, Feb. 1, as far west as Arendia, La., 125 miles from Delta and forty-nine miles east of Monroe.

MOBILE, Ala., Jan. 31.—Rev. John Dubois, aged eighty-five years, a minister of the Methodist Episcopal Church, died yesterday at the residence of his daughter, Mrs. J. J. Grace, at Whistler. He was the inventor of the Dubois cotton gin, and was born in South Carolina, educated in Charleston, was local editor in Eufaula and Greensboro for many years, and at one time had a large factory in Greensboro, Ala. He was a man of unexceptionable life and deep piety. He leaves three sons and three daughters.

INDIANAPOLIS, Jan. 31.—The south-bound accommodation train on the Indianapolis & Chicago P. & N. line, due here at 10:30 this morning, met with a terrible accident when seven miles from this city at Broad Ripple. At that point the railway crosses the White River on a trestle bridge, two spans each 150 feet in length. When the locomotive reached the center of the bridge, the fireman felt the structure shaking. He alighted from the engine, which he opened, giving the locomotive all the available steam. The engine sprang forward with great force, breaking the couplings between the tender and baggage car. The locomotive kept the track, but the tender and baggage car dropped through and piled up in one mass at the foot of the pier; the smoking car being partially telescoped on the baggage car. The wreck was partially submerged, but the portion above the water immediately took fire from the smoking car.

The officials of the road went to work vigorously and systematically, and in a short time the fire was extinguished and a search for bodies begun. Six persons were either killed outright or burned to death.

B. J. White was working under the bridge when the train turned over. He says he thinks the rods pulled through the nuts, letting the bridge down. To all appearances one break occurred within fifteen feet of the pier, and another about midway of the span. White's escape was truly marvelous. He was standing on the roof of the tender, and as the cars struck him on the head and drove him through the river, he was not hurt. He was not dead, but he was covered with bruises, but able to walk.

BATON ROUGE, Feb. 3.—The steamer Natchez landed at Baton Rouge to-day at about 12:30 o'clock, and soon after was started on the river closely followed by the Jesse K. Boll. When about four miles above here the main steam-pipe of the Natchez on the star-board side exploded, tearing up the floor of staterooms Nos. 6 and 7, the gangway and doors and the barber shop. The cabin full of passengers was thrown into the air. The pilot headed her for shore and landed safely. The Jesse K. Boll came to and blew a distress whistle, which was answered by the tug Manie Wood, which went up with Mrs. Raymond and Bullington. The Boll soon afterward went up the river. The only person killed was Johnny, a negro boy about fourteen years old, employed in the pastry room, who stepped on the gallery just before the explosion and was instantly killed. He was from Yazoo City, Miss.

VICKSBURG, Feb. 3.—John A. Klein, one of the oldest and best known of the citizens of Vicksburg, died to-day at 1 o'clock. He settled in Vicksburg in 1830.

At the close of the war he went into the banking business, and was one of the founders of the Vicksburg Bank. After a few years connection with others, he started the Mississippi Valley Bank. He was one of the most charitable men that ever lived in this or any other community, and no one will ever know of the countless deeds of charity done by him.

NEW YORK, Feb. 4.—The Daily Commercial Bulletin of Feb. 5 gives the details of January fires, showing an aggregate of \$12,000,000 destroyed during the month. Of this amount \$10,200,000 was burned up by 234 fires, where the reported loss was from \$10,000 and upwards. No such fire loss in a single month has occurred since 1872, so far as the records show, except in January, 1879, and July, 1877. There were twenty-five fires in January where the reported loss was \$100,000 or more, the value of the twenty-five fires being \$3,250,000, or more than one-fourth of the month's total fire waste.

BOSTON, Feb. 4.—The funeral services of Wendell Phillips will be held at Faneuil Hall the latter part of the week. No day has yet been specified. The funeral services will be held at the residence of the deceased, which had caused death. His sufferings must have been most acute and his fortitude, in the light of the present developments, something remarkable.

FOREIGN.

LONDON, Jan. 30.—Within a radius of ten miles of Ayre 200,000 trees were blown down in the recent storm, 100,000 on the estate of the Marquis of Ailesford.

Mr. Bradnach acquiesces in the suggestion of Mr. Labouchere that he make no effort to take the oath on the opening of Parliament, but remain below the bar. On the 11th of February, however, he will advance to the table of the House of Commons to take the prescribed oath. The trial by jury has been published an ordinance which will make no motion hostile to Bradnach, and will not support any Conservative who does.

VIENNA, Austria, Jan. 31.—Apprehension of further Socialistic disturbances has led to the adoption of extraordinary measures by the Ministry. By virtue of the law of 1869 they have proclaimed a kind of martial law in the districts of Vienna, Korneuburg and Weirneustadt. Special measures have been adopted also with reference to suspicious letters and dangerous publications. In Vienna and Korneuburg the trial by jury is suspended. The President of the Council and Minister of the Interior sent a letter to the lower house of the Reichstag explaining extraordinary measures taken in consequence of the recent crimes, the present means being insufficient to suppress them.

TORONTO, Canada, Feb. 1.—The Society for the Suppression of Vice has appointed a delegate to go to Ottawa to

endeavor to secure an amendment to the Lord's Day act to prohibit on Sunday excursions and all unnecessary work on railways, canals, postoffices, and the repeal of the act permitting lottery gambling by raffles at bazaars for charitable purposes.

ROME, Feb. 1.—The Court of Cassation has decided, in the case of the Government against the Propaganda, that the latter's real property must be converted into Government stock. This decision is a severe blow to the Vatican, which talks of appealing to the powers.

St. Petersburg, Feb. 3.—There were 33,000 deaths from diphtheria in the province of Kharkoff between 1878 and 1882.

Is Consumption Curable?

An annual death-rate of nearly 100,000 by Consumption in the United States gives, so far as the medical profession is concerned, a most optimistic and disheartening negative to this question. But under the new Vitalizing treatment of Drs. Starkey and Pelen, of 1109 Girard St., Philadelphia, quite an emphatic affirmative can be declared. This treatment has inaugurated a new era in the healing art. We are speaking within the limits of facts when we say that during the past thirteen years in thousands of cases the progress of Consumption has been arrested by its use, and hundreds of lives saved. In many instances where it seemed that the patient could not survive for more than a few days or a few weeks, the vital forces have rallied, and there has been a slow, but sure, recovery to better and more comfortable health. If you wish to know all about this remarkable treatment write to Drs. Starkey and Pelen, and they will send you such documentary evidence as will enable you to judge of its real value.

WHAT A VOLCANO CAN DO.—Cotopaxi in 1833 threw its fiery rockets 3,000 feet above its crater, while in 1854 the blazing mountain sent forth a column of smoke and ash which was heard at a distance of more than 100 miles. In 1797 the crater in Tungurahua, one of the great peaks of the Andes, flung out torrents of mud, which dammed up the rivers, opened new lakes, and in valleys 1,500 feet wide made deposits of mud and lava. The steam from Vesuvius, which in 1837 passed through Torre del Greco, contained 32,000 cubic feet of solid matter, and in 1763, when Torre del Greco was destroyed a second time, the mass of lava amounted to 45,000 cubic feet. In 1780 Etna poured forth a flood which covered 8,100 square miles of territory, and on this occasion the sand and scoria formed the Monte Rosini, near Nicholosa, a cone of two miles in circumference, and 4,000 feet high. The stream thrown out by Etna in 1816 was in motion at the rate of a yard a day, for nine months after the eruption, and it is recorded that the lava of the same mountain, after a terrible eruption, was not thoroughly cool and consolidated for ten years after the event. In the eruption of Vesuvius, A. D. 79, the scoria and ashes vomited forth far exceeded the entire bulk of the mountain. In 1850 Etna disgorged twenty times its own mass. Vesuvius has sent its ashes as far as Constantinople, Syria, and Egypt; it hurled stones eight pounds in weight to Pompeii, a distance of six miles, while similar masses were tossed up 2,000 feet above the summit. Cotopaxi has projected a distance of 100 cubic yards in volcano a distance of nine miles; and Sunawaba, in 1814, during the most terrible eruption on record, sent its ashes as far as Java, a distance of 340 miles.

Miss Bird in her book, "Unbeaten Tracks in Japan," says, "Of the shadows which hang upon the horizon of Japan, the darkest to my thinking, arises from the fact that she is making the attempt, for the first time in history, to secure the fruits of Christianity without transplanting the tree from which they spring. The nation sunk in immorality, the mill-stone of orientalisms hangs round her neck in the race on which she has started; and her progress is political and intellectual rather than moral; in other words, as regards the destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the life and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences; and that in the reception of Christianity, with its true principles of manliness and national greatness, she may become in the highest sense 'The Land of the Rising Sun,' and the light of Eastern Asia."

THE LUNGS ARE STRAINED AND RACKED by a persistent Cough, the general strength wasted, and an incurable complaint often established thereby. Dr. Jayne's Expectant is an effective remedy for Coughs and Colds, and exerts a beneficial effect on the Pulmonary and Bronchial Organs.

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Christian Advocate.

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JHAS. B. GALLOWAY, D. D., Editor.
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BY OF GOOD CHEER.

BY MARY JAMES DOUGLASS.

Though taught hard life's knot may be,
And weary we may be,
The sweet touch of Father's love
Some day will surely undo it.

Then, darling, wait;
Nothing is laid
In the light that shines forever.

We faint at heart, a friend is gone;
We grieve at the world's harsh dealing;
We trouble at sorrow on every side,
At the myriad ways of killing.

Yet say we all,
"Thou shalt not die,"
The Lord keepeth count forever.

He keepeth count. We come, we go,
We speculate, toll and fall;
But the measure to each of us will be
God only can give or alter.

He sendeth light,
He sendeth night,
And change goes on forever.

Why not take life with cheerful trust,
With faith in the strength of weakness?
The slendered duty rears its head
With courage, yet with meekness.

A sunny face,
Hath holy grace,
To woo the sun forever.

Forever and ever, my darling, yes—
Goodness and love are undying;
Only the troubles and cares of earth
Are winged from the first for dying.

Our way we glow
In the furrow of life,
But after the tilling and growing, the sheaf,
Sift for the rest, but the sun for the loaf.

And God keepeth watch forever.

Adaptation.

BY REV. W. L. ANDERSON, D. D.

This is the great law seen in all the works of God. Every order of nature, arrangement of Providence and provision of grace, is directed by the principle of the adaptation of means to ends, so that the wisdom, power and love of our heavenly Father shall be prominent to the eyes of men and angels. Economy of means, as well as of time and labor, must show the skill of the benefactor as much as the end to be secured shall exhibit his benevolence and charity. Mere costly expenditure might be associated with kind purpose, and yet be a failure in its results because of unwise or inappropriate means employed. The idea of adaptation implies correct views of the ends proposed and of the necessary instrumentalities to be employed. Time and place—or, if you please, well-adjusted occasion or opportunity—must be an element also of adaptation. The agencies and forces to be employed must be as fully considered and determined as well as the value of the objects to be attained and the difficulties to be overcome. One would not employ the club of Hercules to brush a fly from the face of a sleeping babe, nor would load a "Krupp gun" with which to shoot a sparrow.

This law of adaptation is seen in its force and beauty in the history and correct conduct of the church of Christ. The circulation of the gospel, the preaching of the word, the securing the attention of men, of calling sinners to repentance and upbuilding the church "in her most holy faith," Jesus is the great preacher. He kept before him the habits, modes of thought, occupations of his hearers, and in choice of subjects, modes of reasoning, illustration and appeal, impressed himself on the mind and heart of his hearers. The size of the congregation had nothing to do with the zeal and interested earnestness of his sermons. To a congregation of one he preached some of his mightiest sermons. Refer to the woman at Jacob's well, Nicodemus by night, or to repentant Paul after Christ's resurrection. To his apostles he promised to make them "fishers of men." Fishing was their trade, their position in life, their living itself. How complete the idea of industry, patience, skill, exercise of study and genuineness, all crowned with the accomplishment, stimulating certainty of success! Gallies, with its nets and fishing boats and lines and fish traps, and fishes, and bait to catch them, furnishes a complete commentary on Christ's promise to make

them fishers of men. This one sentence explained the business of preaching better than a complete course of lectures in a divinity school. Jesus taught theology to the farmers by reference to the plow, the seed and the sower, the harvest and the reaper, and the harvest song when the sheaf was threshed. The Jewish shepherd took a complete theological idea into his mind when Jesus said, "I am the great Shepherd," and called the children his lambs, and Christians his sheep.

The adaptation of the gospel message to the circumstances, conditions and mental wants of the hearers has been one explanation of its success in every age of the church. Here was the reason why "the common people heard Jesus gladly," and stood in wonder and delight listening to his sermons during whole days under the hot Syrian sun, forgetting to become weary or even listening to the calls of hunger to be appeased. The history of the early preachers of Methodism among the colliers, with their faces blackened by soot, and yet with the fear furrows on their cheeks—evidences of the heart's sorrow for sin and joy in the presented Christ accepted by faith.

Lectures on art and science and letters may call out piles of facts, battles of theories, or rejoicings in chaste poetic numbers at discovered, determined truths. Rhetoric may put on its classic dress, and learning may walk out in the majesty of her presence. Eloquence and wit and sarcasm may bleed with logic to show the learning and labor and scholarship of the speaker, and crowded audiences may applaud the speaker and make their choice amid conflicting theories or systems.

The preaching of the gospel hides the preacher behind the cross, and the man is concealed, lost in the message he bears from heaven to dying men. The officer bearing the pardon of the criminal condemned to die, with wreaths of flowers or adorns it with ribbons. In haste he presents his message and the prisoner's pardon. Language puts on its severest simplicity of expression and its tenderest, loving tones of voice. The minister of Jesus uses plainness and directness and earnestness in his address to dying men, seeks to discover the readiest avenues to their mind and heart, and recognizes differences of temperaments, modes of thought, methods of investigation and conclusion. It becomes his study and business, his duty and delight, to become "all things to all men, if by any means he can save some"—after the Pauline method.

CARLENE, KENTUCKY.

How Much is He Worth?

The usual method of finding out how much a man is worth is to survey his lands, estimate the amount of his bonds and count up his ready cash. This is wrong. To know how much a man really possesses he must be surveyed himself. It must be known how much response there is in him to the world's woe and song and laughter; how much sympathy for the wretched, the degraded, the fallen; how much admiration for the true, the beautiful, the good; how much devotion to principle; how much consecration to the right; how completely the laws of heaven are reduced in his heart and home.

Peter Cooper was rich. He made a large amount of money. But if you were to ask me how much Peter Cooper was worth, and I were to reply, Two or three millions of money simply, it would be evident that I had no proper conception of his character. His money was a mere formal expression of what he was worth. As it took on the forms of his disposition and heart, and stood out in great institutions, hospitals and asylums, it did in some degree indicate the value of the man. The two millions of dollars which he possessed served as windows through which to behold the wealth of tenderness and good will his character contained. His money was subordinated to grand purpose. It was venerated and regulated and integrated by the principles of eternal truth—by the same laws in accordance with which the lilies grow and the planets move. His money stood for mercy, for justice, for truth, for goodness, for helpfulness. It stood for God, as his heart did. Such money is not inflammable; you can not burn it up. It is not light; you can not blow it up. It is not proud; it does not mock the wretchedness of the poor. Who can estimate the value of money with a heart like Peter Cooper's throbbing through it, and a hand like Peter Cooper's fashioning it into brick and bread and grammar for the poor and the illiterate? Who can tell the value of the man who lets his heart throbb through his money as he did, and who lets his hand regulate it and his hand manage it as he did? As a dollar is valuable in proportion to the mental and moral value of the man who owns it, so a man is valuable in proportion to his capacity to assimilate for body, for heart, for mind, for social and domestic relation, those elements into which money may be converted. A man consecrated to a noble cause, living for the performance of a great work, will throw more value into one dollar than a narrow, contracted, stingy

man will throw into a million. It is the sunshine above the cathedral that makes the stained windows valuable, that turns the dew-drop into pearl and the crystal into diamonds. So a noble human spirit, with the Spirit of God shining through it, will burnish a dollar more brightly, and reveal the eagle upon it more completely, than all the chemicals of the silversmiths. What a vast difference between a dollar in the hands of a noble struggling woman with children to train and educate and a dollar in the hands of a popinjay who lives to slip mint julep, to balance a billiard cue and to make Hogarth's lines of beauty out of a tobacco smoke! Money is worth to a man just what he gets out of it. Some men own simply the food and shelter there is in their money. Such men are poverty-stricken starvelings, though they may possess, in the ordinary sense, stocks and bonds by the million.

William E. Dodge was one of the richest men in his country measured by the proper standard. There was no social, intellectual or moral pleasure in his money but he owned it. The travel, the music, the art, the beautiful into which his money could be turned all belonged to him. Every institution which it could build for the betterment of his race was his. All gladness and good cheer it could send into crushed and bleeding hearts, all courage and hope it could send into homes of wretchedness and sorrow were his. As roots and leaves bring up from the earth and down from the sky all forces necessary to make the tree strong, beautiful and fruitful; so through his money he made levers upon all the world's thought and hope and sorrow for the enrichment of his mind, the strengthening of his faith, and the enlarging of his sympathy. The world's forces were his servants, the world's laws his friends, and the world's outlook upon a grander day his inspiration. He was rich because he knew how to use his money. Every dollar of his millions was a key to him with which he could unlock all doors opening into the treasures of sky or ocean, or social or religious life.

There are thousands of men who do not own, in a real sense, the money which they have made. They have neither taste nor capacity to turn it into anything for the ennobling of themselves. Many men are in a hurry to lay up money in brick, in stocks, but seem to forget that such money can never be enjoyed unless an equal amount is laid up in intelligence, contentment and character. One of the saddest sights in the world is to see an old man wandering among his brick blocks and investments without any capacity whatever to enjoy the high social, intellectual and religious pleasures which they should purchase for him. Sometimes we visit people who entertain us by showing us their fine cattle, or crops, or furniture. When they have made the rounds of their premises they have no more to say. Such people should issue no more currency in the shape of Jersey cows, or Plymouth Rock chickens, or clover fields, than they have represented in thought, in symmetrical character, in a pitiable spectacle for man to be driven to the necessity of having to stand beside a barn, or a railroad, or a Plymouth Rock chicken, in order to excite attention. The trouble with such a man is that when the barn burns down, or the railroad passes into the hands of the receiver, or the chicken walks away, the man is gone also. His worth consisted in plank, in iron, in fowls. The destruction of these is the destruction of the man. It should not be necessary for a man to be dressed in flashy style, or for a lady to be surrounded by tendrils and berries and flowers, to elicit our admiration. People should not seek to call off attention from poverty of spirit or meanness of culture by outward show and adornment. They should make such large investments in beautiful character as that the surroundings, whether costly or economical, should be colored by the wealth and beauty of the spirit within.

JOSE, GA., JAN. 29, 1884. J. W. LEE.

Stewards—Methodist Stewards.

In the widest scriptural sense of the word all men are stewards. The Apostle Peter exhorts all who have any gift from above to be "good stewards of the manifold grace of God." Ministers of the gospel are styled by the Apostle Paul "stewards of the mysteries of God." And of such "it is required that a man be found faithful." God requires and men demand that whoever has charge of the property or interests of another shall be a faithful administrator thereof.

In the Discipline of the Methodist Church the word "steward" is used in a special and technical sense. In every pastoral charge seven men are selected to manage the temporal affairs of the church. The number was, perhaps, suggested by the number of deacons chosen in the days of Stephen, the martyr, to relieve the apostles of the temporal duties of their office; it being "not reason that they should leave the word of God and serve tables." In charges of large membership we extend the number to one for every thirty members. Perhaps, too, the qualifications of

Methodist stewards were suggested by those of the seven deacons. They were to be men of "honest report, full of the Holy Ghost and wisdom;" while Methodist stewards are desired to be "men of solid piety who both know and love the Methodist doctrine and discipline, and of good natural and acquired abilities to transact the temporal business of the church."

The office of steward is at once difficult and important. Yet, if it is thankless in many instances, it is certainly highly honorable when well filled. What would the liberal ministry do without stewards? Cavalry without horses, an army without commissaries, angels without wings, indispensable and laborious as the steward's office generally is, it is without pay, save in the winning and wearing of that good name which Solomon says is rather to be chosen than great riches. Most officers are expected to pay the incumbent; this one is usually apt to teach the incumbent to pay. Few men are stewards for any length of time without experiencing an enlargement in personal liberality. With them to see and understand the wants of the ministry is to realize a readiness to supply them. If all members could be stewards for a time, the support of the ministry would at once be enlarged and assured. While some stewards are models of faithfulness in collecting, others are conspicuous for the lack of it. The chief duty of stewards as such is to collect and disburse money for the support of the ministry. All their work should be reported to the Quarterly Conference. Some stewards never fail to attend the Quarterly Conference. Others rarely attend, and then only when the Conference is held near them. A steward is supposed to collect money every quarter, and should not fail to report the same to the Quarterly Conference. He should make his reports quarterly. If he has collected no money, let him state the fact and the reasons for it. So much impressed am I with the importance of reports at least once a quarter, and so unconvinced a thing is a report from a steward who is not present, that I report for publication the following report, just as it was made in writing, by a steward whose custom it was to report whenever he could not attend Quarterly Conference.

To the Presiding Elder and Members, Third Quarterly Conference, Madison, Tenn., Jackson Dist., Miss. Conf., M. E. Church, S.

DEAR SIRS AND BROTHERS: I regret to again have to report to the Quarterly Conference in this manner instead of in person, but such is the necessity at this time. My collections during the present quarter for support of the ministry are as follows: \$5.31, \$2.83, \$3.81, \$1.00, \$2.50, \$2.10, which amount has been paid—Bro. P. A. Johnson, P. C. This amount was collected from four church members and one person not a member of the church.

Our Sunday-school is in a healthy condition. We have about thirty-five scholars and six officers and teachers in attendance. The teachers report an increasing interest on the part of the scholars in the study of the Holy Scriptures.

Praying for the presence of the Holy Spirit at your meeting, and for God's continued blessings to you each through life, I remain,
Your brother in Christ,
R. L. BENNETT,
Steward, S. S. S. and Trustee.

Such a report is as rare as it is appropriate. If all stewards were required to make at least quarterly reports, either in person or in writing, the support of the ministry of our church would rapidly and greatly improve. The second question in the proceedings of the Quarterly Conference should scarcely be answered in the negative until all the stewards have reported. All the churches are concerned on this subject, and much has been written upon it of late. We have a system which will give the problem so far as we are concerned. Let us work it.

W. C. H.

A Sabbath Question.

MR. EDITOR: In one of the Southern States there is a little town in which the Episcopalians, Methodists, Presbyterians, Baptists and Roman Catholics are represented. It is a progressive town, and beautiful for its situation. It is a manufacturing town. The smoke-stacks are tall, and the columns of smoke rise to the clouds sometimes, and sometimes they pile over and come down into the streets. The directors controlling these factories and the directors controlling the railroad are almost without exception professed Christians, and a large proportion of them are official members in the churches to which they respectively belong—Methodists, Episcopalians, Presbyterians, Baptists and Roman Catholics are all there. And these gentlemen are church-going men. Their pews are seldom vacant. They are liberal men. They give freely to church objects. Individually, they are law-abiding men; but, as members of the great corporations to which they belong, they violate the laws of God and the laws of men; and what is worse, they hire the poor to do these wrongs for them. The factories close at four P. M. on Saturday, and the oil mills at midnight; but the engines and the boilers and the machinery must be over-

hauled on Sunday, and men are paid double wages to do this work which could and ought to be done on Saturday. The railroad trains run on Sunday, and the trainmen and employees at the depot must be on hand. The clerks at the postoffice are thus compelled to be at their places all day Sunday, and not until night can they get time to go to church. What is to be done? I am the preacher in charge of a small church in this town, and my work is among the poor. I have been faithfully trying to get my flock to observe the Sabbath as a day holy unto God. But how can I do this when the members of other churches will hire these poor people and buy from them their day of rest? Of what avail is it to bid God-speed in my work, or to give money to build the church, and then with money to tempt the poor to commit a grievous sin?

P. ASTOR.

Relation of Baptized Children to the Church.

I agree with Bro. S. R. Mort, of Franklinton, La., in the Advocate, of January 17, that the committee reporting on this subject, at our last Conference, did not answer the question propounded to them. I should answer the question of the relation of baptized children to the church on this wise:

All baptized persons sustain the same relation to the church so far as regards the mere question of baptism. Any other relation must grow out of some personal peculiarity. What has the mere age of any person to do with the question of church relationship? None that I am able to see. If we had a church constitution in the nature of a charter, which I deny, then I should require it to be shown at what age persons were too old or too young to be eligible to membership. Bro. Mort says: "If we are ever regenerated it will be after we have crossed the line of our accountability and are capable of adopting Christ as our Saviour." This I regard as dangerous doctrine. First, we can not dictate what time must or must not do. How do we know that he will not regenerate children of some particular age? Second, what "line of accountability" is this? I know of no such line. According to the brother's description of it, it must be away along in or near the teens, for under that age a child could not ordinarily know much of the strict theology of the atonement. And if children must wait for regeneration in all cases until they are "capable" of demonstrating the philosophy of Christian atonement, alas! for the children—yes, and for most of the grown people.

But what "accountability" is here referred to? There are a hundred kinds in practical life. Any sane child, not greatly diseased, four or six months old, is most certainly accountable to some extent for some things, while the same child or another would not be accountable to the fullest extent for some other things at the age of eighteen or twenty years. This mythical, indefinable "line of accountability" has done considerable harm. I think, in moral and theological discussion.

REV. ABBEY.

Important Centenary Action.

The Central Centenary Committee of the Methodist Episcopal Church, South, held a two days' session, during the past week, at the Publishing House in Nashville.

Rev. Dr. E. R. Hendrix, the chairman, was present, and presided over the deliberations of the session. Rev. Dr. W. P. Harrison, the secretary, Judge James Whitworth, the treasurer, and Bishop McTear, members of the committee, were present. James G. Carter and L. D. Palmer were unavoidably absent. Upon invitation Bishop Hargrove, David Morton, secretary of the Board of Church Extension, Rev. Dr. R. A. Young, missionary secretary, Rev. Dr. Cunningham, Sunday-school editor, Rev. Dr. McFerrin, book agent, and Rev. Dr. Fitzgerald, editor of the Christian Advocate, attended the sessions of the committee.

The secretary reported that he had sent out, in answer to inquiries, not less than three thousand letters and circulars, and that arrangements had been effected to keep the religious and secular press fully informed as to our operations during Centenary year.

In view of the great demand upon the services of the secretary, the committee determined to employ a competent assistant, Mr. Wilson Williams, who will devote his whole time to the work.

In order to supply the great demand for information, the secretary was authorized to prepare slips containing items of interest, and send them simultaneously, from time to time, to all the church papers.

Bishop McTear reported his history of American Methodism, which is being written at the request of the committee, as in an advanced state of preparation, and that it is being put through the press as rapidly as the great importance of the work will permit. It is hoped that it will be ready for the public by the first of May.

Arrangements were perfected for

the striking of a Centenary medal, bearing the profiles of Bishops Ashby and McKendree, to be distributed through the Sunday-school department of the church. Further announcements about the distribution of this medal will be shortly made.

It was determined to issue a circular letter, to be placed in the hands of every member of our congregations, setting forth the nature and objects of our Centenary celebration, together with subscription cards for the great connectional objects—education, missions and church extension—to be taken up on Centenary Day. These circular letters are to be sent out to the various presiding elders, and by them to be forwarded to the preachers in their districts for distribution. It was further determined that, as collections for local objects would be taken at different times during the year, the collections of Centenary Day were to be exclusively devoted to these great connectional objects, and that in the case of very large subscriptions one-third is to be cash, and the remainder in six and twelve months, so that all may be in hand before the General Conference of 1885.

It was advised that large mass meetings in the interest of church extension be held in the churches of Louisville during the sessions of the Board of Church Extension, March 27-29, and that similar mass meetings in the interest of foreign missions be held in the churches of Nashville during the sessions of the Board of Missions, April 2-4.

It is to be hoped that the campaign thus opened shall be promptly and vigorously prosecuted at District Conferences and at mass meetings under the auspices of the different Conference Centenary Committees throughout the connection.

These different Conference committees are, therefore, urged to take prompt action in arranging for the times, places and speakers for these meetings.

The meetings of the committee were pervaded by a spirit of hopefulness, as well as by a sense of the importance of the work in hand. It is believed that a large number of the preachers are getting ready for the Centenary celebration by taking the regular collections and preparing the minds of the people for the great event of the year. Let the whole church be prepared for our Centenary campaign which is thus opening so auspiciously.

Good Words.

It is not are they
That live for Christ so well,
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell.

Poorest are they
That live to self so true,
Their longest day
Brings but such good to view
As they may need self's service to pursue.

—E. A. Champin.

—When he shall appear we shall be like him. In this the human spirit rests; there is nothing greater. Already it appeared so to us when, under the coarse garment, he concealed the splendors of heaven; already it seemed to us that here or nowhere was to be seen the noblest form of humanity; and now the garb of the servant is laid aside, and he has put on the royal crown. And what he, the first-born brother, is, that shall we also be. If, then, he will reveal himself to me in his whole glory, will he not enter me as the unbroken sunshine, and make me wholly light as he is? And every man that hath this hope in him purifieth himself even as he is pure.—Tholuck.

—Kind words have amazing power to heal and help. They act with wonderful influence in curing a wounded spirit. They produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer and shame him out of his unkind feelings. We do not use them so freely and abundantly as they ought to be used.

—Life is made up not of great sacrifices and duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir H. Davy.

—Heaven is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and the outer court. Dr. Guthrie.

—The sun shines no matter how thick the clouds. It is the Christian's duty to shine on with a tranquil love which will seize on every ray in the clouds to throw a ray of tenderness through it into the darkness behind.

—Let the ground of all religious action be obedience; examine not why it is commanded, but observe it because it is commanded. True obedience never procrustes nor questions.

—Not so much brilliant sermons, but the telling of the story of what great things Christ has done for us is what is needed.

—The living Christian—pure of heart and unspotted by the world—is the best preacher of the gospel in these days.

NOT FAR.

The Borden Homicide.

contrary opinion. He insisted Borden had been watching him undisturbed that he had not. He felt Borden had never mistreated him and at first I told him not to be pressed by him. I told him I was not going to know how. I told him I thought as he pleased. He said mistreatment that Borden had done to our going to the community hall, which I did not like, and evening following when I was in library getting up my books. Borden came in and asked me what I was doing. I told him I was getting up my books. I thought his mistreatment that Borden had done to me that he thought I was getting up my books.

Letters to Young Men;

THE YOUNG PHYSICIAN.

Young men, therefore, who are contemplating the choice of this profession should consider that in no other life is there more competition and under greater difficulties than in the life of a physician. They should also remember that an unsuccessful physician is a wretched man, having less opportunity for getting a living in any way than of his profession than any other person. The average physician has a very small income.

My
about.
aying

THOROUGH GENERAL EDUCATION
PORTANT.

THE VALUE OF OFFICE ST
I would advise you to stu

of a physician, as well as to
the courses in the college w

you may select. Two or three intimate association with a practitioner will prepare a person only for the discrimination of right and for the administration of right, but for that dealing with human life independent of the material elements is one of the most important elements in the healing part. Denial at this time seems to be the estimate study in the offices of life with the physician.

BEGIN WITH SOME ESTABLISHED PH

ments to the unmarried physician.

Be prepared for a long period of waiting.

AN ILLUSTRATION.

city within fifty miles of Philadelphia. He had a few hundred dollars, expected soon to get into practice. The first week passed away, and

hygienic methods he proceeded
her administering but little u

She gradually grew better. Weeks she rode out, and months she could walk. In spite of her ailments, she was almost well. Her father, joyed, presented him with \$500, the amount of his bill, and de-
his surplus time to sounding his far and wide. At the time he wrote this story, he was driving horses, and was as busy as a bee, to commit suicide, even come to potatoes. The turn near at hand.—New York Advocate.

DO IT NOW

—♦♦♦—

DEAR BOYS: I have another fact to
state which is known and read of all

possible, to promote the Redeemer's kingdom. Many of them are as faithful

their history from early girlhood you would find that they were loving and

HAZLEHURST, MISSISSIPPI.

Sabbath-school this winter. Last year we had a very good small school from May till November. Papa was 80

ASTORIA, Miss., Jan. 23, 1894

WILLIE C. GUST

—MR. EDITOR: AS I HAVE NOT written to you for long time, I will write short letter. I had a very nice time at Christmas. My grandpa and grandma, Rev. J. A. Godfrey and wife, and I had a very nice Christmas with them. Grandpa lives in his district during the cold weather. He was in the first week in the new year. (Grandma left this morning. We are all very lonely without her.) The "girl" is found in Joel III, 1.

Miss K. Miss, Jan. 21 1861.

MR. EDITOR: I have been reading the pieces in the boys and girls' column and like them very much. The answer

MILTON C. HOUL,
GREENVILLE, MISS., Jan. 26, 1884.

STREET ETIQUETTE FOR GIRLS.—
sensible writer suggests that when

1

"One was that he would make
well, and you're not sick any more."

"Ah, my son, you will have to

naughty temper, then God will give you the victory. But He won't work for you."

The Rev. Mr. Carrington, of N. H.

The negro, thinking the question addressed to him, replied, in the

THE CHRISTIAN ADVOCATE

In 1905, after several years of tuous industry, Durer made a to Venice. It is said that field much pleased with Durer's especially with his manner of representing hair. One day he began German to give him the brush he used for it; upon this, Durer one of his common brushes and a long tress of woman's hair. Bellini looked on admiringly, declared that had he not seen it, not have believed it.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NEW ORLEANS CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. W. L. O. HOWARD.

THURSDAY FEBRUARY 14, 1884.

The latest advices from the meetings at St. Louis, under Rev. Thomas Harrison, are most encouraging. Though rather severely opposed by an Episcopal doctor and a few others, they have impressed the great community and many have been converted. We pray that a Pentecost may dwell upon the churches there.

The recent anniversaries of the birth of Tom Paine were dismal affairs. But few, comparatively, took part in the melancholy proceedings. What a contrast with the world-wide jubilee over the four hundredth birthday of Martin Luther! The one advocated a gospel of hate and gloom, the other a gospel of light and power. The memory of the one will rot, while the other will be held in everlasting remembrance.

It is an inspiration to faith to read of the great success attending missionaries in the foreign field. The Rev. B. H. Badley, D. D., who has been a Methodist missionary in India, says that in the Methodist missions of India the increase of converts from 1851 to 1861 was 53 per cent.; from 1861 to 1872, 64 per cent.; from 1872 to 1881, 86 per cent. He believes that the rate from 1881 to 1891 will be 125 per cent. Verily the gospel is the power of God unto salvation.

Dr. Allen is appealing loudly for more laborers to be sent forth into the great Chinese harvest. The call is urgent, and should be obeyed. We could not more appropriately celebrate our Centenary than by consecrating more money, men and women to the work of saving heathen millions. In a private letter to Dr. Potter, of the Wesleyan, he says: "Fly the missionary flag—the distress flag—till at least nine ladies respond, and are accepted for woman's work, and not fewer than five additional men respond for work under the Parent Board. We must have them, and they must get ready to come; and the church must make up its mind to send and sustain them."

The Rev. Dr. J. P. Newman is having much trouble in playing half Methodist and half Congregationalist. He is a Methodist local preacher and a "supply" of the Madison Avenue Congregational Church in New York. A difficulty occurred some weeks ago which was sought to be healed by a recent congregational meeting. The stenographic account of it, published in the last issue of the New York Advocate, is a humiliation. That such disgraceful scenes could be enacted in a Christian church, and by its members and adherents, appals every honest conscience, to say nothing of the spirit of our religion. The vociferous "outside element"—few holders, we suppose—routed the regular members and apparently carried the day for Dr. Newman. If we had the doctor's ear and confidence, we would advise a return to the itinerancy with a spirit that "will go anywhere," station or circuit, without consultation with Bishop or presiding elder.

A mass meeting in the interest of Sabbath observance was held on Sunday evening last in the First Presbyterian Church of this city. A large audience filled that spacious temple, and entered heartily into the spirit of the occasion. The several denominations united in the service, and gave no uncertain sound in behalf of a more respectful observance of the Sabbath day. Dr. Palmer, president, and presided the meeting. Rev. Felix K. Hill, of Carondelet Street Methodist Church, read the Scripture lesson, Rev. H. H. Waters, of the Episcopal Church, offered the opening prayer and Bishop Kavanaugh prayed fervently at the close of the service. Addresses were delivered by the persons and on the subjects in the order as follows: "The Sabbath in Relation to Religion and the Divine Claims Upon Its Observance," by Rev. Bishop J. N. Galbreath; "The Sabbath as Given to Man, and His Right to the Same," by Rev. Dr. B. M. Palmer; "The Sabbath, the Bulwark of Social Order and Good Government," by the editor of the Advocate. We say that the influence of that occasion, and the work of the Sunday League, may aid in creating a moral sentiment that will rescue the Sabbath to the people of New Orleans, and remove from Louisiana the moral stigma of being the only State in the Union without a Sunday law.

Duties of a Preacher to His Predecessor.

Some years ago we contributed a communication to this Advocate on the above subject. It is a matter of practical importance to us with our changing pastorate. And now at the beginning of another Conference year, when plans are being projected for pastoral labor, it has special and timely significance. By request we reproduce the substance of what was written on that occasion:

1. He should endeavor to carry out his predecessor's wisely-formed plans. With our frequent pastoral changes, and limited term of service, a wise master-builder must leave many proposed works uncompleted. They required time and tact for their full development and fruition. These must all come to naught, unless his successor enters into their spirit, and vigorously underlines their achievement. Harmony of purpose is an absolute prerequisite to success. Here we have often failed. This is the vulnerable heel of Achilles in our itinerancy. Nothing is more common than for a pastor's enterprises to lose interest when he removes to another field. His successor doubts their wisdom, and emphasizes others he considers most important. This lack of harmony entails loss and dispirits enterprise. With the fresh aspirations of a new pastorate, are introduced changes and reforms. Old things pass away, and, behold! all things become new. The congregation is led into a different channel of thought and effort. Of necessity, this begets instability of purpose and contrariety of opinion. Observant pastors will acknowledge this to be no fancied picture, but a sad reality.

2. Another duty is to defend his predecessor's reputation. Every man of positive convictions will have had some antagonisms. His style was not according to every taste. Some oversensitive ones have felt themselves slighted. On his first pastoral round a preacher will discover that his predecessor had points that pained. He will hear criticisms favorable and unfavorable. Now, if he is a true Methodist—having approved the passage of the brother's character when the usual Conference question was asked, "Is there anything against him?"—he will be careful not to encourage uncharitable comments on his ministry and good name. You will hear: "Bro.—did so and so, which I never did like. He is a good man, but—" And right there the parishioner ought to be invited to change the subject or unite in prayer. Our predecessor's reputation is largely in our keeping. We can inflict upon him untold injury, or, like a true brother in Christ, we may honor and exalt him. Then, in addition, we should remember two things: First, Our own ministry has to undergo the same hypercritical test; and secondly, The very parties who discuss so freely our predecessor will give as a similar introduction to our successor. Here the true, chivalrous brotherhood of our itinerancy displays itself. By honoring the Lord's anointed we defend and promote his kingdom. To speak evil of ministers is to wound the cause of Christ.

It is also a preacher's duty to honor the labors of his predecessor. What has been accomplished should not be undervalued. Much of our work is to reap where others have sown. Their sowing should have equal honor with our reaping. A circuit, station or district may be served with faithfulness for a full term, without the earnest pastor noting much fruit of his labor. Another comes whose mission is to gather the golden sheaves, and whose joy is to sing the harvest song. Though possibly more honored—credited with being a more successful workman—he largely enjoys the fruits of other planting. Depreciation of our predecessor's efficiency is not an uncommon, but a very reprehensible failure. You will find he reached a class and performed a work never accomplished by any one before him. This constitutes the wonderful wisdom of our system—the employment and distribution of varied talents finding access to all classes, and developing in succession every phase of Christian work. Wherever we have officiated in the above, let us repent and reform.

If anybody is disposed to think that the persecuting spirit of the Roman Church is any less bitter and bloodthirsty than in the days of the inquisition, where it has sufficient power, he is invited to read the following dispatch, dated London, January 28:

"The small city of Astorga, in Spain, was the scene yesterday of a religious commotion. A party of students, under the leadership of priests, made an attack upon an Englishman and a native who were distributing Bibles about the streets. They even threatened to burn the Spaniard. The victims made unavailing appeals to the police for protection."

Some Words for Parents.

Every conscientious parent must feel deep interest in this question: How shall I order my house aright before the Lord? The writer of this brief paper ventures to call attention to some things which of late have given him grave concern.

What sort of books, magazines and newspapers are our children reading? A New Orleans pastor recently suggested to the paternal head of a large family that it would be well to subscribe for a certain religious journal. The pater familias declined on the score of economy. The pastor was bold enough to ask: "How many church papers do you take?" "One," was the reply. "But what do your sons and daughters read?" "Oh my children suit themselves in their reading. I allow them a little money to get such books and papers as they want, but am sorry to say that they buy novels, and they take the—Weekly and—Monthly," and here he called the names of two periodicals which, in the writer's judgment, should never find entrance into a respectable, much less Christian, home.

It need not be added that the pastor's heart was made sad despite the opportunity offered for kindly admonition, which, by the way, he endeavored faithfully to improve.

Now, the example just given is typical of parental neglect, it might almost be said criminally. In many, very many, of our city homes. In the country, possibly, the case may be different; it is to be hoped so at least.

It can not be denied that the class of literature now most popular is most dangerous and corrupting. Much of it is not only frothy and frivolous, but morally unsound. It is positively licentious. It is impossible to estimate what firebrands, arrows and death, what enmity to God and man are produced by these insidious but sure messengers of evil that find their way even into Christian households. Good impressions, which have cost years of labor to produce, may be totally destroyed in a few hours by reading a single licentious novel or newspaper romance.

Here is a grave responsibility attaching to parents. That father is by no means guiltless who will look on indifferently while his son is being poisoned mentally and morally by a growing passion for unsound literature. That mother makes a fatal mistake who will not kindly yet firmly guide her daughters' tastes by wholesome counsel and good example. We can not be too cautious in placing works of fiction in the hands of the young. True, many great works of the masters of pure and elevated thought are clothed in the robes of fiction, but the large majority of books that come under this class of literature are hurtful in their influences. And, now, there is another question which this writer would present for the serious consideration of parents:

Let it not well that we should strive to make home more pleasant and attractive to our children than any other place? An old poet has written:

"A father's radiant face, a mother's smile
Will brighten home with a perpetual joy;
Where fathers frown and mothers scold the while
There surely dwells the wayward girl or boy."

We have seen homes—and of Christian people, too—that have the appearance of prison-houses for the young. In such cases the fault is nearly always with the parents. It is often the case that the husband and father makes his home a mere boarding-house, where he eats and sleeps. He does not spend enough of his time with his family, and it may be he is honestly persuaded that his business demands all his time, except the few moments for hurried meals and the hours necessary for sleep. He does not stop to reflect that the wear and tear upon his own nervous system by excessive devotion to business is a qualifying him for the proper discharge of his temporal affairs, and that, being almost a mere visitor at his own house, he is neglecting the intellectual and moral culture of his children. When he returns to his home after the tolls of the day he brings with him the business concerns that ought to have been left at his office. At heart he is kind and true, yet his presence chills and repels the little ones; and, as they see him in his austere mood, they hardly dare to speak a word, much less indulge a hearty laugh, for fear of meeting an angry frown or harsh rebuke.

The wife and mother is often at fault. She and her husband are at times mutually unamiable—he too exacting of her, she impatient because of his reserve and instability. This unfortunate spirit may not show itself so much in words as in general manner and conduct. The effects are, of course, very soon apparent in the dispositions and conduct of the children. There is no place where they are more unhappy than at home. They dwell under

this depressing shadow in early childhood, and when they grow up to be young men and women they are impatient of all restraint; they seek pleasure at the theater, the dance or anywhere else so that they may get away from home.

Even religion is often presented in the home circle in most somber aspects. That which is itself the soul of cheerfulness is made forbidding and distasteful. Such piety may be sincere, but it is morbid and unsonant. By precept and example, we should bring our children to realize that a Christian life is not only wise and right, but that it is also the best and happiest life. While we impress them with the supreme importance of fearing God and keeping his commandments, we should not shut the windows and keep the house in darkness. We should let in the genial light and sunshine. We should indulge them in their innocent pleasures, and share with them their childish joys. And thus an atmosphere of cheerfulness will pervade the house, and to these young hearts home will be the happiest place in all the world.

Oh that we may have grace and wisdom so that we may know how to combine sound, salutary discipline with sweetness of temper and cheerfulness of spirit. A home that is thus governed is indeed a very near approach of earth to heaven. It is the synonym of all that is congenial to the tenderest and most sacred feelings of the heart, an Eden of joy in a world of trouble and affliction.

Bishop Pierce's Golden Wedding.

The Wesleyan Christian Advocate contains an account of the most appropriate, Christian celebration of Bishop Pierce's golden wedding. Both of his brothers and every one of the Bishop's thirty living descendants were present, but not one who witnessed his marriage fifty years ago. Among others present from abroad was Dr. Fitzgerald, of the Nashville Advocate. Bishop and Mrs. McTear presented a large stand of silver, gold and tinted glass, Bishop Hargrove presented a brace of coins, and various other gifts from different States made it quite a connectional affair. We quote as follows from the Wesleyan:

Promptly at half-past eight P. M. the Bishop and his wife entered the double parlors and took their places under the festooned arch of the folding doors. There was no mock marriage ceremony, no travesty upon the solemn church rite which appropriately celebrates the union between man and wife. This writer, at the request of the family, and in behalf of the friends present, greeted the happy couple in a few simple but hearty words. Then Dr. Fitzgerald addressed them in fitting style and with a warm, full heart. After which the Bishop responded in a speech of some twenty minutes' length, in his own inimitable way, telling us of his courtship and early married life, treating with chastened humor and touching undertone of affection the tender relation he had so long sustained to the "little woman" by his side, and closing his remarks with unreserved fulness of expression of his gratitude to God for the abundant blessings which had crowned his married life.

Salutations, hand shakings and personal greetings, then followed, and for half an hour the scene was most bewitchingly pleasant and bewilderingly decorous.

The costumes were neat but not gaudy, rich but not extravagant. Indeed, from first to last there was nothing but a dignified display, nor any sign that anybody was trying to be able.

The spread was ample, delicious and decorated with exquisite art. Here as well as everywhere, during the evening, the most impressive management of Mr. Kovick Pierce and his estimable wife made all things agreeable for their guests. No hurry, no confusion, no delay marred the pleasure of the dining hours.

Supper over, grown people and children assembled in the parlors for evening worship, which consisted of reading the one hundred and thirty Psalm, singing and prayer. After this the guests, at their leisure, took their leave, all agreeing that the evening had been a most delightful and profitable one.

Notice to the North Mississippi Conference.

I have just received from Dr. Kelley, Treasurer of our Board of Missions, the following letter. It speaks for itself. Dear brethren, let us, if possible, put our foreign missionary collections in bill and at once into the general treasury.

T. B. MALONE, Treasurer,
Conference Board of Missions,
SENIATONIA, MISS., February 4, 1884.

DEAR BROTHER: From this date until April 1 you will please forward to this office all amounts received by you for foreign missions. There is urgent necessity that all collections made be placed in this treasury before April 1, and we hope this request will be promptly complied with by all Conference treasurers.

Yours truly,
D. C. KELLEY, Treasurer.

Crime vs. Education.

MR. EDITOR: I do not often call you to task, but, if you please, allow me to do so upon the following sentence: "Better educate the child than feed the pauper or punish the criminal."

I feel tempted sometimes to go to the opposite extreme, and state the proposition that the common education to-day is productive of pauperism and crime. I shall not do so, but there are facts enough at hand to sustain a plausible argument. But what I want to do is to take the part of the poor and ignorant in this unequal contest. I do not lay this at your door, Mr. Editor, for I know that you do not so mean it; but it is ungracious to twit the poor, ignorant man in such a way. He has enough to bear without being told that he is a villain because he is poor. There is an implication on the other hand that all the wealthy and educated are the good and helpful to the State. It stigmatizes condition rather than character, in which case Christianity has no jewels except among the rich and learned. Let me say again I know you did not mean it, but the construction you will allow to be legitimate. But I feel prepared to argue:

1. Statistics of penitentiaries are not fair guides by which to judge of criminals as to education. Reason: The poor and ignorant are not able to bring to bear that influence both of money, legal counsel and public opinion which the rich and educated so successfully employ. You know that it is a matter of extreme difficulty to convict a rich and shrewd man. During my whole life I have read one execution of a lawyer. He was so notoriously guilty that it was impossible to find a pretext of acquittal.

2. As a class the poor and uneducated are as honest as the rich and educated. Some of the richest people I know became so by frauds which I call stealing. There was no law call it such, but the morality of the act is not changed. Again, there are rich men who became so by stealing and false swearing. Notoriously corrupt men have defrauded the people of millions, and have laughed in the face of all law. I need only refer you to the Washington records. They are fresh in all minds.

3. Much of the education is in the interest of crime, and much of the crime is impossible except by the educated. The organizations of burglars and highwaymen are not composed of poor or ignorant men. There is as sharp talent engaged in systematic crime as there is in running the government. In fact, a little of the government running is along that groove.

4. The uneducated and idiotic or imbecile become paupers just as sometimes a lame rat or a blind fox becomes an object of charity. But go to the streets, and see the educated hummers, dead-beats and rals burrowing under every crib of public or social enterprise. They practice infinitely varied tricks and devices to catch the "greenbacks" not of their sort. These "greenbacks" often are "sponky," but not wise. They raise a row after being deeded. The police come. The rats take to their holes, and the "greeny" goes to the lock-up, and if he has no more money he "goes up for thirty or sixty days" to the workhouse.

5. The rich and educated are not more essential to the government than the poor and uneducated. The rich men, as a rule, are the most liberal and desirous of public spirit. I am happy to know that there are noble exceptions, but if we look around and select one hundred rich men at random we may count on seventy-five of them being utterly selfish and in the way rather than helpful to public enterprise. Compare me to the poor man as the one to whom the country must go for silver if not for brains or gold.

6. Education is now in great part bestowment of patronage and expecting service in return. The schemes proposed by States and statesmen, by churches and churchmen all look largely to this end. Of course I do not object to this if kept in due bounds. But I do say this, that an education obtained at the expense of a deed in trust or mortgage by Church or State or individual is degrading beyond all ignorance. Unconscientious and rough the one may be, while the other may be prepossessing and polished, but an ennobled intellect and heart are there to guard the Scraglio or barren of the despot.

7. Being an educator myself I can not be charged with prejudice; but the experience of twenty years has forced upon me the opinion that if after educating a pupil I have not impressed him with a higher toned moral character, I have done the world an injury rather than a benefit. Some of my pupils were plow boys before going to school to me. Some of them have since become saloon-keepers, some lawyers, some

legislators and some editors. The old fields of my native State accuse me of having inflicted those deep wounds in their hillsides. Corn might have nodded there had I not educated the hoy into a great gas-bag and hoisted him into the Legislature or lo a tripod. But I am penitent, and hope to be forgiven.

T. A. S. A.

A Ringing Testimony.

Last week, it will be remembered, we made some comments upon a certain Episcopal clergyman in Jersey City attending a theater for relief and comfort in a great bereavement. We give now on the other side a manly letter from Dr. C. F. Deems, of the "Church of the Strangers," New York City. No man has had better opportunity for wide observation and the forming of a correct judgment as to the moral influence of the modern drama. As pastors, we need to warn our congregations against this fascinating evil. It is the snare that catches many a young professor of religion and leads him away from God. Theater-going church members do not and can not enjoy religion, and are rarely ever zealous in good works. A minister in a country town having written to Dr. Deems, and propounded certain questions, he made positive and timely answer. The following are the questions and the reply:

QUESTIONS.—1. Are you opposed to theaters? 2. Briefly, why? 3. What, in your judgment, is the effect of attending the theater? (a) Upon churches whose members attend? (b) Upon individuals who attend? "Will you please pardon the intrusion of a stranger upon your time and attention, and answer for the good of souls in this place?"

ANSWER.—DEAR SIR: My time is most closely occupied and my reply to your questions must be brief. 1. I am opposed to theaters in general. 2. Because, while there are good plays, the great majority of persons who make up the theatrical personnel are ungodly persons, whose lives are vicious, and the weight of whose influence is thrown against religion and morality, so that the general effect is deleterious to society; so much so that if every theater in the land, the best and the worst, were closed for five years the whole community would undoubtedly not lose, but greatly gain, by the procedure. 3. The effect of attending the theater, by which I suppose you mean habitual attendance upon theatrical entertainments, (a) Upon the churches whose members attend, "is a waste of the moral power of those churches. Last week a gay and beautiful actress was soliciting a member of our church to attend her performance. When the lady positively refused, on the ground that as a church member she could not go, the young actress applauded her and made the statement that whenever she was on the boards and saw a church member in the house she despised that person as a hypocrite. Although this is a violent judgment, every actor may be presumed to feel thus toward theater-going church people. All those people lose their influence over others, both actors and irregular attendants: 'If you were a worldly person, sir, could any man or woman whom you met at the theater have any influence over you to bring you to God? Probably they would never attempt it. Theater-going churchmen are not active workers for Christianity as a rule. If such a man should approach you on the subject of your soul's salvation you would laugh him to scorn. He knows that, and therefore will not address you on religious topics. (b) I have yet to know of a single person who has been converted by attending theaters, and I have had knowledge of a number of men and women who have been ruined by theaters—ruined in body and fortune and spiritual life. The best Christian workers do not attend theaters; those who are active in church work soon lose their zeal if they become attendants upon theaters.

This is as full a reply as I can now make to your questions. It is proper to say that I have never been present during a representation in a theater, with the exception of twice at the opera in Berlin very many years ago. I do not take the ground that a man who attends the theater is necessarily not a Christian. There is no rule in our church which prevents its members attending the theater. But to present the views stated above, I have to their consciences. It is mere amusement of mine gave birth to the pain to the humblest member of my flock which his going to the theater gives his pastor I would drop that amusement at once. Very truly yours,

S. C. P. D.

A Mistake.

MR. EDITOR: You published the following in your paper of January 31, 1884:

Bishop Wilson, says the Richmond Advocate, quote about ninety changes in the appointments at the session of the North Carolina Conference. Whereupon the Arkansas Methodist remarks that Bishop Granberry did some of the same kind of work in the Arkansas Conference. "But such preachers were returned to the fields of labor they occupied the year before." The set time for a general shaking up seemed to have come.

That wise man, Bishop Keener, presided at the last session of the North Carolina Conference to the satisfaction of all, as he generally does.

L. S. BURKHEAD.

NEWBERRY, N. C., Feb. 4, 1884.

Freshly torn and	8.10
Haydies and descriptions.....	8.10
Congregationalists.....	6.00
Uncharlans.....	1.00
Free Thought.....	1.00
Minor Sects.....	2.00
Of no particular religion.....	8.50

MR. EFFORD: Please to say your paper that I want and I have the reports from the secretaries of the Annual Conference of Missions. The printers are working on my annual report, and will not keep well for such far as the Louisiana and Mississippi to be left out. Yours,
R. A. YOUNG

HENRY VAUGHAN, Resident Secretary
JULES P. ROUX, Assistant Resident Secy
CLARENCE P. LOW, Deputy Asst. Resident

SEEDS PLANTS

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OUTWARD BOUND.

BY MISS MURDOCK.

Out upon the unknown deep,
Where the unknown waters sweep,
Where the unseen islands sleep—
Outward bound,
Following toward the silent west
Over the horizon's curved time—
Outward bound,
He with me and I with him—
Outward bound.
Nothing but a speck we seem
In the waste of waters round,
Floating, drifting like a dream—
Outward bound,
Yet within that tiny sphere
Two brave hearts side by side record
All our triumph, grief and weal,
Look up calm and praise the Lord
Outward bound.

China and Her People.

BY REV. J. W. LAMBETH.

(Foreign Letter.)

My Dear Young Friends: I am going to continue in this letter an account of the remarkable characters among the boys of China. A great many centuries since there was a boy by the name of Lan-tatz, who was said to be a very obedient boy to his parents, and did everything he could to please them. When he was seventy years of age his father and mother were still living. Lan-tatz would not acknowledge that he was growing old; he wanted still to be a child to interest and please his parents. He would often dress himself in different colored garments, not as a little child in their presence, and, having toys in his hand, would jump and dance around the room to please them. He would bring in a bucket of water, let it fall as if done accidentally, and then he would fall down and cry out as though he was a little child. He did not want his parents to think he was growing old, for he was afraid if he should in any way show that he was growing old, it would grieve them and make them feel very sad and unhappy.

About the Christian era there was a poor boy whose name was Toong Yoong. His parents were very poor, and when his father died the boy was not able to buy a coffin in which to bury him. He sold himself to one of his neighbors in order to get money sufficient to bury his father. When he had purchased the coffin, and had completed the burial of his father, he started at once to the man to whom he had sold himself in order to fulfill his contract. While on his way there he met a young lady who said to him: "I have heard of your great kindness to your parents, and that you have sold yourself in order to get a sufficient sum with which to purchase a coffin that you might be able to bury your father. I have come to assist to earn that money that you may be able to return it and be released from this bondage."

The man replied: "I have sold myself to be the servant of this man. How can you consent to come and assist me?"

She said to him: "I know you have sold yourself, and it is for this reason I have come to help you."

They then went together, and when they had reached the house of the neighbor, he said to the woman: "For what have you come with this man?"

The woman replied: "I have heard of his great faithfulness to his father, and have come to help him return the money borrowed."

The neighbor then said to the woman: "If you will weave for me three hundred bolts of silk gauze, I

will release this man from his contract."

She at once set to work, and in one month the maiden had finished her task, and at once the young man was released, from the contract he had made. He at once set out to return to his home with a joyful heart, not only that he was released from the engagement he had made, but that he had some one to go home with him. When they reached the spot where they first met the young girl vanished from his sight, and the young man was left alone to wonder who this person was. I presume this story was written for Chinese young people, and I hope all my young friends will see the moral.

Some two thousand years since there lived a boy in China named Kwok Jew, and his parents were very poor. His father died when he was but a boy, but his mother lived until quite old. Kwok Jew had a little son three years old whom his grandmother loved very much, and would always save some of her own food for the little boy. Kwok Jew said to his wife: "I am very poor and can not afford to purchase much for my mother to eat, and yet my mother will insist on giving some of her food to my son. I do not like this. Come let us bury him out of sight that my mother may live, for if she dies I can not have another mother." His wife did not dare disobey him in this matter, and they set to work and opened a grave three feet deep, and just then they found a lot of gold which was written these words: "This gold was prepared by heaven and kept here for this obedient and loving son. The oil can never claim it, and the people can never take it from you." His son was saved from being buried alive, and he had sufficient money to support his mother with all her life. Now, my young friends, do you believe this story? I do not. It may seem well for the heathen to talk that way, and think there is no sin in destroying one of their little children; but Christian people think differently because they are taught in God's word that it is a sin to destroy the lives of their fellow-men. The Chinese think they are allowed to do any sin to save the lives of father or mother.

More than two thousand years since there was a man named Kyangsee, who was a loving and obedient son. He loved his mother, and his wife was as loving and obedient as her husband. His mother was fond of drinking the water of the great river Yangtze, which was distant some three miles from his home. The wife of this man was not afraid of the toil and labor of getting the water, but went daily to get a supply for her mother-in-law. His mother was also very fond of fried fish. Both husband and wife did all they could to procure it for her. They would hire themselves out to work, in their neighbors' farms to get money to purchase fish for his mother. His mother would invite all her old neighbors to come and join her in eating the fish thus provided by her son and daughter-in-law. The son and his wife were delighted to do her will. On one occasion the ground opened very suddenly, and from the opening came excellent water such as they had brought from the river. In this water, to their great surprise, there came two fish every day. These the son and wife brought to his mother every day with a supply of the good water, and thus she was made very happy. This is all a fable, and yet there is some good teaching in it. There is a hidden meaning there which looks as if it were teaching us that there is an All-seeing Eye ever watching over us who will reward our good actions in this life. I will write one more short story before I close this letter.

Several thousand years since there was a boy whose name was Tsz-yung. He was quite young when his father died, and he grew up to love and obey his mother. At the time I am speaking of there was a war and a great famine which lasted several years. This boy went every day to the fields and gathered mulberries and other fruit for his mother. He divided the fruit into two bowls. The ripe fruit he gave to his mother, and the unripe he used himself. It

soon became known that he loved his mother and was trying to support her. An officer of the government sent him a large quantity of rice and some beef for his mother and himself. Thus he was rewarded for his kindness to his mother. In this we may learn an important lesson. God watches over us and takes note of all good actions. Here in these stories of the heathen we may learn some very important lessons. Pray that these poor people may be able to look to God for his blessing.

SHANGHAI, CHINA, Jan. 5, 1884.

Adaptation.

BY REV. W. H. ANDERSON, D.D.

In a very large variety of meanings and uses is this term employed. It seems usually to carry with it the idea of fitness or qualification or preparation. If we look through the works of God, as far as the finite can study the infinite, we find that this feature characterizes the arrangements of three kingdoms: the material, mental and spiritual. Here the rules of growth, the principles of health, the source of happiness. The body is not only adapted for its various and multiplied processes of mechanics, philosophy and chemistry in the suitable preparation of food, and its regular and proper distribution to supply wants and repair wastes; and fit it for the real activities of business pursuits; but here is also the palace of the soul. The residence must be arranged for the royal inhabitant, to furnish a servant as well as a companion.

Adaptation is to be considered in the elements and supplies of growth and development, while it is not to be disregarded in the exercise of our faculties in accordance with the duty required in the work to be accomplished. The Roman giant, Milo, is said to have cultivated his strength by carrying daily a calf across the arena until the calf gradually attained the size and weight of the full grown ox.

Matter and mind must have mutual adaptation. The character of the employment must in a large degree decide the adaptation of the muscular forces to be employed, the period of their use and the time of continuance. A blacksmith used to the sledge hammer, and the force to be employed in his work in the shop, would find himself out of place in regulating the delicate machinery of a watch. His rude touch might be ruin. So, on the other hand, the silversmith would be equally out of place if called on with his delicate tools to forge a cable for a war ship. So, in the practice of the arts, delicate manipulation is of more value than a mule-load of books on science and systems and theories. All the Hebrew ever taught in a divinely school would never mend a watch spring; nor would a university course of classic Greek and Latin give adaptation for the place of a bookkeeper in a bank.

There is a great mistake in the education in our schools and colleges. Too little regard is paid to any natural predisposition to some trade, art or profession. Natural endowment and early developed skill in some peculiar direction remains overlooked. The same order and round of studies are pursued by all alike. So much mathematics, sciences, languages, philosophy and rhetoric must be gone over by all alike. Of course the "little Latin and less Greek" ploughed into an unwilling, perhaps sterile soil, are more speedily forgotten in disgust than the time consumed in their acquirement. We believe in a general, well-rounded, symmetrical education to make the well-developed, properly balanced scholar; but why squander so much valuable time in a very sparse gleaming often of more straw than grain, with the idea of mental cultivation, mental strength, when a rich harvest of practical value might have been reaped during the same time in modern languages and in the strictly scientific and industrial schools. Why lumber the mind with mental furniture long out of date, heavy and unserviceable, when with no more expense and labor the mind might have been stored with more agreeable, more useful subjects, in adaptation for life's practical duties, the bread and meat furnishing department. In selecting a pursuit in life regard should be had to the

character of the entire man—body, mind and soul. If the physical stamina is wanting, life may be shortened and embittered while it lasts by mistakes in our pursuit or profession.

In spirituals, as well as in temporals, the principle of adaptation is the general law of existence and health and activity. "Our Father" kindly adapts his instruction to our comprehension, his requirements to our ability assisted by grace, his promises to our self-love which looks to reward for labor and time and thought expended. In the church we find different ages, developments, abilities, endowments, experiences, as in our domestic homes we have differences of a similar character, calling for differences of food, employment, exposure, labor, adaptation of duty to ability, support of weakness, supply of necessity, occupation that shall employ both body and mind pleasantly, healthfully and profitably.

God has to act the part of a kind parent in caring for the health of his children who might injure themselves by their fluctuation between neglect of their powers or abuse of their endowments. He has to supply their food, oversee their business, guard their health, and to develop their growth and preserve and enlarge their sources of true pleasure.

"The glorious system of revealed truth, the simple and sublime plan of salvation, the influences of the Holy Spirit, the addresses to man's sense of duty and right, the appeals to his reason, his conscience, his self-love, the easy and simple terms on which mercy is offered and the stimulants of reward addressed to hope, and of punishment alarming fear, the continual appeals of the gospel, the lovely life of Jesus and his fearful, blood-stained death on the cross—each and all address our sense of duty and privilege, and strive to move our immortal minds to action in accordance with Divine requirements."

How rich and beautiful the adaptation of the gospel to man's necessities. He is ignorant, and is offered light; guilty, and pardon is presented; dead in sin—the grace of God, if accepted, quickens into life; ruined and wretched and bankrupt, the gospel offers safety, life, wealth, happiness—all through the merits of Christ and humble, grateful, entire trust in "him crucified." How manifestly from heaven the unselfish offers of Christ of pardon to the guilty, purity to the defiled, resurrection to life of those now in their spiritual graves, a place in God's family here and God's heaven hereafter—all this "without money and without price"—God's "free gift" to the humble, penitent and trusting soul.

Guilty, ruined wretches through sin are invited in Christ to become God's adopted children, "the sons and daughters of the Most High," the co-heirs with Christ of life eternal. Poor, wretched man is a hopeless, insolvent debtor. God offers him riches and honor and happiness in angel might covet as a glorious gift of his love.

CINCINNATI, Kentucky.

1884 and Its Sacred Reminiscences.

It is remarkable how careful the sacred writers were in recording events which outside of religious sympathy would seem of trifling moment. Since their day no more important event has occurred than the rise of Methodism, and its introduction into America with its minute recitals of incident carry a thrill into the heart of the real Methodist that he loves to ponder over and dwell upon.

A hundred years is a long time, and it is a short time. On my first visit to New York City in 1833 (now, possibly it may have been 1831) one of the first things I wanted to see was old John Street Church. Its appearance, outside and in, is as vivid in my recollection to-day as it was fifty-three years ago. I never failed to attend worship there when I could.

Eighteen hundred and eighty-four is, I suppose, not the Centenary of organic Methodism in America, but of organic Episcopalian Methodism. That is, in 1784 ecclesiastical Methodism organized its episcopal form of government by a formal recognition and election of Dr. Coke as Bishop; and, while I look upon Methodism as

permanent as Christianity, what another century may do with its episcopacy is, in my judgment, among the uncertainties of the future. Its continuance in the form in which we know it, depends on important changes yet to be made. As we grow we must divide as we have done from the first. Our itinerant episcopacy can not work with five hundred Annual Conferences as now constituted under our episcopal college.

Are the dates of incipient Methodism in America well established? The old Disciplines say that "in the year 1765 Philip Embury, a local preacher of our society, from Ireland, began to preach in the city of New York, and formed a society of his own countrymen and the citizens."

Is this certainly true as stated? Did Mr. Embury not preach in 1760 and on? And was it not in November, 1765, that he first formed regular and constant preaching with regular appointments? Has the controversy between the New Yorkers and Baltimoreans been settled? The latter claim, in the Methodist Quarterly Review, of July, 1856, and in the quarterly Review, of the Methodist Episcopal Church, South, January, 1859, and elsewhere, to throw more light on early Methodism, and that John Strawbridge preached at Pipe's Creek, near Baltimore, and built a church there before Embury preached in New York; and the Rev. Mr. Wakeley, in "Lost Chapters," published in 1858, having recovered the old, long lost New York church record book, throws a flood of light on the subject.

So treacherous is my memory of recent things that I do not remember the precise dates of these things as given to us at our last Conference, by Dr. Young in his Centenary speech. Would it not be well in you, Mr. Editor, to republish and keep us reminded of these old and interesting stories?

The first regular Methodist preaching-place in New York seems to have been "a hired room, near the barracks"—hired by the renowned Capt. Webb. Here Mr. Embury and the captain both preached, and in the same year, 1765, they hired the famous Riggings Loft. This they used about two years. On March 29, 1768, they leased the John Street Church, lots, paying ground rent, and proceeded to build a church. There were two lots—Nos. 112 and 113 in "Shoemaker's Ground." They belonged to Mrs. Barclay, widow of Rev. Henry Barclay, rector of Trinity Church. The deed of sale of the lots is dated November 2, 1769, made by Joseph Forbes, of the city of New York, cordwainer, of the one part, and Richard Boardman and Joseph Philmore, ministers of the gospel, William Lupton, merchant, Thomas Webb, gentleman, John Southwell, merchant, Henry Newton, shopkeeper, and James Jarvis, latter, all of said city of New York (trustees appointed for the uses and purposes hereinafter mentioned), of the other part.

The original subscription list, with its unique preamble, is a rare document. Capt. Webb heads the list with thirty pounds. This is the largest item. There are 261 subscribers, the lowest amount being one shilling and sixpence. This first subscription foots up £118, 3s., 6d. Other amounts were gathered up in various ways afterward. The whole amount of cost seems to be £733, 3s., 9d.

I suppose it may be set down as nearly certain that Philip Embury and Robert Strawbridge were the first Methodist preachers who came to this country; that they both came in 1769—the former settled in New York, and the latter near Baltimore; that they both continued to preach and form little societies; that Mr. Embury after some time preached with irregularity until 1766, when he began regular pastoral labor and continued it; that Mr. Strawbridge continued to preach until he died in 1781. Who built the first church? That is more uncertain. John Street has always been called the first church. It was the first of note, being in New York, and costing over three thousand dollars. Mr. Strawbridge's first church was a little affair in the country, but was probably built at least a year or two in advance

of the metropolitan. At least the Baltimoreans show pretty good proof of this.

A great many very interesting facts touching early American Methodism have come to light lately that is, in the last thirty years.

New York City, Mississippi.

R. A. VENABLE.

Centenary Business.

Get ready. Improve each fair day. Make every pastoral visit count. Take the collections for missions and church extension. Get the full assessment and more. Explain fully to your people that this is the ordinary giving of the year. Send the money for foreign missions either to your Conference treasurer or to D. C. Kelley, treasurer, Nashville. The printers are now working on our annual report, and your contribution ought to appear in it. Let every Conference treasurer take notice hereof, and send the money in his hands to this office.

Note for the reason why. The Centenary Committee met last week. Before adjournment they set the time for the first, formal, earnest Centenary efforts in the following language:

It is advised that large mass meetings in the interest of church extension be held in the churches of Louisville, Ky., during the sessions of the Board of Church Extension, March 27-29, and that similar mass meetings be held in the churches of Nashville, Tenn., during the sessions of the Board of Missions, April 2-4.

It is hoped that the campaign thus opened shall be promptly and vigorously prosecuted at other mass meetings and District Conferences under the auspices of the different Conference Centenary Committees throughout the connection.

These Conference committees are, therefore, urged to take prompt action in arranging for the times, places and speakers for these meetings.

So you see plainly that if we are not up and out of the way with the regular collections of the Conference, year by the first day of April, we shall get matters fearfully mixed. Let us, therefore, exert you not to hinder or embarrass the Centenary movement by the neglect of duties that can easily be performed before April 1.

R. A. VENABLE.

Good Words.

There must be true in this—
If thou like truth must seek,
Thy soul must overflow, if thou
Another soul would reach,
It would the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed,
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy soul shall be
A great and noble creed.

"The pleasures of the wicked are unsatisfying and short-lived, and beyond this life he has no hope. But the godly man, while he has peace in his soul, here, rejoices in hope of endless blessedness hereafter." In thy presence," says the Psalmist, "is fullness of joy; at thy right hand there are pleasures forevermore." No wonder that in view of these facts it was said by one of old, "Let me live the life of the righteous, and let my last end be like his."—Methodist Recorder.

"The love of Christ, which seemed to culminate when he hung upon the cross, has never declined from the white heat with which it then glowed. It is now and always at the same point; but the infinite efficacy of that proof of his love has forever rendered its repetition unnecessary."—Dr. Dykes.

"If you want knowledge, you must toil for it; if food, you must toil for it; and for pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one."—Ruskin.

"Ten persons will repent of a sin in one who will confess to the person wronged. Yet such confession is, in truth, far more needful to the wronger than the wronged. It is a small thing to be wronged, but a horrible thing to wrong."

"Ignore the wrongs you receive, and think over the good that has been or yet may be, and evils will dwindle into nothingness. Nothing so contrivances to the growth of evil as to brood over them in our thoughts."

"The warm days in spring bring forth passion flowers and forget-me-nots. It is only after midsummer, when the days grow shorter and hotter, that fruit begins to appear."—H. W. Longfellow.

"There are many men whose tongues might govern their natures if they could govern their tongues."—Pretence.

Christian Advocate.

THURSDAY, FEBRUARY 21, 1884.

For the New Orleans Christian Advocate.
THE MACEDONIAN CHURCH.

BY MRS. L. C. CARLEY.

(Golden Text.—Acts xv. 1-4. See also Lesson for February 21, 1884.)

(Written for the Woman's Missionary Society, of New Orleans.)

A voice from over the hills,
Where flowers lived and sang
His mighty songs, so long ago,
Out on the wild waves rang.And Paul, in visions of the night,
Heard some one loudly call,
Come over now and help us,
Come, come, and help us all.We have our great philosophy,
Our heroes, artists—these
Have each their separate glories in
This land of Pericles.We have our costly temples,
Neapolis and Philippi,
And grand and powerful systems,
To please the ear and eye.But a shadow falls upon us,
At noon 'tis dark as night,
Come over now and help us,
Oh! come and bring us light.The light that has been promised,
To Gentiles and to Jews,
Oh! come and bring the gospel,
Come tell the blessed news.Paul, Timothy and Silas
And Luke sailed o'er the sea,
To tell the Macedonians
In Christ they might be free.The church still sees the vision,
And hears the plaintive call,
From lands "that sit in darkness,"
As seen and heard by Paul.Come over, "O! come over,
And help us," ye who know
The blood of Jesus makes
The crimson sins as snow.Come over here and show us
"The truth, the life, the way,"
List, list, the cry of Macedonia
Is sounding loud today.Come over now and help us,
Be like the rallying cry,
Salvation for the heathen,
Let the glad tidings fly.If they "have heard" the gospel,
"They want to hear it more."
"The sound that sent to all the earth"
Must reach to every shore.

JANUARY 21, 1884.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEEFER.

First Quarter—Lesson VIII.

SUNDAY, FEBRUARY 24, 1884.—ACTS XVII, 1-14.

GOLDEN TEXT.—"These men were more noble than thou, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii, 11.

THESSALONIANS AND BEREANS.

The apostle, being released from prison, had no hurried retreat from Philippi, but retired in good order from this stronghold as one who was abundantly able to remain. He bade farewell to Lydia and his other converts, and, leaving Timothy and Luke to carry on the work, he pushed on with Silas to the capital of Macedonia. The apostles made little halt, probably not more than a night at each town. Under the guidance of the Holy Ghost, they were seeing more clearly the vast extent of their work; it seemed to be his plan to plant the seed of the gospel in great and populous centers, from which the truth might spread out to places around. His first considerable halt was at this capital, where resided the Roman governor, which was famed for its commercial enterprise. As his invariable custom was, he first proclaimed his message to the Jews, "opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ."

First, he argued from the Scriptures that Christ, the promised Messiah of the Old Testament, was to suffer according to appointment of God, to die and to rise from the dead. Secondly, that all these requirements had been fulfilled in the man Jesus, consequently he was the Messiah. This was his argument to the Jews, but it seemed to be equally adapted to the Gentile hearers, for the report of that meeting was that some of the Jews believed and consorted with Paul and Silas, but of devout Greeks—that is, Gentiles who attended this Jewish preaching—a great multitude, and of the chief women—that is, the women of nobility—not a few. The women were attracted to the gospel by its high morality, for the women of these ancient cities were the largest sufferers from the profligacy of the times. The success of the gospel among the Gentiles moved the Jews to envy. To counteract the influence of the gospel, the unbelieving Jews consorted together with certain lewd fellows, of the baser sort, and gathered a company and set the city in an uproar, and assaulted the house of Jason, where the disciples were lodging. The devil has a company of this sort organized in every town or city where the gospel comes, made of the loungers and bums, which are the pest of every place, who will not work and are ready for any devilry that unprincipled men may set them to. There is generally about some renegade from the church ready to take command of this squad of mischief makers. But not finding Paul and Silas at the house, they took Jason and certain other brethren who were there, and drew them before the rulers of the city, crying: "These that have turned the world upside down are come hither also, and this Jason lodges them, and these all do contrary to the decrees of Cæsar, saying there is another King—one Jesus." This accusation was full of mingled craft and malice, not orig-

inal, however; the strategem had been used before. They charge the apostles of offending at two points, on which magistrates under Roman appointment were most sensitive; first, they disturbed the public peace, and second, they were opposed to the Roman emperor, insurrectionists and rebels. Both charges were true, and yet not in the sense their accusers pretended. They were turning the world upside down by putting the things of the world places highest as lowest, making war with its evils and ambitions, and setting it right in its moral orbit. They were preaching a new kingdom, and declaring holdly their allegiance to a new King, but not of this world, nor on a plane where the principles of this kingdom and the decrees of their King would clash with those of Rome. These magistrates, no doubt, saw the malice of these accusations, but they feared the Jews; so they chose a middle course by putting Jason under bond to answer for the future good behavior of his guests. On the evening of the tumult the brethren sent Paul unto Borea. No doubt they thought there was no hope at present for Paul to preach unmolested. Here the preachers met a better reception. The people gladly gave them a straightforward and generous hearing, which was free from prejudice. They did not reject the gospel because it contradicted their former opinions, nor did they receive it with blind credulity or the love of novelty, but they tried it well by the light of their Scriptures. Therefore, says the apostle, many believed; faith's search was followed by its proper reward. Seek and ye shall find. This constituted the nobility of these people. The truth of the gospel is addressed to the conscience which it affects as irresistibly as an axiomatic truth does the intellect, but human nature is so at enmity to gospel truth that it resists and suppresses what it feels to be true in its conscience, and thus holds down the truth in unrighteousness. Unbelief of the truth is the most ignoble act of which mortal man is capable; it is no less than the power to keep God out of his life; but God reserves to himself against this unbelief or this power to not believe what God and conscience seals, the power to keep you out of his life; yes, out of heaven. But this little respite from preaching to hard hearts and resisting wills was soon ended. Again malice prevailed, and the devil had his way for awhile. The Jews of Thessalonica, heard that Paul was preaching the word at Borea, and they came thither also and stirred up the people. The brethren at Borea sent Paul away by sea. His next landing was Athens.

Rejoice With Trembling.

Mr. Engron: The proclamation is going to millions of people that this is the Centenary year of organic Methodism. Speakers and writers will be ready to review the history of this ecclesiastical organization, and dwell with delight on its grand achievements. Its doctrines and polity will receive a large share of the praise, and its rapid growth will be accounted for from that direction. Class meetings, prayer meetings, love-feasts, preaching, schools and Conferences will all come for their due merit in recounting the deeds of this agency in the world against the powers of darkness. The publishing interests and the circulation of wholesome literature will claim a fair consideration as powerful instruments in the hands of the church for the dissemination of the truth among the people. The "divers gifts" of officers and offices in the church, from the least to the greatest, will be weighed and valued, and it will be manifested that one can not truthfully say to another, "I have no need of thee." The names and deeds of the great men who are immortalized in Methodism will be read as linger-boards to guide the hosts of the church of a hundred years in the way they had learned. The waymarks will not be mistaken for the way, as the guide-board by the road-side not the road. If John Wesley is a large factor in this Centenary year it is not because Methodists are following him, but because he left marks by the way for the guidance of the followers of Christ.

Millions of Methodist men and women, and thousands of preachers and million more of the children of the church, will rejoice in the success of the organization to which they are indebted for the relation they sustain to the saving influences in the world. It is not becoming in us to undertake to eulogize our church; as a Christian denomination we should be content with the application of the rule: "Ye shall know them by their fruits." If the movement which has produced what we see in the year 1881 is worthy of praise let it come from others, not ourselves. The living Methodism of to-day needs no laudation, and if it should ever die the generation witnessing its death could have no share in its eulogium. Let us patiently wait for the judgment to be passed, and, working while it is day, look for the Judge whose right it is to say "well done." We ought to thank God for what he has done for us through this instrumentality, and give ourselves more heartily to the work yet to be done. While we rejoice that so much has been done since 1781, we ought to consider what has not been done. While we thank the Lord for this revival of Christian doctrine and experience, with its attendant graces, we should not forget the Pauline grace of giving. "Therefore, as ye abound in every-

thing, in faith and utterance and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also." This is one thing Methodism has not done. Let this be remembered and "rejoice with trembling."

J. W. SANDELL.

The Brotherhood.

Mr. Editor: I like the Brotherhood of our Conference; think it is just the thing we need. It shows a care and sympathy for each other that should characterize us as brethren. It also takes in wife and children, and makes provision for them in case we are called away.

O! what a consolation it must be to the dying itinerant to feel and know that there is some provision made for his wife and children when he is gone. So far so good, but I do not like the sixty days' limit, or the condition on which we are to retain our membership. You know, Mr. Editor, that many of our brethren have to travel poor circuits and missions, and some of them hardly see five dollars during thirty or sixty days in the summer months, and if they are so fortunate as to get that amount, it would be a sin to send it off to any one, no matter how worthy. So you see the sixty days' limit will place it out of reach of a great many of our worthy brethren, and then their wives will be deprived of the sympathy and help of the brotherhood. Is this right? I hope the brethren will substitute for sixty days the next following Annual Conference. I think that will do as well, for many would be able and willing to pay at any time of the year, and that would relieve the family till Conference, and then all could pay; hardly any brother that could not at the close of the year save up five or ten dollars, as the case might be, to pay his assessment to the brotherhood, and let a failure then forfeit his membership. I hope to hear the views of the brethren on the subject.

A. R. MILLER.

TORONTO, MISS., Feb. 5, 1884.

The Progress of Temperance.

Social reform is progress. Moral reform is progress. Religious reform is progress. All of these are progress in the right direction. The angel, "flying through the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth," is the great means, appointed by God, for the enlightening, elevating and saving humanity from sin, misery, degradation and ruin; but, then, that angel has a bandmaid that deserves our occasional, favorable notice, and that bandmaid is the temperance reformation.

All along the line, from Maine to Mexico, there is a waking up to the evils of intoxicating drinks, and even Canada has a local option law on this subject. All of the United States have legislated in favor of the sale of alcoholic drinks, granting licenses to sell them, and the money lovers have availed themselves of this privilege, and the people have patronized them and imbibed their poison until we are almost, if not quite, a nation of drunkards. This being the case, who is not glad to see the people affrighted, and through their State Legislatures, striking decidedly blows at this monster, king alcohol? Some of the States are prohibiting at once, some passing local option laws, some by high license and others by other limitations, designed to cripple the monster. The fight is to be a hard one, and before the victory is won, it may be a long one. The large cities are the strongholds of the monster, and the whisky rings feel that they have vast interests at stake. Not only the producers are aroused, but the wholesale and retail dealers are combining their funds and influences to perpetuate and increase the production and sale of the waters of this river of death, and they are numerous and wealthy, and feel that they have vast future fortunes at stake.

Chicago has enacted a city ordinance by which to avoid the Illinois State law, which requires a license of \$300 in order to sell the very liquor and \$150 in order to sell beer.

It is said of St. Louis that "she is ruled by rum," and she has found a judge who, by his decisions, is aiding the liquor venders in avoiding the payment of the high license imposed on the liquor traffic by the State of Missouri.

In Kansas have been the efforts and expenditures of the whisky forces, that the prohibition law has been nearly a dead letter; but in the last months the friends of temperance have renewed their efforts. Thus the fight goes on, the rural districts mostly being the dret to enlist under the temperance banner.

In this warfare our weapons are not carnal; they are prayer to God, moral suasion and our votes. We have no disposition to drift the subject into politics, but if sometimes it does so we can not help it. Any way, we are tired of being ruled over by rum. By preaching, by lecturing, by temperance associations, by voting, by some means we must conquer this evil, and by the blessing of God, we can do it. The outlook now is encouraging. More than two-thirds of the counties in Georgia prohibit, and in your issue of December 13 we are assured that nearly a county a month is added to the prohibiting list.

Texas has a local option law, and we are told that in the towns local option means high license, and soon we think it will become prohibition.

Louisiana has a local option law, and

several of the parishes, by their votes, prohibit, as do some of the towns. Mississippi has some counties that have done the same, allowed to do so by her State laws, and in that State the fight goes successfully on.

In South Carolina prohibition candidates have been elected to the State Legislature.

Michigan taxes the liquor maker \$500 a year, and the wholesale dealer also \$500, and imposes also many restrictions and liabilities on the traffic in these firewaters of death.

Oregon is also after the liquor sellers, with severe exactions and penalties.

Ohio is all afloat for prohibition, as everybody knows.

Vermont, Maine and Massachusetts are pressing harder and harder on the liquor traffic.

New York is waking up; but space fails me in which to say the tenth that might be said to encourage us.

The spirit is up. The war rages. Already, so far as we can see, two-thirds of the real sentiment in the United States is opposed to the dram shops. Will these United States be redeemed from the clutch of the monster? Yes, yes, and what a redemption! What a about will go up, up to God, for this redemption from the ruin wrought in a thousand ways by rum!

LOCAL ITINERANT.

The Duty of Ministers as to Sunday-Schools.

Mr. Editor: I notice a controversy that is going on in a secular paper, in the bounds of the Mississippi Conference, in regard to union Sunday-schools. It appears that the preacher in charge proposed to organize a Sunday-school, according to the law of the Methodist Episcopal Church, South, in a community where a union school had long existed. He met with strong opposition, even from members of his own church.

Now, leaving out all questions of expediency, let us see what is required of the preacher in charge by the law of the church which he is under the strongest moral obligation to obey. In the Discipline (edition of 1882), we find the following:

Section 5.—Of Sunday-schools.

Question 104. What directions shall be given concerning Sunday-schools?

Answer 1. Let Sunday-schools be formed in all our congregations where ten persons can be collected for that purpose.

Ans. 2. Let all Sunday-schools be connected with our congregations be under the control of our own church, and let them use our own catechism, question-books and periodical literature.

Ans. 4. It shall be the duty of the preacher in charge . . . to be present in all the Sunday-schools in his charge as often as practicable, to catechize the children, to preach to them as often as convenient, to exhort them to attend regularly upon divine services, to look after their spiritual welfare as a part of his regular pastoral charge and to see that they are instructed in the doctrines and usages of our church.

Although the union school may be a good one, and be acceptable to all denominations, still it is the solemn duty of the preacher in charge to organize one if he can find the required number. He has no discretion. He must act. If the parents will not allow their children to attend the Methodist school, and he shall fail, then he has done all he could and is not to blame.

I think it would be a good investment for every church member to buy a Discipline and read once a year at least. It would prevent a good deal of friction, and "from many a blunder free us."

LAYMAN.

From the Work.

VERNON, LA.

Mr. Editor: Just two weeks has transpired since the adjournment of the Louisiana Conference. Yet we are at home in our new field of labor, having moved fifty miles across the country over frozen roads. Notwithstanding the inclement weather our trip was made pleasant by the kindness shown us from beginning to end. Every door was open to us, and good cheer greeted us everywhere. A special Providence guided, shielded and protected us, and a hearty welcome awaited us here, and we feel that we are at home and among friends. We are thirsting for the Advocate. Yours truly,

J. L. P. SHEPARD.

JANUARY 28, 1884.

MOBILE CITY, LA.

Mr. Editor: Mrs. J. N. Pharr, superintendent, and Mr. M. I. Hamilton, secretary, of the Methodist Episcopal Sabbath-school in Morgan City, organized, on last Sunday, a missionary society in connection with the school. We have the names of forty members enrolled. Miss Carrie Gathright was elected president, Miss Josephine Parker, vice president, and Miss Julia Ozeu, treasurer. We have made our membership fee only five cents a month, so that even the smallest child can join. Every one is to earn the money given. In addition to this monthly meeting and contribution we propose to have a missionary nite meeting occasionally, with a dime admission, and have songs and recitations from the children. So this centennial year we hope to have a large missionary offering. Don't you think it a good idea?

LILLIAN K. LYONS, Sec.

Centenary Meetings.

The Centenary Committee of the Winona district, North Mississippi Conference, Methodist Episcopal Church, South, met at Black Hawk, Miss., February 2, 1884, and the following members were present, viz.: Rev. T. Y. Ramsey, Rev. J. F. Evans and J. B. Streator. Rev. T. Y. Ramsey called the meeting to order, and J. B. Streator was elected secretary. The following resolutions were unanimously adopted, viz.:

Resolved, That each Quarterly Conference be requested to select the time and place for holding a centennial mass meeting, and make the necessary arrangements for conducting the same.

Resolved, That pastors are hereby requested to take collections from each of their congregations during the month of September for the purpose designated by the general committee.

Resolved, That pastors and Sunday-school superintendents be requested to bring the matter before the Sunday-schools, and adopt their own plans for taking collections.

Resolved, That the last Sunday in May, or as soon thereafter as practicable, be the time for holding special centennial services in each pastoral charge.

Resolved, That pastors be requested to use all diligence to instruct their people in regard to the objects contemplated by these centennial services, and that they urge the people to pray for the special outpouring of the Holy Spirit.

J. B. STREATOR, Sec.

Marriages.

DOWNS—ALDERSON.—At the residence of the bride's mother, Mrs. Downs, December 31, 1883, by Rev. J. H. Smith, Mr. G. M. Downs and Miss E. Alderson, all of Lafayette county, Miss.

SPRADLIN—GRIFFIN.—At the residence of Mr. Robert Davis, January 13, 1884, by Rev. J. H. Smith, Mr. A. Spradlin and Mrs. Beale Griffin, all of Quitman county, Miss.

LEARN—REAMS.—At the residence of Mr. W. H. Leam, the bride's father, January 16, 1884, by Rev. J. H. Smith, Mr. J. B. Leam and Miss E. Z. Reams, all of Combs county, Miss.

BUCHER—TERRY.—At the residence of the bride's mother, January 31, 1884, by Rev. J. P. Evans, Mr. J. T. Fisher to Miss A. E. Terry, all of Holmes county, Miss.

BELOVED—HURBERT.—At the residence of the bride's father, February 8, 1884, by Rev. J. P. Evans, Mr. John Beloved to Miss Ella Hurbert, all of Holmes county, Miss.

JOHNER—DUNCAN.—At the residence of Dennis Majure, Esq., near Walnut Grove, Miss., February 7, 1884, by Rev. Irvin Miller, Mr. Z. T. Oizer to Miss E. A. Duncan.

Obituaries.

HOLLIMAN—MRS. MARY E. HOLLIMAN, the daughter of Mr. Thomas L. and Mrs. H. E. Holliday of Madison county, Miss., was born December 4, 1851; was graduated at Sharon Female College in 1871; became the wife of Mr. H. Holliman, February 5, 1874; was the mother of seven children—four boys and three girls, and died in Yazoo City, Miss., December 28, 1883.

Of her early life none can know, save the stricken ones who called her daughter and tenderly watched his sweet bird-die. It was in the school-room that she had opportunity to study her character as she studied books, and to forecast such a life for her as hers has been—a life whose watchword was truth and whose motive power was duty. Of the hundreds whom I have taught she was one of, perhaps, a dozen of whom I can say that no time during a daily association with them in the school-room for years could I have found an excuse, had I ever sought one, for reproving them. As a pupil, she was a model of propriety in all things. In these school days sprang up that attachment between Mollie Holliday (for so we called her) and Thomas Holliman, then also my pupil beloved, which, leading to no neglect of duty nor indiscretion of conduct, resulted, when each was prepared for so important a step, in a marriage which was truly a union of hearts and a blending of lives.

Of this united life it was my privilege to catch glimpses in my periodical visits as presiding elder to their parsonage home. I found Sister Holliman in the sacred position of wife, mother and partner in an itinerant's lot what I expected—patient, firm, prayerful and true. At who can fault the dutifulness of that parsonage now, or measure the agony of one heart, as the piteous cries of the little ones for mother smite his ear?

It is to some a mystery that the purest and the best often die first. Yet who but the good should die first? Are not they only called to heaven? W. L. C. H.

DICKINSON—BRO. JOHN P. DICKINSON was born in the State of North Carolina, 1816; moved to the State of Florida, 1839; was married to Miss A. Edwards in the year 1850; moved to Madison county, Miss., 1857; soon after settled himself on what may be known now as Cedar Ridge, in sight of old Pearl River Academy (now Pearl River Church,) where he lived to the day of his death, which occurred January 11, 1884, after a painful suffering of seven days of pneumonia.

Bro. Dickinson was a good and true man. He possessed a warm and genial spirit and was generous and kind. He had the respect, confidence and esteem of all his neighbors and all who knew him. He was a faithful, tender husband, an affectionate father, a neighbor in the true sense of the term. He had but few, if any, enemies; never heard any one speak against him. He was soundly converted to God at a camp meeting in Florida, 1847. He at once united himself with the Methodist Episcopal Church, South, of which he lived a consistent member to the day of his death, holding the position of class leader, steward and trustee the greater part of his Christian life. He was placed on committees, and counseled in all church work.

In his sickness he seemed to be apprised of his approaching end and talked calmly of death. He said to his weeping wife: "I would like to say, but am willing to go. I am ready, ready; my Jesus is with me." This was his last expression. Thus he died as he had lived. Though we deplore his death, we sorrow not as those who have no hope, for he died with a bright hope of a blessed immortality beyond the grave.

In the midst of many weeping friends we placed his body in the tomb in the old graveyard at Pearl River Church, where he sleeps beside Bro. Lambuth (father of the missionary) and many others of his old friends as a subject for the general resurrection. He leaves a broken-hearted wife and four children to mourn their loss. W. A. RAY.

WILBURN—MRS. MARY D. WILBURN was born in Morgan county, Ala., and died at the residence of her son-in-law, Mr. J. V. Tucker, in Hanover county, Miss., October 17, 1883.

Sister Wilburn's parents moved to Mississippi when she was small. She professed faith in Christ in early life and joined the Methodist Episcopal Church, South, of which she lived a consistent member until the day of her death. She was twice married: first to Mr. Virgil H. Mayfield, and last to Mr. J. K. Wilburn. She was a widow twice; thus we see she had her part of the sorrow of this life. But she has gone where they have no sorrow. She has raised a family, and they are all grown and in the church, I believe, except one, and that speaks a well for her life.

The writer was permitted to see her during her illness. She expressed herself as being ready to go if it was the Lord's will. She leaves friends, besides children and relations, to mourn over her loss—but, thank God, she is done with grief, and we must not grieve, but think of her as one of those that will be "watching and waiting at the beautiful gate" for us when we get to the better land.

I will say to those of her relations: Prepare to meet her in the next life. Though we have lost a mother and a friend, yet we will see her again, if we are faithful unto death, beyond the horizon of the setting sun. This is the difference between the skeptic and the Christian: we will see our friends again. H. B. SHERMAN.

ADAMS—JULIA B. ADAMS, daughter of Mr. J. B. and Mrs. P. J. Adams, was born January 21, 1879, and died in Clark county, Miss., of malarial fever, August 17, 1883, aged four years, six months and twenty-three days.

God's ways are not as our ways, nor his thoughts as our thoughts. We would have our little ones remain with us; but who is wiser than we sees fit oftentimes to transmute them to the skies. Willing submission to his providences is the part of wisdom for us.

The subject of this notice is said to have been a sweet-spirited child. She was obedient to her parents, loving and beloved by all. Many said of her: "She is too good a child for this world." So it proved. Doubtless she is filling a higher mission in heaven to-day than would have been the case here had she remained on earth. May the bereaved parents and remaining children continue to follow him who said, "Suffer little children to come unto me," and after awhile afflictions will ripen into joy and all will be well. L. CARLEY.

GARDNER—REV. WILLIAM WILEY GARDNER, M. D., was born in North Carolina, October 6, 1809; married Miss Mary A. Ellis, in Alabama, in 1830, and died in Forrest, Miss., November 4, 1883. After he came to Mississippi he lived for a while in both Winston and Kemper counties; but for the last thirty years his home was here in Scott county.

He was a local elder, and had been a preacher more than thirty years. In the prime of his life he had been a strong and active preacher. As a physician he was in demand and was successful. It ought to be said to his credit that he did his full share of charity practice. For several years past he was not able to do much, and was partly dependent on his children for a support.

He leaves an aged widow, five children and many friends to mourn his loss. He was continued to his room for several weeks, during which time he loved great peace and comfort, expressing himself ready for the final triumph. May his loved ones follow his footsteps to the better land! C. M. DONALD.

ADVERTISEMENTS.

In this age of adulteration there are few things more difficult to obtain of a pure quality than soap. Unfortunately the mischief by inferior soaps is done before their dangerous nature is discovered. The Ivory Soap is 99 1/4% pure, so may be relied upon as entirely safe to use.

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Christian Advocate.

THURSDAY FEBRUARY 21, 1884.

DO YOUR BEST.

Have you failed to-day, Good Heart?
"Tis no cause for sorrow.
Try again; the clouds may part—
Perhaps may part to-morrow.
If you are a brave, strong man,
You will do the best you can.
No you best and leave the rest;
Better may come to-morrow.
Have you lost your land or gold?
That's no cause for sighing;
One bright hour doth oft unfold
Many a year's denying.
He not weary or downcast;
"Patience holds the scale at last."
To your best, and leave the rest,
And never give up your trying.
Rich or poor, be all a man;
Wear no golden fetter.
Do the very best you can,
And you'll soon do better.
Every day do your best;
Is a vantage for the rest.
Don't complain; every gain
Is making your best still better.

What Can Woman Do for the Cause of Temperance?

It hath been truthfully said that there is no profession in which men gain more applause and renown than in the profession of arms. It is also true that their victories are won amid havoc and ruin, their march discolored by blood, and their laurels won at the sacrifice of human lives. What a contrast to this picture is the holy war now being waged by Christian women against the evils of intemperance.

At the mercy seat they plead for fathers, brothers and sons. Like the Syrochenean woman they take no denial. Having grown desperate in their self-defense they rise up in the name of the Lord "to vindicate the sacred home of chastity, beauty and hope, against the fell monster drink which would destroy them." The evils of intemperance have existed with mankind since the expulsion of Adam and Eve from the garden of paradise. The glorious precincts of that happy abode was forever closed against them by the sword of the angelic guard. "When the serpent had accomplished his deadly work and the tree of knowledge yielded its fatal gift, the soft values of paradise were no longer to be their inheritance and the bright inhabitants of heaven, their familiar guests, never more. With labor, sorrow and care they were to obtain all earthly good. Since then their posterity have drunk of the cup of sorrow, of shame and of humiliation."

The Scriptures denounce all forms of intemperance both in the Old and New Testament. In the history of Noah, of Nabal and others, we find unhappy instances of drunkenness recorded. In Proverbs xxiii, 30: "Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty." Proverbs xxviii, 7: "He that is a companion of riotous men shameth his father." Proverbs xx, 1: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Luke xxi, 34: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." I Corinthians vi, 10: "I have written to you. If any one that is called a brother be drunkard, with such not to keep company, nor to eat with them." Luke vi, 10: "Drunkards shall not inherit the kingdom of God." Galatians v, 19: "The works of the flesh are these, drunkenness, revelings and such like: they that do such things shall not inherit the kingdom of God." Ephesians v, 18: "Be not drunk with wine wherein is excess, but be filled with the Spirit."

Perchance never, in the history of the world, has the evils of intemperance been so widespread and universal as now. "In every city, town and village in the country, and almost in every family, the evils are felt in its direct forms and influences. In England, Ireland, Germany, the world—the cost of bread is not so great as the money expended for beer, whiskey and other pernicious drinks. The blight of this evil has fallen on America with a deadly fatality, and has almost become a nation of drunkards. It pervades every grade of society from the inmates of the hotel to the occupant of the highest office."

With alarm we confess to include women, yea mothers with precious souls committed to them to train for immortality, in the catalogue of evil. "Nor is the church free from this deadly curse. How many degenerate expenses of ministers and church members are traced to the use of pernicious drinks!" It is also a painful fact that in almost every denomination there are ministers of the gospel who withhold their support from the cause of intemperance. They seem to regard the temperance society as a human invention, and not as an arm of the church whose relations and interests will last beyond this life."

Rev. Dr. T. L. Cuyler is quoted, "Can not ministers of Christ agree to preach more frequently and earnestly against drunkenness and the dangers of the cup? From many pulpits the whole subject is practically excluded. The drunkard is rarely prayed for; the young not named against the ensnaring device of the devil; the law of God against drunkenness is substantially ignored. And yet it is undeniable that the bottle is sending more souls to perdition than all the infidel tongue and pens in the land. We utter no

calling against our brethren who ignore this stupendous moral evil, but we would not choose to have a son of ours trained up under such a ministry." "The friends of temperance have thrown around society many restraints, have prevented many evils, and done much good."

That their work is owned and blessed of God no one will deny. Good impressions made must be followed up, and eternity alone can tell the result of their labors. The question is asked, "What can woman do to promote the cause of temperance?" Her work must begin at home in the "hallowed seminary," for there the men of the nation are formed. Begun with the children and imbue their minds against all pernicious drinks; so they will flee them as a deadly poison. The Rev. Dr. Clark's mother controlled her children by holding up to them the fearful consequences of disobedience to God. Often when she would quote passages of Scriptures to her rebellious sons they would become subdued and weep gently.

We read in ancient history of the Spartans, how they taught their children sobriety by exposing to their view the behavior of slaves when in a drunken spree. They made them personal witnesses of the follies of drunken slaves, that the impressions might be remembered, and the vile and sinful change would not be forgotten in the lifetime of the beholder, thereby making temperance men and women of them during life. I remember when a child how I trembled when I saw a drunken man on horseback passing my father's residence in the town of C—. Some one had put him on his horse and started him home. He held a black bottle in his right hand and with his left clutched the mane of his horse. His face was red and his eyes glaring. He held the fatal bottle so high that it swayed right and left, sometimes it was higher than his head. Aunt Maria, the negro nurse, laughed and said: "Look, Miss M—, Mr. A— is riding faster than the horse." Mother came to the door and was deeply shocked at the ludicrous spectacle. "Never laugh at such a pitiable sight," she said, "that man once gave promise of usefulness. He has been a member of the Legislature. By the habit of drinking he has forfeited the confidence of his friends, wife and children. If in this sober moments he could see himself as he is now, it would shame him into sobriety."

A young man in the same town graduated with honor in a law school. While at college he contracted the habit of drinking with friends and young ladies. They little thought of the injury they were doing to an immortal soul. His parents had educated him at the sacrifice of their home, thinking their grateful son would repay them for all their labor, to fit him for practical life. With bitterness of soul they realized when he returned from college that their hopes were blighted. He promised to reform, and with many prayers and tears they bade him good-bye, and he left his boyhood home to make a fortune in the far West. For months he kept his temperance vow, and was building up a good business in his profession in the town where he located. He wrote frequently and cheerfully to his parents, and a new light dawned in their hearts. Then his letters came less frequently, sometimes months would elapse without hearing from him, and his watchful, careful mother could detect in the language of his letters the unmistakable signs of drunkenness. Five or more years had passed when he wrote to his parents that he had married and was coming home. The poor mother was almost wild with delight at the thought of again beholding her son, and of folding him and his young wife to her bosom. She said in her heart, "the young wife will reform him."

Fond hearts were looking high,
Fond eyes were watching for the loved one come;
And gentle voices dreaming he was nigh,
Talked of his glad return.
He came, but what a shock to the sensitive souls of his parents. Intemperance with woman's help had swiftly, but surely done a fearful work. His countenance was haggard, his nerves unstrung and his hands trembling. His dark eyes that once glowed with the fires of intellect and passion were swollen and bloodshot, now rising in fury and sinking in despair. Sometimes he would laugh wildly, then would weep bitterly and sob like a child. Instead of the young and lovely wife, they would love as a daughter, they were horrified to behold a woman more than twice the age of their son. Her face was hard and repellant. She was full of cupidity, and as false at heart and in principles as the marriage she had imposed upon the victim of intemperance. A marriage so dishonorable was a shock and horror to the virtuous and a ridicule to the vicious. He continued on his downward course for a few months, when one of his wicked courtesans, with a contemptuous leer, asked for his wife, calling her "old Mrs. Noah." The poor husband was not lost to all honor and shame; and, being maddened with drink, threw himself in front of the locomotive, the train passing over his body. Later his scattered limbs were gathered up and placed in a coffin with his crushed and mangled body and carried to his mother. God pity the mother of intemperate sons!

My mother visited a certain judge

with the view of inducing him to join the temperance society. He had a noble Christian wife and a lovely family of sons and daughters. He was deeply affected at her visit, and I shall never forget his mournful look when he said, "It is too late. Ten years ago I could have been saved, but the time is passed, and I have no will of my own." Then wringing her hand he said, with a faint effort at a smile, "It would almost exhaust the plan of salvation to save me. Go save the young. Tell the members of the committee I thank them for their kindness, but I can not keep a pledge now."

These are sad pictures of real life. I could place beside them many others that would make these seem tame and spiritless. A young man, writing to a lady friend, with whom he was discussing the subject of temperance, said: "In all my nineteen years of life I have never tasted liquor." I honor that young man's mother who so thoroughly instilled the principles of temperance in her son. We bespeak for him a useful and prosperous life, and for his goodly mother "a crown of glory in her old age." How essential then that every mother live in that sphere which she has been destined by an all-wise Creator.

But how different we find it with many who bear that endearing name. To free themselves from the dullness of domestic cares they frequent the ball room, the theater and other places of amusement. Fashion is their God, and they have no higher aim than to become "the arbitress of dress and the priestess of frivolity." Some of the highest women of the land will deck themselves with the utmost splendor, and exhibit themselves at balls and other public assemblies to be seen and admired by men.

At a Persian feast the modest beautiful Queen Vashit refused to appear before King Ahasuerus and his drunken Balthazarians, although she knew it would cost her her crown and perhaps her life. Her courage was equal to her modesty, and we have few women like Vashit.

Then let our women practice temperance in all things. Check the inordinate love of dress and money; so often hurry men on to financial ruin. Make home a reality, and teach them the glory of purity and goodness by leading a life of purity. It matters not how humble the home may be, honor it with a silent reverence and dignity and let it even be a haven of rest to the tired, weary men of the world. Feed the hungry hearts with love, with truth, and let it ever be as the one witness yet existing of the paradise of the past and a symbol of a home in heaven.

"A religious home is the fountain of all pure emotions and high motives." We need such homes now to roll back the tide of intemperance and to keep America "great and true and conquering." MATTIE A. HOEVER, STANTON, VIRGINIA.

Can God Answer Prayer?

BY REV. J. E. SMITH, D. D.

To raise the question in a religious journal may, to some, have an air of impiety. Why, it may be asked, by discussing the question, should we tacitly concede the possibility of a negative answer? The reason is obvious. The question is not raised by us, but it is forced upon us by the gross materialism of the age. The infidelity of our times arrays itself in scientific garb. It is boastful, enthusiastic, confident. It over-reckons its own strength, and propagandist of its ghastly theories. The press teems with tracts, pamphlets and books teaching the new gospel of science—a science that banishes God from the world of his own making, or exhibits him a fettered, powerless spectator of his creature's doings. There is no question of laws, no question of a deity, no question of a God who looks with sphinx-like indifference upon his children, who is unable or unwilling to aid them in their hour of need, is a God whom it is impossible to adore. The thought enters every man's mind of religiousness from the human spirit. It oppresses the soul beyond all expression. It turns the world into a charnel house, in which happiness and hope are buried forever.

But men tell us that many prayers are not answered. They have prayed long and earnestly for blessings that are not granted; for deliverance from troubles that still afflict them. Well, be it so. Is prayer an instrument for taking the affairs of the universe out of the hands of our heavenly Father? Do earthly parents never refuse the prayers of their children? Have we anywhere the Divine promise that the desired blessing shall be granted at our request? Obviously finite wisdom is not competent to decide what is best for us or for the world. The power to grant or refuse our petitions must be in the hands of infinite wisdom and love. The last analysis will show that the faithfulness that watches the sparrow's fall, that numbers the hairs of his children's heads, has made no mistake. Every petition then for temporal blessing should be made in a submission to the Divine will. If it be best for us God will command the ravens, as of old, to feed us; the angels will encamp about us, as a defense, and the very stars of heaven shall fight against our Sinner. The days of miracle are not past. They are always present. But God seeks our enlightenment. The road thither may lead through privation and trial. Thorns may pierce us and storms may beat upon us, and to our every prayer for deliverance may come the response, "My grace is sufficient for thee." The prayer is answered in its highest sense, it with Paul, we are enabled to say, "Most gladly, therefore, I will rather glory in my infirmities, that the power of Christ may rest upon me;" or with the Master in the garden, "not as I will but as thou wilt."—Pittsburg Christian Advocate.

Seven of the nine graduates from Andover are pledged to mission work—five in the West and two in foreign missions.

Fortunately, the answer is not equivocal. With one voice the entire noisome host, from Buchner to Tyndal, respond, "The uniformity of nature makes prayer for temporal good an absurdity." I demand the proof of this assertion. In the absence of this proof I declare the assertion unsound. All that can be said in favor of the uniformity of nature is this: from the investigations of scientists in different ages and climes the uniformity seems to be invariable. It would be easy to quote from J. T. Mill, Murphy, Jevons and even Tyndal, concessions that the conclusion contains far more than the premise. But let us ask what is meant by the invariability of nature. Ordinarily it means that nothing does, or can, interfere with these laws, so as to change the final income. This statement we daily deny. In the history of correct science, in the list of daily experience, in the name of our common Christianity, we deny the fact. Law has in it no potentiality. It is simply a mode by which the lawgiver expresses his purpose. There are forms of energy which are neither potential nor kinetic. Will, we admit, is neither the one nor the other. The theist believes it to be the origin of both. And will, even the human will, interposes with the laws of nature and changes the results. Will compels the elements to obey its mandates. Man has tamed the lightning and harnessed the coiled serpent of the forests and lessened the rainfall. He has planted trees and increased the showers and the fertility of the soil. He forces water backward in a perpendicular of hundreds of feet, contrary to the law of gravitation. He lifts the key-stone of the arch and the result for centuries passed above the yawning chasm. He multiplies the product of the soil and turns the wilderness into a garden. Every new comfort of life is given us through an interference with the invariable laws of nature.

But it is objected that these do not violate any of the laws of nature; granted; but the result is not a whit less great or important. The fact holds; will is a factor in the affairs of men. It interferes with the laws of nature. It brings to pass results contrary to the common expectation of the course of things. Even the human will demonstrates the falsity of the infidel creed. What then may we expect from the operation of the divine will? What if we put behind the laws of nature the Infinite Father keeping watch over his children, and guiding them in their career? And may we not this illustration of the human will teach us also of the method by which the divine will may answer prayer? The force of the objection lies here, that it implies the breaking of his own laws. This led Haeckel to speak of "the arbitrary arbitrariness" of a creator, and Oskar Schmidt to write of the caprice of the God of Christians. But, if law is violated; if, as among men, one law is overcome by the exercise of another and higher law, who shall say that prayer for temporal blessings may not be answered? What is the force of the objection? It is that it is familiar with all the laws and forces of the universe?

To the Christian these forces ascend, from the lowest to the highest, in an unbroken chain to the throne of God. Each and all are shaped by the divine will. Their uniformity is due to his immutability. They are the expression of his will. Without an infraction he may cause prosperity to crown the toil of a people, or grant famine to stalk through the land. He may, in answer to prayer, inspire with energy, enrich with wisdom, in his word with power, any of his children, and thus throw wide to them the storehouse of his abundance. In these days no doctrine needs more to be taught than that of divine immutability. We need to see that in every sprouting grain, and every lushing flower, and every floating cloud, and every shining star, there is a witness to the fact that God is at work in the world.

But men tell us that many prayers are not answered. They have prayed long and earnestly for blessings that are not granted; for deliverance from troubles that still afflict them. Well, be it so. Is prayer an instrument for taking the affairs of the universe out of the hands of our heavenly Father? Do earthly parents never refuse the prayers of their children? Have we anywhere the Divine promise that the desired blessing shall be granted at our request? Obviously finite wisdom is not competent to decide what is best for us or for the world. The power to grant or refuse our petitions must be in the hands of infinite wisdom and love. The last analysis will show that the faithfulness that watches the sparrow's fall, that numbers the hairs of his children's heads, has made no mistake. Every petition then for temporal blessing should be made in a submission to the Divine will. If it be best for us God will command the ravens, as of old, to feed us; the angels will encamp about us, as a defense, and the very stars of heaven shall fight against our Sinner. The days of miracle are not past. They are always present. But God seeks our enlightenment. The road thither may lead through privation and trial. Thorns may pierce us and storms may beat upon us, and to our every prayer for deliverance may come the response, "My grace is sufficient for thee." The prayer is answered in its highest sense, it with Paul, we are enabled to say, "Most gladly, therefore, I will rather glory in my infirmities, that the power of Christ may rest upon me;" or with the Master in the garden, "not as I will but as thou wilt."—Pittsburg Christian Advocate.

The grand difference between the Christian and the man of the world is, that the burden of the one is gathering while he proceeds, while the other is becoming lighter and more easy; the man of carnal mind and worldly affections clings more and more to the earth, and new enns thicken around his death-bed; his is collecting as he advances, and when he comes to the edge of the grave, it bears him down to the bottom like a mill-stone. But the Christian, by gradually elevating the Christian's feelings and desires, makes obedience more easy and delightful, until he mounts in the presence of God, where he finds it a service of perfect freedom.

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Our Young People.

TEN TRUE FRIENDS.

Ten true friends you have
Who, five in a row,
Upon either side of you
Go where you go
Suppose you are sleepy.
They help you to bed.
Suppose you are hungry.
They see that you're fed.
They wake up your dolly
And put on her clothes,
And tangle her carriage
Wherever she goes.
They buckle your skate straps
And haul at your sled;
Are in summer quite white
And in winter quite red.
And, these ten they follow,
They serve you with care;
And they ask nothing from you,
But work hard to please.
Now, with ten willing servants
So truly and true,
Pray who would be lazy
Or idle, would you?
Would you had out the name
Of this kind little band?
Then count up the fingers
On each little hand.
—Congregationalist.

Our Boys.

DEAR BOYS: You, and the men that have been made out of such as you, only make about half of our population. The other half is made up of the gentler sex called girls and women, and they are so essential to our comfort, happiness and success in all that pertains to this as well as the life to come, that you ought to know how to conduct yourself toward them and how to avail yourself of their much needed help to bear the toils and burdens of life. To associate affectionately, honorably and gentlemanly with refined and well behaved girls and women will have a refining and elevating influence on your minds, morals and general character. Then begin with your mother. Always speak to her as kindly and submissively and politely as you would to the most elegant lady in your knowledge. Next acknowledge yourself the special guardian of the safety and happiness of your sisters; anticipate their wants; never say an unkind word to them. As to a boy speaking roughly to his sister that is not to be thought of. Always accompany and wait on them with gentlemanly politeness when they desire your company as an escort. Also be on your best behavior toward all your female schoolmates; never say an unkind word or commit a rude act in their presence; act the real gentleman toward them at all times; bring them fresh water and divide your fruit with them and help them to make their play-grounds and clear off their play-grounds and you will have their esteem and confidence while your own virtue and honor will be elevated. The time will come when you may want one of these little dainty angels for a life-time partner, but if the "old folks at home," hear that you treat your mother, sisters and schoolmates discourteously and angrily, they will say that you would treat a wife just that way as soon as honeymoon is over and then you will wish that you had always been a gentleman in your intercourse with ladies. I purpose to write one more article and then pause awhile. J. G. JONES, HAZLEBURST, MISSISSIPPI.

Mr. Editor: I was glad to see my letter in the Advocate. We have an Advocate in this State, but papa prefers the New Orleans. Our school was out in December, but I am glad to say it has commenced again. We have but very few scholars, but hope more will come. Papa sends two—Bro. Sammie and me. He is the youngest one of the children, and I am the youngest one of the girls. Bro. Willie is going to school in Snow Hill. I will be so glad when winter is over. It has been threatening to snow all this month, but has not succeeded yet. Every spring some of my friends and I meet and take a horse-back ride. We have each a nice time. We have a large bay horse which I ride. Papa requests me to tell you how long he has been a member of the Methodist Church. He has been a member fifty years, and my mother thirty-eight years. Papa is seventy-six years old; his birthday was Christmas Day. Mamma gave him a dinner which he enjoyed very much. Mamma is fifty three years old. One of my sisters is a widow. She has a little girl seven years old, and they are living with us. Now, I will ask some of the little correspondents some questions: Where is the longest verse in the Bible, and where is the shortest? What was Samson's riddle? Was there ever a war in heaven? If there was: who fought and who whipped? Jarvis is the name of the ruler whose daughter was raised from the dead. It is found in Mark iii, 35. Moses was one hundred and twenty years old when he died, and it is not known to this day where he was buried. I will close for fear my letter will be thrown in the waste-basket. Your friend, KATIE CRUM, FAIRMONTVILLE, ALA., JAN. 30, 1884.

Mr. Editor: I am a little girl eight years old. My father is a physician, but does not practice medicine now. He takes the Advocate, and likes it very much. I am going to school to mamma, who teaches Sister Emma and me at home. I love my books, and want to grow up an intelligent and useful woman. We live a mile from the Methodist Church. Rev. B. F. Phillips is our pastor this year, and we all love him very much. He preached for us last year, and did a great deal of good

here. We have a nice church, with an organ and a stove in it. Our Sabbath-school has been well attended all the winter until January, which was so cold that we had to quit and wait for the weather to get better. I love to go to Sabbath-school and say my lessons to my aunt, Mrs. Neill, who teaches our class. I have a missionary tin, and am trying to raise all the chickens I can to sell and send the money to the heathen. Hoping that my letter will escape that dreadful waste-basket, I will close by answering Minnie E. Hamilton's question. Moses was a hundred and twenty years old when he died, and the Lord buried him in a valley in the land of Moab; but no man knows of his sepulcher unto this day. It is found in Deuteronomy xxxiv. Your little friend, MARY A. M. STRAIT, CLARK HILL, MISS., JAN. 8, 1884.

Mr. Editor: I have been wanting to write to your excellent paper for some time, and, as I want to answer some questions asked by some of the young friends, I thought I would write. Jarvis was the name of the ruler whose daughter Christ raised from the dead. Allah began to reign in the eighteenth year of Jeroboam. It is found in I Kings xv, 1. Magdala was Samson's father. Asa succeeded Jehoshaphat, and he was a good king. I found these questions in a Bible history we have. Our school will commence to-morrow, and then I will have no time to write. I would be very much pleased to see this letter in the Advocate, as it is my first. Rev. V. D. Skipper is our preacher again this year. We have become very much attached to him and his wife. I will close by asking a question: Where are the words "fence," "mosses" and "looking glass" mentioned in the Bible? Your new friend, WILLIAM L. BECKLEY, HAZLEBURST, MISS., FEB. 2, 1884.

Mr. Editor: I have read all the letters from the little folks with great pleasure for a long time. I have been thinking of writing again, as I have not written to your paper for a good while. I am not going to school now, as we have no teacher at present. She has gone to Louisiana to live; but I hope we will succeed in getting another soon. Our preacher's name is Rev. C. D. Cecil. Rev. T. W. Brown was our pastor last year. I have a missionary tin, and I will send you all that I make off of her this year. Now, I want to answer Katie Kennard's question she asked in last week's number. It was Elisha who made iron swim. It is found in I Kings viii, 1. I will close for fear my letter is too long now. Your true friend, MATTIE PETTY, CENTREVILLE, MISS., FEB. 3, 1884.

Mr. Editor: As papa takes the Advocate, and I see so many nice letters in it from young folks, I thought I would write one, too. I am a girl ten years of age. I go to school and learn very fast; I love to study my books. We have two good schools here—Methodist and Baptist. I will answer some of the questions the young folks asked. Moses died on Mount Pisgah. He was a hundred and twenty years old when he died, and his burial-place is unknown. Elisha caused iron to swim. I will ask some questions: How many years after the death of Adam was Noah born? Also, how was the history of antediluvian times handed down to Abraham and Moses? Yours, etc., WILLIE L. WEEMS, DESSON, MISS., FEB. 6, 1884.

Mr. Editor: I have had news to tell the little readers of the Advocate. My missionary tin is dead. If there is a heaven for the good folks, I know my tin has gone there. My little sister and I interred her in our graveyard where we bury all of our little pets that die. I have bought another tin, and I hope I will have better luck this year. I will answer Cousin Barney's question. It was Jehoshaphat's body that was cast out to the heat and frost. I will also answer Katie Kennard's question. It was Elisha that caused iron to swim. I will close by asking a question: Whose head was cut off and cast over the wall by a wise woman? Your little friend, MARGIE HOWARD, SATISFA, MISS., FEB. 6, 1884.

Mr. Editor: I am a little girl eleven years old. This is my second letter only to the Advocate, and my first did not reach you. My mamma, through a mistake, addressed it to my Aunt Lou. I live near Rayne station, La. We expect to have a church there soon. I will be so glad, for we have no church near enough to attend regularly. Papa takes the Advocate, and I like to read it very much. I have one little brother only; no sister. He is seven years old. Please do not throw this in the waste-basket. I will try and do better next time. Your little friend, DOMA WINDHURST, RAYNE, LA., FEB. 7, 1884.

Mr. Editor: I have read so many letters in the Advocate that the little boys and girls have written, I thought I would write one, too. The answer to Katie Kennard's question, "Who caused iron to swim?" is found in I Kings vi, 6. We all go to Sunday-school every Sunday. Year before last I received a prize for being present every Sunday in the year. I am ten years old, and this is the first letter I have written to the Advocate. Please do not cast it away. Your little friend, LUCY EASTON, VICKSBURG, MISS., FEB. 6, 1884.

Faith Unfeigned.

Corresponding Editors:

REV. W. L. O. HUNNICUTT.

THURSDAY FEBRUARY 21, 1884

Dr. Buckley, of the New York Advocate, according to promise, rises to further explain his speech in the General Missionary Committee, which was the subject of much comment and criticism. He denied the correctness of the published report of his address, and claimed to have a *verbatim* report of what he did say, which consumed forty minutes in delivery, and which would in good time be given to the public. In last week's issue he prints two columns and a half, but very little of the speech is reproduced. Most of the space is occupied with observations and explanations. We like the temper of his editorial, but for a thorough appreciation of the question, issue would much prefer to read the *verbatim* report entire. Even with all of his explanations we must believe that the eloquent editor has fully and mis-leadingly characterized our church. What he may have heard of exceptional instances in few local societies did not type the spirit and life of the church, and were unworthy of use in such argument. And as the doctor disclaimed the slightest purpose of intimating that these cases described the church in general, we will just set them down to mere buncombe, thrown to spice a rattling speech.

The City Item is waging a com-

the fund used for a public charity is a municipal disgrace. It is making merchandise of vice and dignifying it in some weak minds by allowing it to become the patron of an almshouse. The Item has been publishing a series of interviews with promi-

"I myself," said his grace, smiling, "know something of euchre and would not object to playing a game in a family or at a social gathering, but not in public, for a serious consideration; but I would condemn playing for money in such amount as would embarrass the loser. Innocent pastimes are good for both body and soul, and I am not so strict as you would think."

So, then, according to this high
Romanish authority, it is the *amoral*
of the state, and not the act itself
that is wrong. If you can only keep
within bounds, so as not to "embur-
ress the loss," gambling is an "in-
nocent pastime." Such a deliverance

from a gospel minister—an Archbishop of supposed learning—a piety—a vicar-general and infallible expounder of the word of God—shocking to the most obtuse mortals, to say nothing of intelligent Christian sentiment. His grace simply condemns the social evil as a sin, but observes that it is not the sin, but the inherent sin of the act he seeks to be strangely ignorant. If Archbishops do not object to card-play for a small consideration, "we may we not expect of the faithful that these things are done in the grove which will be done in the dry

Yet faith has its degrees. Our Lord spoke of a "little faith," to rebuke it, and of a "great faith" to conserve and applaud it. There are undoubtedly differences of attainment, that Christian graces, in their strength and efficiency, are in exact ratio with their purity. It is this *character* that makes faith "great" or "little." With every element of alloy eliminated, by whatever process may be employed in the mysterious chemistry of Providence, faith becomes stronger. The fire that purifies, strengthens. In other words, it is the quality of faith that determines its mightiness. Where all impurities are expelled all weakness is gone. A pure faith is omnipotent.

No one word is so descriptive as suggestive of this grace in its rarest and most radiant character as the word "unfeigned." Not feigned opposed to a mere semblance or pretense of a (thing or a line of conduct). So that unfeigned faith is a real, sincere faith without guile, fabrication or semblance. It responds with accuracy and fidelity to every Scripture characteristic and requirement. It is not a seeming or a shadow, a substance and conscious infallible evidence.

Now, a little observation and a little discernment will convince us that such a grace is by no means a universal possession. There is much of mere semblance among the Lord's disciples. That is counted a cardinal and conspicuous virtue often which lacks the transparency and concrete reality of truth. It *seemeth* right, but is *really* wrong. Sometimes suggestion to the mind, more or less detained and entertained, is taken for a settled religious conviction. A mere plausible sentiment made to wear the aspect and manner of a Christian grace. This is a subtle device of the evil one to deceive with fair spiritual guise every other agency has failed of purpose.

A feigned faith is not a rare spiritual exhibition. It bears a strong resemblance to the reality, but lacks its inward life and sturdy strength. An illustration or two will suffice to make a clear and most important distinction.

Some great calamity has befallen a man, and he is left a disciple—a loss of fortune or a domestic bereavement. In the presence of the dreadful misfortune, with an overwhelming sense of futile helplessness—no possibility of recovering or recalling that which is gone—there is a forced yielding to the inevitable, which is mistaken for the resignation of faith. There is a looking to God for comfort and consolation of His Lordship over the living and the dead, but an acceptance of a sorrowful fact which could not be averted or remedied. Now, a true, a fegined faith would say: "My God, Thou hast permitted this and experienced it, but I cannot as yet understand its meaning; but he is too wise and too good to be unkind. I will therefore recognize his hand, and yield myself to his guiding love." It takes but a little discernment to discover the difference between the two characters. The one is cold calculation, the other is the humble, loving resignation of faith unfeigned.

Again, around some great truth the infinite efficacy of the merit, the virtue of prayer or the efficacy of the Sabbath, thought and may have gathered. We may suppose that they had a supreme and precious object of that they were the clear and convictions of the soul. But time of trial comes—when prayer is needed and must be—when the power of our religion to be tested—we discover that supposed faith was but a senseless such was Peter's experience and much was Peter's personal admiration

tachment for a well-grounded faith, that could not be shaken. But, alas! how bitter was the revelation of his weakness. We must guard against a mere semblance, and pray mightily for a faith unfeigned. It was of such a grace our Lord spoke when he said: "I have not found so great faith, no not in Israel."

While we are arranging to cele

While we are arranging to celebrate the centennial of organic American Methodism our brethren across the sea will also have a Centenary. Theirs occurs on the twenty eighth of this month, ours on Christmas day. We will honor like events—the legal, permanent organic establishment of Methodism in England and America. Dr. Whitehead, in his Life of Wesley, well says that the year 1784 was “the grand climacteric year of Methodism.” In this year the famous Deed of Declaration was adopted and enrolled—“Methodism’s Magna Charta”—Bishops were ordained for America and the Methodist Episcopal Church was formally organized. On the twenty eighth of February, 1784, Mr. Wesley executed the Deed of Declaration, which, a few days thereafter, was enrolled in the high court of chancery. The execution of that instrument gave Methodism a distinct ecclesiastical existence. The event is to be appropriately celebrated on Thursday of next week in old City Road Chapel, London. As they have just raised a thanksgiving fund of £212,000, nearly a million and a half of dollars, the meetings will be soiree and historical, without any effort to secure a monumental offering of a kind. Before the adoption of the Deed of Declaration all property was held in Wesley’s own name, and anyone alone could determine who and where to preach and be preached in the chapel pulpits. At his death his brother, Charles, could exercise the same prerogatives; or if his death occurred before William Grimsham he should succeed. When the latter had died the chapels were to be in trust for the preachers who should be appointed by the Yearly Conference, provided they preached other doctrines than those contained in Wesley’s Notes on the New Testament, and his four volumes of sermons.

This Deed of Declaration involved all power in one hundred preachers known as the Legal Hundred. They held all property in trust, and administered the whole business of the church. The President of the Legal Conference must be of the number, and all legislative action of the full Conference must have official and separate concurrence. The members of the first Legal Hundred were selected by Mr. W. B. Hatfield, and caused much dissatisfaction, and became a serious blot on the history of the great movement. But at length the excitement passed off with the loss of five prominent preachers. As we gave the legal features of the Deed of Declaration some time ago they need not be repeated. This should be a yearning Methodist historical study. Let us great even, with its associations and consequences, be carefully studied.

n editorial article in

From an editorial article in
issue of the Baptist Record we
the following extract:

Methodists hold, in short, that salvation is a co-operative work, the helping of man and a part of God's generation is not a "sovereign act of God," but a co-operative work. Theists have written many things beyond question, but never knew any folly, but in positing that man could co-operate in his own creation, for it is said he is created anew in Christ. Again, we are "born of God and of His Spirit." Theological folk reached their greatest heights when men are represented as co-operating with God in their own new birth. When men are seen to be the fathers, such ideas may be to outside an insane asylum.

Nothing is gained by unfalsified extreme statement. It has little in convincing an opponent, a dangerous weapons in the hands of unskilled friends. Here the editor defines the Methodists on "regeneration" and "salvation" and then pronounces it the "work of theological folly," and these ideas are not to be tolerated in an insane asylum." We submit that such a characterization of a large body of Christians, in company with the editor and his associates as zealous in good works more curt than courteous. I submit that we subscribe to the Atonement theory of salvation are only the wards of an asylum, the place where will they find those who are sane enough to tell them in? Surely our Baptists would not undertake the kind of thing that man shows a lamentable ignorance of theological history, not noted the decline of Calvinism and the corresponding growth of Arminianism. Nor is this

ration of a Methodist writer merely but of such a well-known Calvinistic author as Dr. Philip Schaff: "We have no disposition to bandy epithets with anybody. But we might question the sanity of a Christian writer who would misstate our position as above. Methodist theology is stated in two evangelical axioms in the language of Fletcher: 1. "All our salvation is of God, by free grace through the alone merits of Christ." 2. All our damnation is of ourselves, through our avoidable unfaithfulness."

Now, does that look anything like the ridicule of the Record?

We believe the Scriptures teach conditional salvation—and the conditions are, repentance toward God and faith in our Lord Jesus, Christ. Now, if man has nothing to do with the acceptance or rejection of the conditions, they are utterly meaningless, as are all the exhortations to repentance found in the word of God. If the Record believes in an unconditional necessitated salvation, we ask attention to the following formulation of his creed: "The sum, of all is this; one in twenty (suppose) of mankind are elected nineteen in twenty are reprobate. The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Read, believe this or be damned. With my hand, A. T."

FROM A REJECTED LEAF IS RISE
M'TYRE'S FORTHCOMING HIS-

John Wesley paid more tolls and ferrage fees than any man in England. First on horseback, later in life by carriage, he journeyed incessantly five thousand miles a year defiant of weather. To spare time and to carry on his work, he read as he rode along, and, as reading, became acquainted with and digested and criticized new books than men who pass for great readers get through with in the quiet retreat of a library. We have no incidents by the way, and we have no occurrences which he had the human enjoy and the leisure to record. Following, otherwise than grave, he picked out of the Journal, covering a long space of time :

I explained, at Chelsea, the nature and necessity of the new birth (who I afterward heard was a senting teacher) asked me what I had done, "*Quid est tibi nomen*." And, on my not answering, took in triumph to his companions, and said: "Ay, I told you he did not understand Latin!"

"gentleman came to me for
 good; he, to exhort me not to
 the church; or (which was the
 thing in his account) to use
 prayer, which, said he,
 will prove to a demonstration
 no prayer at all. For you can-
 two things at once. But this
 bow to pray and praying ar-
 things. *Ergo*, you can not
 think and pray at once." Now
 it not be proved by the self-
 demonstration that praying
 is no prayer at all? *E. g.*:
 can not do two things at once
 reading and praying are two
 things. *Ergo*, you can not both re-
 pray at once." — Q. E. D.

Between Doncaster and Epsom I overtook one who immediately costed me with so many and so pertinent questions that I was amazed. In the midst of so many, concerning my travels on my journey, I interrupted him and asked: "Are you aware of the way to a longer journey, that is, to the Kingdom of God eternally?" He replied instantly: "O! I find you find you! I know where you are! Is not your name Wesley?" "Yes, my friend." "Is that great pity?" "What?" "Why not your father's religion?" "Yes?" "Why must you have a religion?" "I was going to repeat to you that I had been cut me short by crying out triumph: "I am a Christian! I am a Christian! I am a Christian! I am a Christian! I am a churchman! I am a churchman! I am a churchman!" and you, my friend, are a Unitarian!" "I could speak, for he was so desirous to hear me, that I kept his arm, and then clasped him the day, or thereabout, in my arms, and said in phrase was, "put them all in the hands of the Lord, and he began kicking his horse on the sides, and rode off as fast as he could." "I was desirous to call upon him, but he was not to be had." "Walker," the pillar of the church in these parts. As soon as I fell upon me with his might, I main for saying "People know their sins were forgiven, and brought a great blessing upon the world." He asked if it was true, and upon his answering "I quired no further, but bid him go down."

The next afternoon I stopped at the Newport Pagell, and rode on till I overtook a series of whips I immediately conversation. He apparently to know what his opinion therefore I said nothing to either them. But that did not him; he was quite uneasy whether I held the doctrinal decrees as he did; but I over and over: "We had better to practical things, lest we be angry at one another." And for two miles, till he came unawares, and dragged me dispute before I knew where He then grew warmer and told me I was rotten at heart supposed I was one of John's followers. I told him: "I John Wesley himself." Upon he would gladly have run a right. But, being the better of the two, I kept close to him and understood to show heart till we came into the Northampton.

BY BISHOP PARKER.

It is a time for reflection as well as for action. A time not merely for an array of statistics, but for the consideration of principles. The period is long enough to warrant conclusions and settled convictions. Episcopalian Methodism, after a century of probation, may now be regarded as received into full connection. A century is not much in the lifetime of a church, but it is sufficient to establish its claim as a legitimate branch of the sisterhood. As among Methodists, this probation has vindicated whatever may be regarded as distinctive in our organization and doctrines.

The itinerancy has been tested most thoroughly. It has been maintained with vigor unimpaired since the date of the Christmas Conference. It was good in the beginning as a great revival movement, and is the only effective means of giving the gospel to the people in a new country, and in the sparsely settled frontiers. That it would meet the changed conditions of society, and prosper in the midst of wealth, intelligence, and settled and prosperous and refined communities, remained to be seen. The itinerant minister still lives, and has shown itself to be on the whole, a system of incompatible power, and adapted to all circumstances and all times.

The episcopal feature has its child illustration and trial in our branch of Methodism. Except in the twilight limit of the pastorate—a limit first introduced in 1804—the prerogatives of the Bishops have not been touched. The authority in making appointments is the same now as in the days of Ashbury. Serious agitation and considerable secessions, however, occurred in connection with the feature of our episcopacy, notably in 1792 and 1828. But since the latter date there seems to have been general acquiescence. The "itinerant general superintendency," with its functions and prerogatives, has stood the test of the century. It has during this period passed through several severe ordeals; it has been fiercely assailed, sifted, debated, and, at periods of tempest and storm, it remains intact, and more heartily and generally accepted than ever. At a hundred years, Episcopal Methodism thrives marvellously, and is very far outstripped all other members of the Methodist family. This century has delivered its testimony for the episcopacy. If any feature of Methodism could have been regarded as tentative a century ago they were the itinerancy and episcopacy. They have been subjected to every conceivable strain, but in unbroken vigor, they remain.

The Methodist Discipline, for its stance, including the General Rules and articles of religion, is unchanged. The experience of a century has added little, and not essential has been taken away. The book has grown in elaborate details and provisions in regard to jurisdiction and the temporal economy. Additional sections have been added as the enterprise of the church has developed the interests of Sunday schools, education, missions, church extension, Lay representation in the Annual and General Conferences have been introduced. But the Discipline of 1784, in essentials, was the same as the Discipline of to-day. Another thing, the Discipline has not changed for a hundred years, and its rules, doctrines and economy are unchanged through the ordeal of time.

The usages peculiar to Methodist and the means and expression of life, in the days of the fathers survive. The love-feast is maintained in its primitive frequency and in the class meeting, less prosperous still kept up, and in many cases flourishes, and the old Methodist altar, and attendant exercises familiar to our people. If there has been a decline in vital power, usages and expedients still stand among the recognized means and exponents of our church life. Mission for good is still maintained. The emphatic lesson of a hundred years is that they are still real and as essential to the spiritual life of the church, as at any time in its history. It is now fully demonstrated that they were merely suited to meet an emergency. In the beginning of a great revival, but that they are essential to the permanent and organized life of the life and spirituality of the church.

Methodist preaching had a distinctive type a hundred years ago, different from that of any other, the doctrine of an unlimited atonement, free will, the witness of the Spirit, conversion from sin, and human salvation from sin, and human conversion were proclaimed as the potent element is less prominent now, but the doctrines and principles are the same. Here and there is a manifest strain in novel and unusual doctrinal

tions and statements. A morbid and restless tendency, and even clamor, for new ways of apprehending and presenting old truths are occasionally manifest. There is peril in this direction, but as yet the old and distinctive type of Methodist preaching holds its place. The atonement as substitutional, conversion as an immediate and mighty change to be felt, the witness of the Spirit as a real and personal assurance, and the blood of Christ as cleansing from al sin, are the staple of our preaching. This preaching has been crowned with a century of wonderful success, and, as to doctrine and manner, is vindicated, as of God. As a type of Methodist preaching—preaching without manuscript, doctrinal, direct, hortatory and earnest—is the preaching for all time. It has inspired and molded the successful preaching of all the churches, of all generations. To preach "like a Methodist" is a way other churches now have of praising their ministers.

After a hundred years, then, Episcopalian Methodism commends itself to Methodists, at least, as a most satisfactory form of doctrine and polity. Those without have come to this well of it, under the irresistible compulsion of historical demonstration. It is no longer on probation, in an uncertain attitude toward the world and toward its own children. It must be accepted as thoroughly to be, as possessing all the attributes of a Christian church, and as more successful in winning souls than other since the days of the apostles. This period of trial has placed its seal of truth upon the system. Its capabilities are shown, and its doctrines and polity are permanent. Methodism is in the world to stay.

The only question for anxious thought concerns our church. The past makes us hopeful for the future. Will the spirituality Methodism endure? From worniness, lax discipline, and a declining herosim in the ministry, there perhaps some apparent deterioration. As the world advances in wiser education and general material prosperity, new and more severe conditions arise to test the spirituality of our church. Some of these elements have been met in the past, but the near future will disclose them more fully. It will especially test their truth and the experience. The younger is; that while the form may survive, the power will be but a tradition of the past. A spiritual man, a true, converted preacher, imbued with the spirit of self-denial, having an experience to tell as well as a doctrine to expound, is of great importance. And, next to this, we must be careful to keep up our great nurseries of spirituality—the love-feast, the class meeting, the family prayer.

Besides the argument of which this centennial deliverance comes to us also with the voice of admonition. It should be an appeal. We should be especially of our spirituality, there be any symptoms of declivity, the tendency to worldliness, we must return to the simplicity and fervor of our fathers. It is abundant occasion for thanksgiving, but reason also for searching heart. The century of Methodism commits to us, upon whom the future of the world are come, a priceless heritage. How to be faithful to that great trust should be our prayer and anxious study.

—We are indebted to our ex-
confere of the Arkansas Me-
for a graceful and grateful n-
of this ADVOCATE—its past i-
present.

—The Centenary medal of the Methodist Episcopal Church, which will bear Bishop Asbury's name on one side and Bishop Pierce's, senior Bishop in 1884, on the other. Dr. Lavick Pierce, the father, was born in 1765, only a few years after the organization of the Methodist in 1784. These two thus span the century.

—A great revival has been in progress among our churches in Philadelphia. The Rev. S. P. Jones, Georgia, did the preaching, and the pastors co-operated heartily and methodically. About four hundred have been converted in many of our churches, and there have been many renewals of covenant and awakenings of sleeping consciences. We are grateful for the outpouring—a good beginning for the new year's work.

Methodist Protestant Church, Baltimore, Md., commencing on the third of May, 1884. The session has been held in Fairmont, W. Va., but for important elements reasons the place of the conference was changed to Baltimore. The General Conference will consider and join with all other causes Methodists in the grand annual celebration next Christmas.

DOMESTIC.

The Publishing House and the Cen-
tenary.

COTTON.			
Low ordinary.....	7 1/2	60	—
Ordinary.....	8 1/2	—	—
Good ordinary.....	9 1/2	—	—
Low middling.....	10	1-16	—
Middling.....	10 1/2	—	—
Good middling.....	10 3/4	—	—
Middling burr.....	10 3/4	—	—
Fair.....	11 1/4	—	—
Delaware middling.....	10 1/2	—	—
Mobile middling.....	10 1/2	—	—
.....	10 1/2	—	—

SUGAR.		
Inferior.....	34	4)
Common.....	42	5
Good common.....	52	
Fair.....	51	
Good fair.....	52	
Fully fair.....	53	
Prime.....	54	
Strictly Prime.....	57	
Choice.....	52	
Seconds.....	51	
Yellow clarified.....	61	7

Choice whites.....	71	—	—
Granulated.....	77	—	74
MOLASSES.			
Syrup.....	—	—	—
Pair.....	21	—	20
Prime.....	31	—	30
Choice.....	—	—	—
Fancy.....	—	—	—
RICE.			
Choice.....	—	—	—
Prime.....	54	—	64
Good.....	52	—	52
Pair.....	54	—	51
Ordinary.....	49	—	51

Common	44	48
No. 2	23	24

FLOUR.		
Minnesota bakers	0 00	6 25
Minnesota patents	7 15	—
Extra fancy	6 40	—
Winter wheat patents	6 30	7 25
Choice	5 40	6 05
Fancy	4 05	5 25

COIN PRODUCTS.		
Cream meal	3 55	—
Corii meal	—	3 15
Grits	3 50	3 65
Hominy	4 15	—

GRAIN, ETC.		
Barley	—	—
Buckwheat	—	—
Chaff	—	—
Chowder	—	—
Clay	—	—
Coal	—	—
Corn	—	—
Corn meal	—	—
Cornstarch	—	—
Cottonseed	—	—
Cottonseed oil	—	—
Cottonseed meal	—	—
Cottonseed cake	—	—
Cottonseed hulls	—	—
Cottonseed trash	—	—
Cottonseed waste	—	—
Cottonseed refuse	—	—
Cottonseed dross	—	—
Cottonseed lard	—	—
Cottonseed soap	—	—
Cottonseed meal	—	—
Cottonseed cake	—	—
Cottonseed hulls	—	—
Cottonseed trash	—	—
Cottonseed waste	—	—
Cottonseed refuse	—	—
Cottonseed dross	—	—
Cottonseed lard	—	—
Cottonseed soap	—	—
Cottonseed meal	—	—
Cottonseed cake	—	—
Cottonseed hulls	—	—
Cottonseed trash	—	—
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Cottonseed refuse	—	—
Cottonseed dross	—	—
Cottonseed lard	—	—
Cottonseed soap	—	—
Cottonseed meal	—	—
Cottonseed cake	—	—
Cottonseed hulls	—	—
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Cottonseed waste	—	—
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Cottonseed dross	—	—
Cottonseed lard	—	—
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Cottonseed dross	—	—
Cottonseed lard	—	—
Cottonseed soap	—	—
Cottonseed meal	—	—
Cottonseed cake	—	—
Cottonseed hulls	—	—
Cottonseed trash	—	—
Cottonseed waste	—	—</

CORN:		
White	62	—
Yellow	62	—
Mixed	62	—
OATS:		
Western	50	5
Texas rust-proof....	48	5
BRAN:		
1 cwt	1 15	—
HAY:		
Choice	19 00	20 0
Prime	16 00	18 0

PORK:		
Mess.....	19 124	—
Prime mess.....	16 75	—
Ramps.....	16 75	—
BACON:		
Choice breakfast.....	114	—
Shoulders	87	—
Sides, clear.....	11	—
Sides, clear rib.....	114	—
HAMS:		
Sugar-cured.....	134	—
DUX SALT MEAT:		

Shoulders.....	77	—
Sides, clear.....	104	—
Sides, clear rib.....	104	—

FISH.

MACKEREL:		
No. 1, in bbls.....	14	25
Half bbls.....	7	75
No. 2, in bbls.....	13	75
Half bbls.....	6	25

No. 3, in bbla, large.	13 25
Half bbls.....	7 00
GROCERIES.	
COFFEE:	
Rio, choice.....	11
Cordova, choice.....	12 1/2
Java, choice.....	15

BUTTER:		
Western dairy.....	26	—
New York dairy.....	25	—
Country.....	18	—
LARD:		
Choico.....	10	—

TEAS:	
Cholco.....	50
Fair.....	25
OILS:	
Coal, cases.....	18
Coal, bills.....	11
Cotton seed.....	43
Lard.....	78
VEGETABLES.	

CARRIAGES:		—	—
Western.....		3	50
Country.....			
POTATOES:			
New York.....		1	40
Western.....		1	40
Seed, New York.....		1	40

Seed, Western.....	1 40
KRUT:	
P bbl.....	12 00
ONIONS:	
P bbl.....	2 50
BALING STUFFS.	
BAGGING:	
12 lb.....	107
2 lb.....	11½
BALING TWINE:	
3 lb.....	134

TIES:		
P bundle.....	1	35.
SUNDRIES.		
POULTRY:		
Chickens, Western..	4	75.
Young.....	3	00.
Chickens, South'n..	3	25.
Young.....	2	50.
Turkeys, Southern..	10	00.
EGGS:		
Western.....	17	
Southern.....	16	
WOOL: \$ -		
Lake.....	22	
	10	

LYSLANA	75
Boulay	9
HOOPS:	
Green salted	6
Dry salted	10
STAVES:	
Oak, kegs	50 00
Oak, barrels	75 00
Oak, charr.	100 00
Oak, boghead	80 00
HOOP POLES:	
hoghead	33 00
Barrels	18 00
Half barrels	12 50
PELLETS:	
Cotton seed	12 00
Meal (country)	21 50
Meal (city)	22 00
Pure ground bone	42 00
Muriatic acid	3
Sulphuric acid	22
Romp black	31

The Church holds the copyright of its doctrinal and denominational books and gives this House the exclusive right to publish them. For this there were two very good reasons. One was to insure uniformity, the other to get the books, etc., at a fair price, with the understanding that any profits arising from concentrated patronage should belong to the Church.

by which the debt was placed on a basis of 4 per cent. bonds maturing in forty years, and have given a life patronage which has enabled the Flourens during a period of five years, to pay every expense in any manner connected with its business, and from its surplus to retire more than \$200,000 of the debt of 1878. No better demonstration

We make no appeal to the Church to come to the rescue of the House. It is in no danger so long as its natural customers can procure what they need from it at a fair price. It has passed the crisis, and has a capital sufficient to take care of itself completely.

people and unite their purposes
efforts as no other agency can.
many avenues of trade, and ext
nary facilities for distributing
and pamphlets and tracts whic
affect the public mind in favor
Centenary enterprise. In ever
that is legitimate, this house

day of rejoicing in Baltimore. Centenary movement is a success. People must be informed and through the pulpit and the press then they will be liberated to a great movement. What a tragedy it would be if a religious paper be placed in every family, and

104	supply, but the effect would
55 00	rest upon the zeal and intelli
80 00	generality of our members
105 00	home and foreign Church
130 00	Send us your orders, brethren,
— — —	the "cash or its equivalent"
— — —	House is your store-house.
— — —	are full, and have been sent
21 75	reference to your wants. It

KOSSE, Tex., Feb. 13.—The heaviest rain for ten years occurred last night. One of Capt. Dake's houses were up another was partially demolished. Is still pouring.

BEAUREGARD, Miss., Feb. 13.—Hector Benjamin Kling, Sr., died to-day at 1 o'clock P. M. of pneumonia.

VICKSBURG, Miss., Feb. 13.—Hector Booth was arrested late Monday night.

WASHINGTON, Feb. 15.—The House today acted on the reports of the election committee in the Manning-Clemens contest. It decided to adopt the majority report of the election committee. That report is that neither of

the south side of Park, near Lud street, had fallen, and ten persons buried in the ruins or drowned.

New York, Feb. 15.—The trouble the Madison Avenue Congregational Church were continued this evening by the antagonists of Pastor New. They adopted the following resolution:

Resolved, That the real interests of the Madison Avenue Church will be advanced by the discontinuance of

The law was passed several months ago and has met with much opposition. The court in its opinion said: "To serve the quiet and peace of a community on the recognized Sabbath day, the people of the United States, is a legitimate object to be consummated by a governing body of a city in such private manner as shall serve the public interest."

according to necessities. The merged country is slowly sharing the water, and the devastation part description. Roofs, houses on brick and timber, tell the tale in directions. Provisions are as plentifully supplied, but this is sullen from the cold weather. May Ohio, is a wreck.

New York, Feb. 17.—Gen. Sherman will have no further to say.

arrived to-day, and after a brief stay started back this evening. The following describes the situation at the points as most desperate. On the 6,000 used persons were distributed and 30,000 rations were distributed. The condition at Bridgeport, New Albany, is pitiable; the town is submerged, and the people have all fled. Rosewood is almost water-tight, and is expected there-

merged. Many houses have
away, and 5,000 persons are
Twenty-five thousand rations
Four hundred rations were
Wolf Creek and 600 at A
hundred destitute people were
Derby and supplied with rations.
At Rome the awells from
swopt three houses from the
tations. There was much suffering

Maxville is entirely swamped with people. The situation at Grand View and great suffering is reported from the interior. Eight thousand are left there and at Rockport for county. Enterprise is overwhelmed, and nearly all of its agents have gone to places of refuge. The wants of those remaining will be our

Several persons were seriously wounded.

LONDON, Feb. 13.—Mr. Bradlaugh issued an address to the electors of Northampton for re-election. Ritchards, who once before gave Bradlaugh a close run, will be the candidate of the Conservatives.

It is reported that a majority of Cabinet are urging more vigorous action against Mr. Gladstone. Earl G

CAIRO, Feb. 18.—A letter from Obeld says: Mahdi is in great fear of assassination. Visitors are permitted to approach him only on all-fours, must remain at a considerable distance. The condition of the Christians in the arles is most deplorable. They lie straw butts outside of town, and are destitute of food, clothing and money.

EXPOSURE TO DRAFTS WHEN
ED, and sudden changes in the te
ature of the atmosphere, are p
sources of severe colds, from
many cases of inflammation
of Lungs, Pleurisy, Asthma, and
Pulmonary Affections are deve

Address in French
LEANS CHRISTIAN ADVOCATE
Orleans.

MISCELLANEOUS

Grant, although

Absolutely Pure

This powder never varies. A pure strength and wholesomeness. More correct than ordinary kinds, and can not be sold in competition with the multitude of low test, cheap and inferior alkali or phosphate powders. Sold only in the original tins.

ROYAL BAKING POWDER CO., LTD.

ly sub-	Strandon	7	53	65	14	50
ve floated	Manila	7	25	63	16	50
n distress.	Marvin	7	00	60	14	50
were left.	Trouton	7	00	60	14	50
were left at	Strong River	7	00	45	16	50
lton. One	Forest & Norton	7	30	15	16	50
re found	Hillsboro	6	25	40	10	50
ons.	Wheat Grove	7	40	40	10	50
in the boat	Deane	6	00	40	12	50
her founda-	Newton	7	25	65	14	50
ter and	Lake	7	75	65	14	50
	Halleg	6	00	40	12	50
	Westville	6	00	40	12	50

	WHEELING	ELKINS	BIRMINGHAM
Woodville station.....	111	110	20
Wilkinson circuit.....	87	8	70
N. Wilkinson circuit.....	62	2	60
Amite circuit.....	72	7	70
Amite City station.....	75	7	70
St. Helena circuit.....	77	7	70
Clinton station.....	100	10	90
E. Feliciana circuit.....	91	9	90
Jackson station.....	80	8	80
Ilaya Sara circuit.....	85	8	80

ALEXANDRIA DIST.—FIRST ROUND

Columbia circuit, at Columbia..... Feb

Jenn circuit, at Jennsville..... Feb

Rich and Ada circuit, at Palestine..... Feb

Spring Creek circuit, at Spring Creek..... Feb

Ittle Cheery and Goodwin circuit, at Chico..... Feb

Alexandria and Pineville..... Mar

Vadala and Troy circuit, at Troy..... Mar

Black River and Cold Springs circuit, at Wilcox..... Mar

Free Green and Big Cane circuit, at Bayou Clair..... Mar

Colfax and Montgomery circuit, at Mont-

Mooringsport, at Mooringsport (Wed.).....	.....
Caddo, at Liberty.....	.....
Grand Cane, at Grand Cane.....	.....
Longview, at St. John Chapel.....	.....
Muskeled, at Muskeled.....	.....
Pleasant Hill, at Pleasant Hill.....	.....
Saline, at Negrete (Wednesday).....	.....
Roheline, at New Hope.....	.....
Anacoco, at Anacoco.....	.....
Waco, at Calais.....	.....
Provencal, at Friendship.....	.....
Natchitoches, at Natchitoches (Wed.).....	.....
Coushatta, at Davis Springs.....	.....
Red River, at East Point (Wednesday).....	.....

more

Oak Grove, Watson's Sch. at
Bostons, Mass., U. S. P.
Lind Grove, Bartholomew

4

RODER RAND

HOMER DIST.—FIRST ROUTE

Tallapoosa circuit, at Athens.....
Arcadia circuit, at Arcadia.....
Sparta circuit, at Sparta.....
Saline circuit, at Saline.....
Lawrenceville circuit, at Ebenezer.....
Farmersville circuit, at Shiloh.....
Sumnerfield circuit, at Sumnerfield.....

New

GEPELOUSAN DIST.—FIRST R

Washington.....

Lake Charles.....

Grand Chenier.....

Catcnieu.....

Jeannette.....

Adlerville.....

Plaquemine Brate.....

Savallion and K.....

Chepoian.....

New Iberia.....

Morgau City.....

Sugar Town.....

Strong River, at Grange Hall.....	
Forest and Motion.....	
Newton.....	P. M. WIL
JACKSON DIST.—FIRST P	
Canton.....	
Hinds, at Vicksburg.....	
Shadock.....	
Madison.....	
Edwards.....	
Jackson.....	

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omical than
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y cans.
New York.

DeKath.....
Neohob.....
Enterprise.....
Clark.....
Wilchester.....
Vreburg and Hiedelburg.....
Sammerville (Wednesday).....
Panding.....
Meridian circuit.....
Meridiao.....

JAN. A.

SEASONS DIST.—FIRST

[illegible]

RESID- ENT	RE- CORD	CLAIM- ANT	EXT- RA	WINONA DIST.—SECO ND
41	22	47	24	Konczakusko and Hurant.....
85	18	36	14	Belzonia.....
11	12	24	14	Belzonia.....
52	15	33	17	West.....
13	11	22	11	West.....
17	18	39	14	Lexington.....
13	11	22	11	Minter City.....
10	21	45	10	Greenwood.....
95	20	42	22	Carrollton.....
79	17	36	10	Hick.....
63	16	30	15	Hick.....
				Winona circuit.....
				Winona and Valden.....
				Waltham.....

115	13	28	15
40	7	16	6
910	250	480	256

shops. -

French Camp.....
 Zilpali.....
 Laboucha.....
 Newport.....
 Atala.....

5

THOS

Christian Advocate.

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WHOLE NO. 1439.

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LEARNING.

Oh, O Christ, thy mind be wrought,
Thy Spirit in us dwell.
By thee, the perfect Teacher, taught,
Our wills to thine submissive brought,
Who doest all things well.

With thee, O Christ, we walk the deep;
Ablinded, temptest thou us here,
With thee our loving vigils keep,
Watching with those who sweetly sleep,
Departed, but not lost.

Thy path, O Christ, are perfect peace.
Thy thoughts are full of love,
From bonds of sin our souls release,
And bid the power of passion cease,
And all our guilt remove.

—Advocate.

Centennial Signals.

BY JOSEPH H. CUTRELL, D. D.

This centennial year of Methodism is occasion of much. It is cause of nothing. In the economy of corporate, organic life, membership persons into unity above mere oneness, and sancteness, in order to catholic brotherhood, formation of secondary centers may be expected, analogous to those in our individual physical organism, whereby distribution of nervous power is passed off reproductively from the sensorium; or (to change the figure of illustration) in the advance of Zion to conquests over ignorance, perversions and perversenesses of humanity there will inevitably transpire that which is after the order of secondary bases of operation, where through an army finds more available for its succor and sustenance, its ultimate sources of supply secure under cover of primary base.

Centennial signal guns reverberate just now from every quarter of the field of Methodist operation. "Deep calls unto deep," and the shallows ripple and gurgle responsive to the pulsings of this great ocean over which the star of Methodism is aglow. Any raven-like croaking, or critical distrust of the inspiration of the hour, can only come from solitary birds that fly not in flocks, or ever warble repetition of the song the winged messengers of paradise have brought to earth. May this, indeed, be a year of renewal—a year of revival; one of review and renovation.

Bearing in mind, with sentimental sincerity, what is more than implied in the raven-croak criticism or suggestion, touching the harmonies of our centennial hymn, suggestion may be ventured that variation in the cadences thereof, according to the tension and the fibre of each individual strings as Heaven hath drawn it, is requisite to consonance complete and to redemption from monotony. Monotony is as little of heaven as is dissonance or discord. The highest harmonies and deepest melody are only reached when the medium of sound is as flexible and elastic as is the genius appointed of heaven to vibrate the heart of Zion in unison with songs celestial, versatile and facile. How my very innermost soul is hungry for a word other than that which comes to the point of my pen or tongue when protest against even semblance of intellectual obstruction would leap into expression!

Franchisement! No other word alight upon the tide of letters serves so fully to meet the exigencies of thought tentatively or provisionally until a new one, coined from out the quarry whence language issues for relief of mind in parturition of phil-

osophic truth, comes forth to smite more keenly the benumbed ear of arbitrary officialism.

I listened lately to a sermon from a man who has been the *beau ideal* of my fancy as a pulpitist; one whom nature has cast in her choicest mold; in whose physical, moral and intellectual blending are her choicest elements. His theme was "Prayer." One of the salient points of criticism he made was that, in comparison of the volume of prayer on the part of the church, bestowment is meager. The implication of insincerity upon the part of the church in just that which would bring her faith and truth to a perpendicular, were her inspiration of the Spirit, seemed wonderful. I shuddered! Instantly, however, the mind recoiled, and the comforting assurance arose that just the reverse is the case; that blessings, enlargements and upliftings of this humanity of ours in accelerating progress along the line God-ward are after an order and to a degree far more exceeding and abundantly above what has been stammered from our poor lips; only that they have come of forces and agencies operating empowerment, liberation, liberalization and refining of humanity that are discounted by the epithet *secular* as in contrast with what is termed *sacred*. Whatever is not sinful is sacred. To hear one in prayer ask the blessings of God's Spirit on our institutions of learning, "secular and sacred," gives rise to suspicion of limitations and hindrances of mind wrought by superstitious religionism. The genius of religion and life, as embodied and illustrated in him who came that we might realize complete enfranchisement and have life "more abundantly," hath a catholic claim. "All my springs are in thee." The sermon of which I speak, especially in its peroration, was on a heroic key, modulated to movement though, as if conquests of the kingdom are along prospective territorially. The signal seemed altogether in respect of horizontal movement and advancement of lines. No glinting of thought whatever, indicative of apprehension that intellectual pioneering must ever be co-ordinate or concomitant with genuinely benevolent proselytism.

With such exceptionally rare gifts of utterances and graces of diction, as qualified the matchless orator so pleasingly to engage the ear of that vast assembly, it only required that his tongue should have sounded a note on this behalf to have thrilled the collective mind of his audience. Elect ones who read and hear in order that they may know, and that they themselves may speak live words and escape the vulgar commerce of traditional phrases, hackneyed and luscious, are inspired most and assured when these inner springs are touched—when the occasion itself is made by true chivalry of mind a battle and a victory. Yea, verily, did I feel that the preacher that day might have knocked a hole in the sky at one stroke and let in upon us a glory that would justify a shout. The stack he built deserved the placement of just that cap-sheaf. Had the symmetrizing thought, quarried from depths of intellectual, philosophic mining, come forth, how joyfully we would have shouted "grace unto it!" A great big hallelujah came creeping up from my soul in anticipation of that vertical lick—that daybreak of olivaceous thought; but—disappointment!

Now, I am dependent upon the suggestive force of what I am writing to awaken apprehension in the minds of such as give me audience. Details are tedious. Specifically stated, my meaning is this: In this centennial year of ours may there not be resuscitating of Conference? That is our word. Regarding any question of polity, administration, legislation, dogmatic formulation, ordinal, or ritualistic regulation, may we not confer, freely and frankly confer, and have vitality of thought in exercise of ever reigning judgment along a progressive, consolidating, reproducing line of honest inquiry? The world of mind is going to have just that, at any rate, as it has in the past, persisted in claiming, and the reproach should no longer fall upon Zion that she marches up to entrench upon ground won for her by valor of those without. Let her be so thor-

oughly self-liberalized as to lead. Intellectual leadership will be her salvation. The world is fast coming to this: its ear is given to him whose thought is most vital and vitalizing. In its swift movement it can not stop for argument. We have got to say it briefly, and say only that which shines in its own light and is its own proof. Only radiators should stand in the pulpit. It is not the place for reflectors. That which does not pass out and off from a man as his own, and as his very self, is without power. Therefore let there be individual enfranchisement. This is one of the many centennial signals, that should sound clear and keen from lips official and from every tripod. This was the genius of original Methodism whose organizing, symmetrizing and consolidating force was in virtue of no dogmatism, but per operation of "the law of the Spirit of life in Christ Jesus." Such as nail their eyes to dogma cease to behold the light of the knowledge of the Divine glory in his face whose ravishing beauty alone wins the soul to worship. Such as engage their eyes in contemplation of him who is "Chief among ten thousand, and altogether lovely," have them sprout and grow as into production of multiplying lenses, telescope and microscope, and are, *par excellence*, seers. To them are discoveries of "wondrous things" in God's law, and they pass along "from glory to glory" by operation of that spiritual force, potential, in the very constitution of our being, of all truth and life and love and beauty and bliss. Paul was jealous over such as had by his ministry been smitten with a streak of this fine love, and it was the main exercise of his truth-wrought and love-fraught soul to steer these far off from breakers, ritualistic. In his time they were the snare. He generalized them by "the law of commandments," the subtle legalism, whose serpent glance and forked-tongued assertiveness taxed Paul's ultimate powers of verbal delineation and characterization, was aced in ritualistic foldings. As found in that form, asserting prerogative at this day, it is rather provocative of amusement than dread. But it is the same genius that has slid off into metaphysical, dogmatic formulae, constituting the same "yoke of bondage" whose entanglement is the more enslaving that it is in range above the sensuous. It is a grasp of soul rather than body. Its inquisitorial sting, being in word rather than in form and fashion of performance, makes more poignant the infliction. Were Paul in environment of our Centenary, and piloting the Methodist ship, her prow, by command of the same Divine Captain, would he hold firmly and decisively off from direction of Devil's Bridge, whose deceitful rocks, dogmatic, have shattered into ruin so many crafts. Those who tell us of a storm, agnosticism, hurling or raging in the firmament, cry to us: "Make for the rocks! make for the rocks! Devil's Bridge is steadfast!" This is that "wordly wisdom" for which Paul chose an ugly word from Proverbs. When storms are high the deepest and the broadest places of the sea are safest for the ship—

"Where every shock
Of the wave,
And not the rock."

Muzzling God's Oxen.

We have many churches and many charges that increase largely every year in numbers and names, but in nothing else. Year after year it is marching up the hill, just to march down again. The membership is doubled, but this increase divides the financial strength of the charge or church. The stewards are glad to get in what they call "good material," paying members, but the church and charge pay no more. The stewards, and the few members that do pay, manage to secure for themselves all the financial advantages of the increase. A harvest of souls for the preacher means a harvest of cash for the members. They save money by the paying converts, hence there is great joy over the conversion of good material, paying men and women.

The preacher may do the work, sow the seed amid toil and tears, but

a parsimonious membership manages to muzzle him so he can not lick up a wisp of the wheat as he treads out the corn. They say to him in actions if not in words: "Pastor, you may have the souls and we will take the cash. This increase will lessen the amount each of us have to pay."

As a church grows in numbers it ought to have a corresponding growth in financial ability and in liberality. Where things are as they ought to be this is always the case. It is not so in some places.

I know some churches that are from fifty to one hundred thousand dollars stronger now than they were four years ago, and yet they pay just the same, and have harder work to do it. The stewards and the members have made merchandise of all the souls converted and added to the church. The increase in numbers and wealth has decreased the liberality of those who were doing none too much before. Instead of raising the standard of liberality it has been lowered. As men increase in wealth they generally grow in stinginess, and the same is often true of churches. Every revival of religion and increase in membership ought to bring a corresponding increase in the assessments and in the payments. This process would soon develop the giving capacity and power of the church.

Many of our best churches are now reaping sparingly, because they have sowed so sparingly. They have plenty of temporal seed to have sown ten bushels to the acre, but, lo! they have thrown down less than a peck. This has hurt the church.

When preachers sow spiritual things they ought to reap carnal things, but the church in many places has taken the spiritual things and then gathered to herself, her carnal things. This has been a great curse to the church. They have muzzled God's oxen, and then whipped them on to treading out the corn. Doth God care for oxen? Hath he no care for men? For those whom he hath called to preach?

When one is converted he ought to be taken into the church and taught how to give, to give liberally. Don't make a new convert an occasion for increased stinginess. It will hurt him, and you too.

GOLDEROY.

Letter from Memphis.

THE GREAT REVIVAL.

We have just closed here a meeting of remarkable power and usefulness. It began early in January and continued for upwards of five weeks, increasing in interest all the time. I do not know what sort of weather you have in New Orleans; but I am sure you could not have worse than we have had here in Memphis: from a freeze that ran the mercury away below zero to a warm drizzle that made every muscle limp and lifeless—undoubtedly the meanest weather on record—so mean that one may be excused for noticing it. But the bad weather did not hinder the work; the people packed the largest church in the city at every service almost to suffocation. There were over four hundred conversions, and all the churches that joined in the meeting—for it was a union service—were greatly revived. My own charge, the First Church, will gain about seventy new members from the meeting, and I do not think I ever received a better class into the church. We have organized our class meetings to hold fast what we have gained, and are under full headway now.

—SAM JONES.

The meeting was conducted by Rev. S. P. Jones, of the North Georgia Conference. He came to us well endorsed as a good and true man. He is a remarkable man in many respects. Totally unlike most evangelists, he is as calm and quiet in his work as if nothing special was on hand. He only talks easily, clearly, directly—just talks, that is all. There is no oratory in the popular acceptance of that word, and he violates almost every rule of the books. But his talk is unique. Humor oozes through every sentence; sometimes rich as the flavor of ripe fruit, sometimes sharp as an acid that bites to the bone. His style is mainly that of the Georgia Scenes: illustration

follows illustration, drawn not from books or far-fetched analogies, but from every-day life—the home, the field, the shop. They are pertinent and clear as a sunbeam. He fires a Winchester rifle, and at point-blank range. I never heard plainer speech from the pulpit. Hell is no myth and the "smoke of their torment" no figure of speech with him, and the deep impression produced on thousands in this godless city prove how vital such truths are when brought in contact with the consciences of men. There is no end to the original sayings of "Sam Jones."

A brother prayed for showers of grace. Jones exclaimed, "O Lord, let it be a regular, trash mover and gully washer!" "If you were to get some men to heaven, they would lope around until they found a low place in the fence and come back." "You don't want to hear of hell, eh? You cynic-headed simpletons, you had better learn something about the country where you are going"—and a hundred other quaint, piercing things that stick in the memory. His gift is his own, and no doubt his eccentricities of speech—for he has none either in manner or methods—constitute a large element of his power; but there are many things about this man which we all might learn to advantage. His independence of public opinion, his marked individuality, his calm, self-possessed manner, his simplicity, his intensely practical aim, the deep earnestness that pervades all he does—in all these points he sets as a good example. We call him here simply "Sam Jones," and will never forget him.

PROHIBITION.

I have watched with intense interest the acts of the Mississippi Legislature with reference to prohibition, and rejoiced to see the temperance cause had so much strength. When we consider that the cause of prohibition is comparatively recent in the State, there is every reason to be encouraged at the progress which has been made. Let our friends take heart. They must not rest on their arms a moment. The same and greater zeal will be necessary to enforce the laws which may be passed. If the Legislature refuses to pass such laws as they want, they have only to go to the people. The problem must be worked out through popular agitation. Get the majority of the people, and the politicians will turn clear around on themselves. I hope this will be the most earnest and active year the temperance cause has ever known. We have liquor here until my very soul is stirred with deep disgust. The nasty poison runs freely on every side, and is damning men and women by the thousand. God bless every man that helps to put down this horrible curse! The Advocate has a noble record on the question, and I dare say will continue to lead in this mighty conflict.

REV. R. N. FREEMAN.

You have already noticed the death of our dear Bro. Freeman. Only a few weeks ago I bade his fair young wife good-bye. Her heart was too full for her lips to utter the words, and, alas! how soon were her bright hopes quenched. We have not had particulars; but when the intelligence came the vast congregation joined in earnest prayer for the widowed bride and the bereaved family. May God protect the heroic young woman! Both she and Bro. Freeman have many warm friends here who mourn the early departure of our talented brother.

—THE BISHOPS.

We can scarcely get one to even visit Memphis. Our people think they are afraid of yellow fever, and avoid us. I dare say there is not a city of its size in the South that has less attention from the chief pastors than Memphis. We are to have Conference here next fall. That may bring one. We are now—I mean the city—on a high tide of progress. Memphis never knew a more prosperous time or had a more hopeful outlook for the future. If we can not get a Bishop, we would like to have an editor come to see us, so I give Dr. Galloway a hearty invitation.

B. A. STEEL.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, February 7, 1884, Frederick S. Winston, Esq., vice president, in the chair.

Religious services were conducted by Secretary Gilliam.

Reports from several of the foreign agents announced the completion of long journeys. Mr. Milne having reached Monte Video, December 24; Dr. Collic, being at Shanghai, January 1, and Dr. Bliss at Constantinople, January 5. Mr. Whipple had been detained at Tabreez, and compelled to defer his trip to Teheran, by the sickness and death of his little child and the dangerous illness of Dr. Holmes. The report from Mexico showed that by the year ending December 31, there had been sent out from the central depot 19,178 volumes, of which 3,410 were Bibles. Letters were also presented from Dr. Trumbull, of Valparaiso, congratulating the society upon the inauguration of its work on the Pacific coast of Bolivia and Peru; from Dr. McDonald, reporting the number of pages of Scripture printed at the mission press in Bangkok; from George H. Prince, Esq., concerning work in Siberia and the Amoor; and from Mr. Loomis, with cheerful intelligence from Japan and Corea.

Grants of books were made by the Board for copyright, and for sale and distribution in the United States, and also in Mexico, Brazil and other foreign countries, to the value of about \$19,500; funds were granted to the amount of \$1,355.90 for work in Africa, Cuba, and elsewhere.

One Bible society was recommended as an auxiliary in Texas, and one in West Virginia.

The total receipts for January were \$61,168.07; and 101,690 volumes were issued from the Bible House during the month.

Good Words.

The wise man, says the Bible, walks with God, surveys, far off, the endless line of life; Values his soul, thinks of eternity; Both worlds considers, and provides for both; With reason's eye his passions guards, abates; From evil; lives on hope, he hopes the fruit of faith, looks upward, purifies his soul; Expands his wings, and mounts into the sky; Passes the sun, and gains his Father's house; And drinks with angels from the fount of bliss. —Psalms.

—Suffer not your thoughts to dwell on the injury you have received or the provoking words that have been spoken to you. Not only learn the art of neglecting them at the time you receive them, but let them grow less and less every moment, until they die out of your mind.

There is dew in one flower, and not in another, because one opens itself and takes in, while the other closes itself and the dew runs off. So God rains goodness and mercy as wide as the dew, and, if we lack them, it is because we will not open our hearts to receive them.

—There is nothing more to be esteemed than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in given circumstances and does it. —W. M. Hazlitt.

—Be true. Truthfulness in all transactions and all relations is not only essential to real influence, but confers true nobility of character. A life true on all sides and in all actions is faithful life.

—A man's own conscience is his sole tribunal; and he should care no more for that phantom "opinion" than he should fear meeting a ghost if he cross the churchyard at dark. —Lytton.

—We are oftentimes happier in giving up our will to others than we would be in having our way. —Methodist Recorder.

—Conduct is the great profession. Behavior is the perpetual revealing of us. What a man does tells us what he is. —F. D. Huntington.

—Washington said: profanity is a vice, mean, low, and without temptation, so that every man of sense and character will despise it.

—God writes the gospel, not in the Bible alone, but on the trees and flowers, on the clouds and stars.

—Be in peace with man; nevertheless have but one counselor of a thousand. —Jesus Sirach.

—The wise and active conquer difficulties by daring to attempt them. —Rowe.

—I know the Bible is inspired, because it finds me at greater depths of joy being than any other book. —Coleridge.

—We can not have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

—Applause is the spur of noble minds; the end and aim of weak ones.

—Old proverb: The way to heaven is by the weeping cross.

—The heart has reasons that reason does not understand. —Hosnet.

—If thou canst tolerate a liar, thou art half a liar thyself.

—No man can lounge into success. —Christian Intelligencer.

—True love is ripened friendship.

Christian Advocate.

THURSDAY, FEBRUARY 28, 1884.

For the New Orleans Christian Advocate,
A SATURDAY PAPER.

BY INVITATION.

On the subject of all and New Year.

The wind and rain, like sighs and tears.

And the night till morning;

And the clouds of sorrow;

We see in the clouds of grief,

And hear the glad bird singing

How cold, how silent nature lies.

And in death's repose,

It seems that never again the skies

Will smile on blooming roses.

How shall these dead "again" revive?

Life hearts, dead hopes, and dreams;

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habitable regions, had brought themselves in contact with the farthest ends of the earth, accordingly the apostle declares to their astonished ears that all these nations, so widely differing in customs and manners and appearance, are yet the work of this almighty Creator, and were not alien and inferior in nature to themselves. He announces the life-stream of the whole human race to be one, flowing from one source; "ye are all brethren." Not only so, but each nation and each man is under his care, and he hath determined before and appointed the times of each, when they shall be born, when they shall die, and places where they shall dwell. There is no blind chance but he created them, and hath appointed their bounds that they might seek after him and love him and trust him. This is the high end of all these arrangements of Divine power, wisdom and love, if happily they might feel after him, as men groping their way in the dark, a lively picture of the murky atmosphere of natural religion, and find him. The difficulty of finding God outside the pale of revealed religion lies not in his distance from us, but in our distance from him, through the blinding effect of sin. They sought in vain, for blindness had fallen on them. The fault was in them, for God remained close by them and changed not. Paul has asserted the majesty and supremacy of God, and by a quick turn, with a quotation from one of their own poets, asserts the dignity of man as being the offspring of God, and therefore the life that animates man is the divine principle by which God himself exists. He shows the unworthiness and falsehood of the Epicurean creed, and the unreasonableness of their idolatrous worship of images, and condemns all attempts to visibly present an invisible God. He announces that a new era has dawned, and with it a new responsibility; that God up to this had borne with this ignorance without interposing to punish it, but now commands all men; everywhere, to repent, not only in the narrow precincts of favored Judaism, where repentance had always been urged and demanded, but everywhere, and as an incentive to immediate repentance and a seal to this pre-emptory command he announces a day of accounts, appointed wherein he shall judge the world in righteousness, and this judgment shall be carried on by a Man, the proof of whose authority is that God has raised him from the dead. When they heard of the resurrection of the dead some mocked, others said we will hear thee again of this matter; an idle compliment to Paul and an ointment to their own conscience, such as we often meet in our day, who fear to hear more lest they should be constrained to believe unwelcome truths. So Paul departed from among them. Not long after he writes of the gospel that to the Greeks it was foolishness.

The Origin of the Baptist Church.

BY J. A. PARKER, OF THE LOUISIANA CONFERENCE.

The reason why we are so often surprised at the utterances of certain men in certain places may possibly be found in the fact that we, as peace-loving people, suffer such statements to go unrebuked, or, if rebuked at all, it too often happens in the way of a sneer at what seems to us too absurd to talk about, but which, nevertheless, is not so absurd to those who know no better than who have tried to learn that way. Dr. Graves makes a quotation, not relevant, however, and then adds: "This carries the succession of Baptists back to the year A. D. 225," but does not tell us where the Baptists were during that two hundred and twenty-five years. To bolster up his assertions as to the apostolic origin of his church, he quotes again: "The Donatists of the fourth and seventh centuries. Baptists do claim them as their ecclesiastical ancestors." Still he does not tell us who were the "ecclesiastical ancestors" of those Donatists. However, in the absence of some better proofs, he asserts that "the Donatists of the fourth century were the true church of Christ." But where were they during this two hundred and twenty-five years he does not tell us. Besides, if "the Donatists of the fourth century were the true church of Christ" it is certain that the Baptists were not "the true church of Christ," even if there were any Baptists then. This defect, however, he attempts to supply by saying "the English Baptists were the Donatists new dipped." This logic is seriously absurd. The "new" dip obliged the "Donatists" into "Baptists." But how did the Donatists come into existence, and when? A controversy between the African and Numidian Bishops as to whether Cerebus or Majorinus should be made a Bishop after the death of Mearius resulted in the Numidian Bishops electing Majorinus. This was not till "the fourth century," i. e., A. D. 311. This is the how and the when of the origin of the "Donatists of the fourth century." Mr. Graves says "the English Baptists were the Donatists new dipped." So Mr. Graves being the Judge, the Baptists never had an existence till the fourth century. This is a little nearer the truth than we usually get through Dr. Graves.

One more quotation made by Dr. Graves: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses." The Mennonites originated about the first of the sixteenth century, under

the leadership of Menno. Schyn, the Mennonite historian, and many other writers, deny that the Mennonites descended from the Anabaptists. As for the Waldenses, Peter Waldo started that sect in the twelfth century—A. D. 1130. So if all the facts were as stated by Dr. Graves, his church can not get in three hundred years of the apostolic age.

The true genealogy of the Baptist Church is better traced on another line. Dr. Graves says Roger Williams, the Rhode Island Baptist, "was not a Baptist." He was never connected with any Baptist Church, nor any Baptist Church connected with him." Dr. Graves says also that Smyth, the German Baptist, "was not a Baptist." He was a Mennonite.

If Dr. Graves were to tell the Mennonites that "in later times" they were the vanishing fanatics called "Anabaptists in the fourth century" the reply would be that given by Cootie in his Mennonite, viz.: "The Mennonite people with all their might the account of their descent from the ancient Anabaptists, which we find in so many writers," page 493. That the reader may see for himself, and make his own comparisons, I quote a paragraph which shows conclusively that the doctrine and practices of the Baptist Church are quite different from those of the Mennonites.

"That species of Anabaptism with which we are charged exists no longer, nor has it happened during the space of many years that any person professing Christianity, of whatever church or sect he may have been, add who had been previously baptized according to the commandment of Christ, has been rebaptized upon his entering into our communion."—Mennonite, revised by Cootie, page 490.

The words, "according to the commandment of Christ," are explained to mean not in infancy. This fully appears from the words "of whatever church or sect he may have been." For, according to Dr. Graves, none are baptized "according to the commandment of Christ" except such as are baptized into his church.

In the fourth century we find a sect called Anabaptists. The Mennonites began to exist as an organized sect under Simon Menno in the fifteenth century. At the same time, in the same country, and up to the seventeenth century, the Anabaptists and Mennonites existed side by side, and in determined conflict. The Waldenses never had an existence till the latter part of the twelfth century, say about A. D. 1130. So we see Anabaptists, Mennonites and Waldenses existing all at the same time, in the same country, as late as the seventeenth century. Where was Dr. Graves' church in the seventeenth century? It was in its down, just hatched out of a Mennonite egg under the Waldenses, and here is the table of descent:

ECCELESIASTICAL CHRONOLOGY.

ADAM.

The Church of God.

Pharisees.

Saducees.

Essenes.

The Church of God A. D.

The Apostles.

Roman Hierarchy.

Roman Church.

Grecian Church.

Anabaptist.

Presbyterians.

Mennonites.

Cumb. Presbyterians.

Waldensians.

Etc.

Baptists, etc.

Church of England.

Methodists (many sects).

Methodist Church in America, etc.

Methodist Episcopal Church, South.

(Collected from Mennonite Church History.)

There may be some novelty in the above table, but we submit it to every candid and well-read historian to be criticized, and, as must be in all such cases, endorsed. The table might be extended to embrace over three hundred religious organizations, but this is enough for our present purpose. If other duties permit, we may, at some time in the near future, take this subject in hand again, and give not only the ecclesiastical parentage of the different churches, but the date of their organization and the ratio of their success. This table shows well enough that the church has been handed down directly from Adam through the apostles, and through the corrupting influence of Greece and Rome, to the Protestants of the present day.

M. M. EDITOR: In answer to Katie Kennard's question, "Who caused ruin to swim?" I answer, Eliza. You will find it in II Kings vi. We have a juvenile missionary meeting once a month, and I attend regularly. Well, I will close for this time.

Yours truly,

MATTIE THURMOND.

Rivers, Miss., Feb. 1, 1884.

The Scylla of Pelagianism.

M. M. EDITOR: The doctrine that the nature which we receive by natural generation must receive into it a nature or life that is divinely generated is very rarely called into question by the teacher of orthodox Christianity of the present day. Yet the clear, concise and unequivocal terms in which "Gilderoy," in your last issue, under the head of "Caution and Exhortation," presents this great truth is well calculated to confirm even the doubtful. But in regard to the direct or close issue between him and certain delinquent teachers, who do not urge this necessity sufficiently upon little children whom they receive into the church, I can not say that he is so successful. On the contrary, it appears to me, after some reflection, to be an open question whether the "muddle" he with him or the parties whose opinion and practice he so vigorously opposes. That this necessity, which he emphasizes so well, has been met in the case of little children, through the gracious results of the atonement, is a belief not confined to a "certain class of teachers," but is very general in the church. This, in my opinion, is the only solid ground for infant salvation. I am aware there are those who teach, upon what ground I can not see, that if it is with those only who die in infancy that this great work is accomplished. But, it seems to me, this is too narrow and uncertain a basis for so great an interest to rest upon. If the living infant has not the principle and power of the divine life what assurance have we from Scripture or nature that it is received in death? An assumption so weighty requires proof, and I have not seen or heard of even an attempt to prove it.

But let us notice this subject as presented by "Gilderoy." He says: "Certain teachers are in a 'muddle' as to whether there has been a general justification from original guilt or a general regeneration of human nature, and in shunning the Charybdis of Calvinism they have gone clear over into Pelagianism." Surely he does not mean that a belief in a general regeneration of human nature is Pelagianism or anything like it. Pelagius, I properly represented, believed that man is good by nature, rejected the doctrine of divine aid, or, if such aid is given, he held that it is external, or, at most, reaches only the understanding and never the will or affections. But this view not only recognizes the need of divine grace, or the reintroduction of spiritual life into the human heart but regards this necessity as so absolute, so pressing upon every age, state and condition of life, that it can be met only in the general, unconditional effects of the atonement. An absolute want is met by an absolute remedy. In regard to the alternative, which he thinks puzzles these misguided teachers, he accepts the first part, as is evident from the following: "The guilt of original sin has, of course, been forgiven, and a way has been provided whereby the vile nature may be changed." Let us briefly, if we can, analyze this position. Can it be the one has been fully accomplished and the other only provided for? I have been taught that justification and regeneration in the divine economy naturally and invariably go together. That where there is no guilt there is nothing to deprive the work of the Holy Spirit. Again, does the atonement affect man only externally, doing a work for him, and not internally; that is, nothing within him? Or, in other words, is his legal relation to his God unconditionally changed and his state or character untouched? If he said that grace is secured by the atonement, I ask what avail this unless the grace is imparted? And if he said again that grace is imparted, but not unto regeneration, I inquire again, what advantage is favor or virtue to the dead, spiritually, if it falls short of giving life? And if this grace gives spiritual life what is this but regeneration? If this is wrong term give us another that will answer. I care not. All I insist upon is that life, spiritual as well as temporal, is primarily not an offer, but a gift. This is what the book says, and I abide its teaching: "The gift of God is eternal life through Jesus Christ, our Lord." "This is the record, God hath given us eternal life, and this life is in his Son." In this connection I must quote a remark accredited to the discriminating mind of Bishop Keener: "A man is born but once naturally so he is born but once spiritually." And I think the analogy can justly be carried a little farther. As the voluntary activities and responsibilities of natural life can not proceed but must succeed birth, so it is with spiritual life. There is no basis for spiritual action until there is spiritual life—a spiritual man. I can never forget the reply of a blind man to an exhortation "to be born again." He said: "It was hard enough to obey after one was born, to do so before was a little too early." I know there is a period in the history of most Christians, usually after repentance and earnest seeking, when they become more fully conscious than ever before, and it may be with some the first time they realize it, of a state of favor and fellowship with God, but it occurs to me, this is a *revelation* rather than an introduction into the Christian life, a return of the "principle" to his "father's house" rather than the time of his birth. The return is as important as the birth, but they ought not to be confounded. I can not conclude better than by using a syllogism, de-

ducible directly from the "written word," the major and minor premises being almost the exact words of the Saviour, changed only to conform to the formula, known in our text-books on logic as "Aristotle's dictum." Major Premise—"None can enter the kingdom of God unless they are born of the Spirit."—John iii, 5. Minor Premise—"Children are in the kingdom of God."—Luke xviii, 15. Conclusion—"Therefore children are born of the Spirit." If there is a fallacy here I can not detect it.

JOHN W. HALL.

Opaheona, Mississippi.

M. M. EDITOR: As I see the boys and girls are writing to the ADVOCATE, I thought I would write too. I am a little boy ten years old. My father is a farmer. Bro. H. P. Lewis is our pastor this year, and we all like him very much. We have no Sunday-school now, and I am very sorry, for I love to go to Sunday-school. I will ask a question: How old was Abram when he left Haran, where his father died, and where is it found? This is the first letter I have written to any paper, and I hope it will not find its way to the waste-basket. Your little friend,

CHARLES STAFF.

Hallehurst, Mississippi.

M. M. EDITOR: I see some nice letters from the children, and why not one from me? I love to read the ADVOCATE very much. My uncle has an AYOCA for two years. I will answer Willie W. Simmons' question. "Wasn't" is found in I Samuel ix, 8. I will close by asking a question: On what mount was Noah's ark built, and where is it found? Yours truly, BERTHA E. SKANS.

Ghana Bay, Ala., Feb. 17, 1884.

Marriages.

LESLIE-MANNING.—At the residence of T. R. Leese, on Thursday, February 7, 1884, by T. R. Leese, Mr. James A. Leslie and Miss Mary Manning, all of West Carroll parish, La.

ENFINGER-BURN.—At the residence of the bride's father, in Jefferson county, Miss., January 2, 1884, by Rev. E. A. Flowers, Mr. Ed. Enfinger, of Franklin county, to Miss Ocell Dunn.

DORCY-LEGGET.—At the home of the bride, in Franklin county, Miss., by Rev. E. A. Flowers, Mr. Thomas H. Dorcy, of Jefferson county, to Mrs. Lizzie Legget.

HALOVS-MCINTYRE.—At the home of the bride, in Jefferson county, by Rev. E. A. Flowers, Mr. Ford Halovs, of Adams county, to Miss Annie L. McIntyre, of Jefferson county, Miss.

SEYMOUR-BASWELL.—At the residence of the bride's mother, near Walnut Grove, Ala., February 10, 1884, by Rev. Irvin Miller, Mr. J. H. Seymour to Miss Charlotte Baswell.

MAHON-MCCANDLESS.—At the residence of the bride's father, February 7, 1884, by T. R. Leese, Mr. D. F. Mahon to Miss M. McCandless, all of West Carroll parish, La.

NICHOLSON-LEWIS.—At the residence of the bride's father, February 7, 1884, by Rev. G. Hawkins, Rev. J. T. Nicholson, of the Mississippi Conference, to Miss Dora Lewis, of Jasper county, Miss.

PIPPES-MCKIE.—At the residence of Dr. Stigley, near Pelican parish, La., February 12, 1884, by Rev. M. B. Bush, Mr. Thomas Pippes to Miss Anne McKie.

WEISSINGER-MCKINNEY.—At the residence of the bride's brother, February 8, 1884, by Rev. H. H. Scroggs, Mr. D. W. Weissinger to Miss Ella McKinney, all of Washington county, Miss.

JOHNS-ROPER.—At the residence of Mr. N. C. Johns, of Covington county, Miss., February 7, 1884, by Rev. J. W. McLaurin, Mr. W. J. Johns, high sheriff of Marion county, Miss., to Miss J. D. Cooper, of Covington county, Miss.

VORDEBAUMEN-MATO.—At the Methodist Church, in Lake Charles, La., February 13, 1884, by Rev. S. S. Keener, Mr. Edward H. Vordebaumen to Miss Lucy E. Mato, all of Lake Charles, La.

BAILLO-NEELY.—At the residence of the bride's mother, Alexandria, La., February 12, 1884, by Rev. J. M. Beard, Mr. Lynn Baillo to Miss Leona Neely, both of Rapides parish, La.

FORD-THOMPSON.—Near Irving, Miss., January 24, 1884, by Rev. E. S. Gale, Mr. J. W. Ford to Miss Mattie A. Thompson, both of South county, Miss.

THOMPSON-MCKNIGHT.—Near Sylvan, Miss., February 7, 1884, by Rev. H. S. Gale, Mr. H. W. Thompson to Miss Rachel G. McKnight, both of South county, Miss.

BRIDE-STONE.—In the Methodist Church, in Columbus, Miss., January 19, 1884, by Rev. J. H. Stone, assisted by Rev. J. H. Scroggs, Miss May O. Stone to Mr. E. L. Stone, all of Columbus, Miss.

Obituaries.

WARD-WASHINGTON, G. Ward, son of Bro. John and Sister Mary C. Ward, was born in Franklin parish, La., on September 10, 1801; joined the Methodist Episcopal Church, South, in 1828; married Miss Lottie Parker, of same parish and State, September 4, 1831, and died, of consumption, at his home in Franklin parish, La., November 9, 1883.

Bro. Ward, as he was called by all who were intimately acquainted with him, left a wife, one child, an affectionate mother, one devoted sister and brother, to mourn his early departure. The brother whose obituary notice I now write, so far as known to the writer, lived a consistent Christian life, and was a devoted husband, kind father and an affectionate son and brother, a true friend and a peaceable, law-abiding citizen. I knew him from the tenth year of his life, and loved him almost with the love of a father. He seemed to coincide in me, and often came to me for counsel, which was given cheerfully, believing that the counsel given would largely influence his conduct for good. I know well how much solace was felt for him by the dear mother who has been called upon to surrender him to God who gave him. Dear mother, your son and my brother have passed over the river. It may be just before us. Let us lament his absence nor grieve because he is not. Your family, are by one, is passing over the river. You may be poorer on earth now than when Bro. Ward died; but you are far richer in heaven. May this sad dispensation of divine Providence be sanctified to the eternal good of wife, child, mother, relatives and the numerous friends of the deceased.

ROBSON-JOHN A. Robson was born at Greenwood, Adams county, Miss., December 27, 1858. In 1879 he joined the Methodist Church at King County, Miss., and died at Moravia, Georgia parish, La., December 25, 1883.

These words, in substance, were very comforting to him in his last illness: "Him that cometh unto me I will in no wise cast out."

D. E. LEWIS.

DOWLING-ROBERT S. DOWLING was born in Darrington district, S. C., March 18, 1827. When three years old he moved to the State of Alabama. In September, 1832, he was happily married to Miss Mary Mallett, who survived to mourn her loss. In January, 1840, he moved to Attala county, Miss., and soon after settled near New Port, where he lived until January 2, 1884, when God took him from this world of labor and sorrow to the rest prepared for his children.

Bro. Dowling was a kindly, conversant, when quite young, and became a candidate for membership in the Methodist Church; but owing to some neglect he never was received into full connection. In 1854 he connected himself with the Methodist Episcopal Church, South, in which he lived a useful, active and most of the time, an official member until the Master said: "It is enough come up higher." As a Christian he adorned the doctrine of his Saviour in all things. He loved the church. He was a devoted husband, a kind father, a true friend, and bore his part in the means of grace, and always ready in supporting institutions of the church. He was a man of clear judgment and much information, and while he could not allow others to dictate his acts, yet he conscientiously followed the convictions of his own conscience of right both with his tongue and purse. A quiet man, he never boasted his charities before the world; but his distressed and needy who have been relieved by his bounty will be his witnesses in the day of final rewards. What he believed was just and right he was bold to do. A true friend to his pastor, he gladly welcomed them to his home and contributed to them comfortable support. He was a faithful steward—always at his place in the Quarterly Conference. The Sunday-school was the special object of his care, and he always gave his class the benefit of his liberal knowledge. When he came to die he said his was a clear—he was ready. He died without fear. Thus the good man has passed away. Our loss is his gain. May God bless his companion, and give her grace to meet him in heaven! May this sad event be sanctified to the good of the church that now feels that its leader has gone before!

W. W. WILLIAMS.

MITCHELL-REBECCA E. MITCHELL was born in Somerset county, Md

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, REV. J. T. SAWYER,
REV. W. L. C. HENRICHT.

THURSDAY FEBRUARY 28, 1884.

Centenary Watchword.—No. 3.

A Centenary Missionary Society in every Sabbath-school, and the girls giving to the girls' college in Brazil, and the boys giving to the mission house and church building in the City of Mexico. Let every child in the church be enlisted in the Centenary celebration.

E. F. HENDRICK,
Chm. Cen. Com.

The Chronicle states that nearly eight hundred churches—an average of about eight per month—have been destroyed by fire in the United States in the past nine years. One hundred and nineteen were destroyed during 1882 at a loss of \$672,170. These figures are a danger signal. Congregations should build with more care against defective flues, and not neglect insurance. This carelessness has brought sorrow and poverty to many a flourishing society. *Insure your churches and parsonages.*

The Rev. Dr. Alexander Crummell, of Washington, D. C., rector of the Colored Episcopal Church, in that city, writes a vigorous letter to the New York Independent, protesting against that journal's doctrine of amalgamation. He thinks it unsafe, if not sinful counsel, to urge negroes to go out, after the example of Fred Douglass, in search of white wives. The Independent rises to further explain, and disclaims any such purpose. We must submit, however, that such was a fair inference from the editorial so ably criticised. The repeated, and sometimes offensive, discussion of that question will only result in painful agitation and no good. Better let social equality take care of itself.

Occasionally when Methodists conclude to withdraw from a Union Sunday-School and organize one of their own a "little breeze" is created, and the cry of sectarian bigotry is raised. That is, when we are in the majority. That such a charge is made against Methodists is the sheerest folly. Our catholicity is proverbial—known and read of all men. We wish all evangelical Christians God-speed, but prefer to work according to our own methods. Some years ago the Methodists and Presbyterians, in a thriving town, owned a church in common, and had a Union Sunday-School. The Methodists concluded to set up house-keeping for themselves. No sooner was the announcement made than a half dozen busy-bodies turned loose their nimble tongues. But the separation took place at length, peaceably and fraternally. Result: The Methodists built a handsome church, their membership was doubled, the place was made a station, a parsonage has been bought and furnished and each Sunday-school is larger than the union school. Better follow the discipline in this matter, but with the Spirit of the Master.

The Morning Star makes a very lame response to our article on the question of Romish administration of public education. Indeed, we are surprised at "the dim religious light" our Papal luminary sheds on the subject. Its mildness of statement is rather remarkable in view of its rabid history wherever Romish dominance or interference is concerned. He says: "No Romanist, so far as we know, has religious scruples about 'State education' except as applied to Romanist children." And further affirms that he might be "anxious to see the schools maintained for the benefit of heathen, infidel or heretical pupils." Just how "godless schools," "pits of destruction," etc., as they are fondly characterized by the Romish faithful, can benefit the "heathen, infidel or heretical," we leave the Star to determine. And how can a conscientious Christian be anxious to maintain a "godless" institution? Only the India-rubber conscience of a Romanist is competent to such a case of casuistry. Why not come out like a man, and fly your flag of eternal enmity to the public school system? The Freeman's Journal echoed Romish doctrine when it said: "Let the public school system go where it came from—the devil." With such "religious scruples" we repeat that no Romanist has any business aspiring to a place in a board of administration of any public school.

Ransy Sniffle.

Those who have read the "Georgia Scenes," by Dr. A. B. Longstreet, will never forget the character of Ransy Sniffle. He is the most conspicuous figure in that rare volume, although never the leading and responsible hero in any contest. His mission and delight was to foment trouble and then to keep far from all danger. Omitting the amusing description of his personal appearance, which is in the finest vein of the distinguished humorist, we give simply the picture of his mental and moral characteristics: "There was nothing on this earth which delighted Ransy so much as a fight. He never seemed fairly alive except when he was witnessing, fomenting or talking about a fight. Then, indeed, his deep-sunken grey eye assumed something of a living fire, and his tongue acquired a volubility bordering upon eloquence." And when at length he succeeded in bringing on the famous fight between Bob Durham and Bill Stallions, the champions of the two local battalions, he was in an agony of delight. While each battalion gathered around its hero Ransy kept himself busy in a most honest endeavor to hear and see all that transpired in both groups at the same time. He ran from one to the other in quick succession; peeped here and looked there; talked to this one, then to that one, and then to himself; squatted under one's legs and another's arms, and managed to get himself trod on by half of both battalions." Such was Ransy Sniffle the type and representative of a numerous generation. He figures in every community, whether civil, political or ecclesiastical, and finds fiendish pleasure in witnessing the troubles he foment. His character, as sketched above, is by a master-hand, and as accurately presents him to-day as amid the early scenes of Georgia. We will observe his career in several relations for the purpose of pointing a moral.

Ransy Sniffle is a well-known character in the social life of every community. It requires no long and intimate acquaintance to place him. He knows everything and everybody—the latest arrivals and departures—and is always full to overflowing with "small talk." When his health is good, he dispenses with any necessity for the local page of a town newspaper. He understands just where to publish news for speediest and surest circulation. He is ever ready with dark insinuations and intimations. By these skillfully related, so as really never to say anything but to hint a great deal, he makes bitter enemies out of the best friends, and keeps all the gossips in a community delightfully busy. That such a social pest should find toleration is only explainable on the theory of the almost universal fondness for news good or bad, but the latter preferred.

Ransy Sniffle is never absent from political circles. He has no political principles, knows nothing of the issues that divide parties or wings of the same party, but his exhaustless stock of personalities always win a hearing and give him an opportunity. With all candidates he holds confidential intimacy. On convention occasions, when nominations are to be made, he is well-nigh ubiquitous. Catches a few words here and rushes eagerly to the other side with an important piece of news. He has estranged strong political friends until party disruption and disintegration have ensued. When such a result has been achieved, and he sees the party giants grappling each other in deadly struggle, he has reached the highest heaven of his little imagination.

Ransy Sniffle is a prominent church member, and displays his peculiar activity in ecclesiastical affairs to fine advantage. He knows perfectly the social life and antecedents of every member. If by possibility he can create a division in the church, to that end he works with rare delight. He bears messages from one side to the other, until finally the estrangement is irreconcilable. He rushes to the pastor with the story of some member's wrongdoing, and urges an immediate church trial. Then he flies back to the offending party, and tells him that the pastor had reference to him in his last Sunday's sermon, and if he was in his place he would resent such uncharitable and unchristian conduct. And so he moves among the members, playing an ecclesiastical hornet, to the destruction of all church harmony.

Ransy Sniffle even gets into Conference, either as both as preacher and lay delegate. He is intimate with the presiding elders, knows the inner workings of their minds, and on the first day of Conference can almost give the Bishop's entire list of appointments. Then he understands one brother's scheme and another's ambition, and tells them to a third with all sorts of pious exclamations

of regret. He gives one brother his spreading alder's opinion of his preaching ability or pastoral efficiency, and thereby cools the ardor of true friendship. If there happen to be two prominent Conference leaders, alike influential, he is sure to run from one to the other with insinuations and magnified messages, until bad blood is excited. Now, from all this history of Ransy Sniffle, let us learn a few lessons.

1. Always withhold your opinions from one who deals and delights in personalities. If he knows little but personal affairs, he is a dangerous companion.
2. Beware of a bearer of unpleasant news. His heart is set on mischief. To every such person and message silence is doubly golden.
3. Never allow a tale-bearer to disturb friendship. Go yourself, and in a Christly spirit have a conference with your friend.

Landmark Logic Again.

In the Baptist Record, for some weeks past, quite a controversy has been conducted by Rev. Dr. John Hunter, pastor of the Presbyterian Church at Jackson, Miss., and the editor of the Record. We are glad that the Presbyterian doctor has found his way into those columns; and is giving the immersionists some wholesome reading on the Scriptural side of the question. In an effort to bolster up the exclusive immersion theory, the Baptist brother summoned to his aid the practice and teaching of the Romish Church, as announced by Archbishop Kenrick. This Dr. Hunter turned upon him with telling effect, as witness the following:

Let us repair to the fountain-head for the facts in the case. These we find in the catechism of the Council of Trent, which was published by Pope Pius V., and translated into English by the Rev. J. Donovan, professor, etc., Royal College, Maynooth.

As the editor of the Record has appealed unto Cæsar, unto Cæsar he shall go. I refer you to page 117, Baltimore edition. I quote as follows: "He, the pastor, will briefly inform the faithful that, according to the common practice of the church, baptism may be administered by immersion, infusion or aspersion, and that, administered in either of these forms, it is equally valid. In baptism water is used to signify the spiritual ablution which it accomplishes, and on this account baptism is called by the apostle 'a laver.' This ablution takes place as effectually as by immersion, which was for a considerable time the practice of the early ages of the church, as by infusion, which is now the general practice, or by aspersion, which was the manner in which Peter baptized when he converted and gave baptism to about three thousand souls."

This, Mr. Editor, is your own witness, which, on cross-examination, testifies that Peter baptized the three thousand by aspersion. As you undoubtedly placed some considerable value on the testimony of the Romish Church when you supposed it was in your favor, might I ask you what value you assign to it, should it be in favor of Pedobaptists, and flat-footed against you? Might not what is sauce for the goose be also sauce for the gander? According to this statement it was immersion that was invented.

Now, Mr. Editor, we baptize in the manner your witness says Peter did, not because your witness says it, but because it is the Scriptural mode of baptism.

A Want and a Why Not?

In a letter to Rev. Dr. Withrow, editor of the Canadian Methodist Magazine, among other pleasant things, Bishop McIntyre says:

"We elected you down here to continue at the head of the Magazine before the ballot was cast in Canada, and are not displeased at the confirmation of our choice. We may ask you for a bill of particulars some day. How is it that Canadian Methodists can maintain a Monthly Magazine, when Northern Methodists and Southern Methodists, with larger membership, and at least equal means, have both failed?"

The Bishop starts an inquiry that ought to be answered. Such a periodical is needed, and has been occasionally entered, only to result in failure. After a brilliant and successful career of many years the Ladies' Repository of the Northern Methodists suffered decline, and then passed on to its death. When Bishop Wiley retired from its editorship there was a subscription list of over thirty thousand, with a handsome net profit. While magazine literature is at a premium, and the great monthlies are increasing their circulation by tens of thousands and among our church members, a denominational periodical of like grade and character finds neither friends nor favor. Just why, it is difficult to explain. And the success of the Canadian Methodist Magazine only complicates the difficulty. If with their smaller membership and more limited resources such a monthly is liberally sustained, why may not a similar result more largely and easily obtain with us?

Stanley, the Explorer, a New Orleans Boy.

Next to David Livingstone stands the name of Henry M. Stanley as the greatest of modern explorers. And it is a striking coincidence that each had an humble origin—one was a factory boy in Scotland and the other a homeless lad in a Welsh poor-house. The story of Stanley's career reads more like romance than real history. From an unpromising residence of ten years in a poor-house he has risen to fame and fortune. Though yet a young man, his name is spoken with reverence by all civilized people, and his brilliant adventures related around every fireside. But we doubt if many of our young readers, especially, know that we in the South have a special interest in the great African explorer. New Orleans was once his residence, and here he was adopted as a son into an excellent home. From a charming sketch of his life, published in Wide Awake for February, we gather some interesting details. He was born in Wales, in 1810, and at three years of age was sent to the poor-house. There he spent ten years, when he took passage as a cabin boy on a vessel for America. He landed in New Orleans and soon found employment. So promising was he, and attractive, that he was adopted by a merchant named Stanley. After a while he went to Arkansas, and there displayed his irrepressible love for adventure. At length, on returning to New Orleans, he found that his adopted father had died. He next sought his fortune in California, among the miners and Indians. When war was declared he entered the Confederate army, and rendered valiant service until he was taken prisoner. Then he connected himself with the Federal navy, and rose to the rank of ensign.

The war over, he went abroad and joined the Cretans in their struggle to throw off the Turkish yoke. It was at this point of his career that he connected himself with the New York Herald as its correspondent. Returning from that campaign and extensive Eastern travels, he visited the poor-house in Wales, where he spent his dreary boyhood, and gave the children a good dinner and a happy little speech. The next year he accompanied the English army against Theodore, King of Abyssinia, and wrote graphic letters for the columns of the New York Herald. It was the next year that Mr. James Gordon Bennett employed him to explore Africa in search of Dr. Livingstone. With the thrilling details of that memorable march through the "Dark Continent," and his floundering the venerable, gray-haired, half-starved Livingstone, our readers are familiar. It adds interest to his history to know that he once walked the streets of our Crescent City.

The Religious Question of To-Day.

Under this caption the New York Observer says some practical and pertinent things on the attitude of the Rev. R. Heber Newton. So heretofore have been his utterances that Bishop Potter urged him to discontinue his Sunday even lectures. His book, entitled the Right and Wrong Uses of the Bible, contains extraordinary statements from one claiming to be an evangelical minister of the gospel. No doubt the question of to-day is the integrity and authority of the Word. Men can not treat it lightly and handle it deceitfully, and still claim unchallenged standing in the church. It has been a singular and significant fact in Methodist history that, while defections and divisions have occurred here and there on questions of polity and policy, her doctrinal integrity has never been disturbed. We have jealous regard for the grand Scriptural doctrines that have given such marvelous success to the church. The following, of general interest and wide application, is reproduced from the Observer:

"The Comedy of Convocation" appeared in England not many years ago, and made no small stir. It was in the midst of a convulsive struggle between the great parties in the Established Church. The writer gravely argued the question: 'Is belief in the existence of God necessary to good standing in the Church of England?' The question of this day in this country is very like it: 'Is belief in the Bible as the word of God essential to good standing in the ministry of the Protestant Episcopal Church?' From the amount of space and time bestowed upon the question by the secular as well as the religious press, we may justly infer that the subject is one of general and commanding interest. Nearly every day the newspapers have reports of interviews with clergymen and laymen on the duty and expediency of bringing the question to a test by the application of discipline which every church provides for the maintenance of its own peace and purity. This is the drift of opinion. But it is not likely that anything more will be done about it. The time for action, if any were to be taken, was when the opponents of the old faith first

opened fire from their feeble batteries upon the integrity of the Bible. The matter has now been allowed to rest so long without action that it is fair to infer, and we do infer, that it is consistent with good standing in the Protestant Episcopal pulpit for her ministers to impugn the divine authority of large parts of the Holy Scriptures. This carries the matter into the heart of the church, and involves the whole theory of the Christian religion. It enthrones rationalism in the citadel of faith, and prostrates the oracles of God at the feet of unbelieving priests. Let it be understood as a settled principle in the church that her ministers may reject what they please of those Scriptures defined as canonical in the law of the church, and by the establishment of that principle you have made it plain that the church itself is of no authority, and the Bible still less if less were possible. This is worse than the Roman Catholic doctrine, which sets the church above the Bible and claims the right of interpreting it to the people. Here, in the case before us, the church has defined what is the Bible, and when her priests denounce large parts of it as unworthy of belief, the church sits still, as if afraid or unable to say whether or not it has a faith of its own. The moral effect of such hesitancy and inaction is disastrous to the church and the world. The church is the pillar and ground of the truth. If the church does not know what it believes, or, knowing, dares not maintain and defend it against all comers, it lacks the courage of righteousness, and is already falling a prey to the enemy. And, more than this, if the church is afraid to take hold of the small fry now disturbing the waters, what will become of it when the monsters of the deep attack the ship which is freighted with the hopes of mankind? If these very moderate footmen are too fleet for pursuit, what will be done when the horsemen are to be overtaken? And if the little ripple on the surface of the church is too much for her safety, what will be done in the swelling of Jordan?

Watch!

The Christian duties may be classified into the doing, the bearing and the preparatory. Watching is, perhaps, the most important of the three. Sometimes these separate duties are urged in such a way as to induce the belief that there is one set of faculties exerted and the others dormant in doing, another set in bearing and another in preparing. But this is untrue. All the senses are alive in watching, and all the faculties of mind and qualities of heart. We do not want a blind or deaf watcher. We would not select an idiot or crank for a watcher. Above all, we would not have a coward, a liar or a thief as a watcher. Thus it appears that a watcher must be a man with superior powers and virtues, and it would appear further that the exercise of watching is calculated to sharpen these faculties and strengthen these virtues.

1. Watching is designed to furnish information. It is a very noticeable fact that there are as many uninformed people now as when the means of information were so much poorer. The reason is not in any system of education being a failure, but the uninformed are the failures. There never was a time when there was half the Sunday-school literature, and yet there never was a time when the average Sunday-school scholar knew less. The fault is in the inattention of the scholars.

2. Watching is designed as a guard. The Saviour says, "Lest ye enter into temptation." Mark how strict the guard. Many of us do not put ourselves on guard until we have entered into the temptation. Jesus would have us on our guard before. Did we follow his injunction we should have fewer sins to repent. Entering voluntarily into temptation is itself a sin.

3. Watching is frequently a duty in times of uncertainty. We do not know when the thief is to come. Eternal vigilance is the price which we must pay not only for liberty, but for our souls' eternal interests.

4. Watching is often but an expression of sympathy. No relief is expected. It is impossible, but the duty is the more imperative for that very reason. A friend—it may be wife or husband—is dying. All hope of life is gone; but we watch all the more. Who then could or would close his eyes has sold, like Esau, his birthright to the divinity of humanity. It is no longer to help or guard, but now becomes the expression of immortal union of souls in agony. Death severs every other tie; but this one clings. It furnishes telephonic communication with the skies, and angels whisper down, "Sister spirit, come away," and weeping mortals whisper up, "By the grace of God I'll meet you."

It was this last office which Jesus intended the watching of Peter, James and John to fill in Gethsemane; and the deep dregs of bitterness in the cup which he drank there were drained in the demonstration of the utter lack of sympathy which the highest types of mortal virtue could express. Peter represents the ardor of devotion; James the justice which renders back good for good whether in kind, equivalent or grati-

tude; John the tenderest affection possible. But Jesus comes and finds these asleep; and who can wonder that he sweats drops of blood when he finds himself entirely beyond the sympathy of earth's best models? "Could ye not watch with me one hour?" T. A. S. A.

"The Old Man Eloquent."

Under this title the Rev. Dr. Markham, pastor of the Lafayette Presbyterian Church, of this city, pays a beautiful tribute to Bishop Kavanaugh in last week's issue of the Southwestern Presbyterian. The Bishop preached for the doctor the Sunday before leaving the city. We make the following choice extract:

The Methodist Church is to be congratulated in that, through the thirty years of his itinerancy and the thirty of his episcopate—his labors covering her extended territory, from the Atlantic to the Pacific (including five episcopal visits to California)—her people have had the benefit and blessing of the teachings of one so manifestly "apostolic and set apart," to whom the Spirit has revealed the deep things, opening his understanding and warming his heart to set forth with power the mysteries of the kingdom of grace and the anticipations of the kingdom of glory.

In appearance and action, twenty years younger than the age which time has "set to his score," his bow "abides in strength." And save in a slowness of step, due, doubtless, in no small measure to an unusual weight of body, scarce a trace of the "labor and sorrow of the fourscore" can be seen. So that he "still brings forth fruit in old age."

Ministering three Sabbaths in churches of his own "faith and order," and speaking on a week evening for Dr. Witherspoon in the Bethel, his last Sabbath was with us in this morning service, followed by a participation, in the evening, in the First Presbyterian Church (Dr. Palmer's). In the services held by the Sunday League of Louisiana.

Leaving our city last week, he bears with him to his home, in Anchorage, Ky., the thanks of a sister church for "a feast of fat things, of wines on the lees well refined." His message, so fitly spoken, will be held in grateful remembrance. A message set in words that were "as nails fastened by a master of assemblies," that proved to them "a word in season," strengthening their faith and brightening their hope.

—We acknowledge the pleasure of a call at our office, on Tuesday, from Rev. T. B. Holloman, of Yazoo City.

—The largest donation yet made in Canada to education is \$1,000,000 by Mr. Gooderham, of Toronto, for a Methodist University.

—St. Luke's Methodist Episcopal Church, of New York, on a recent Sabbath contributed an average of \$20 per member for missions.

—The Rev. Dr. H. M. Field, editor of the New York Evangelist, with his family, spent a few days in the city last week en route to California.

—A conference on literature is in session this week at Plainfield, N. J., under the direction of Dr. J. H. Vincent. Prominent authors and ministers are present.

—Joseph Cook has resumed his Boston Monday lectures in Tremont Temple, and they maintain the marvelous vigor and versatility characteristic of every previous course.

—Rev. Isaac P. Cook, D. D., of Baltimore, a distinguished local preacher of the Methodist Episcopal Church is dead. He was a notable man, and his works do follow him.

—Dr. Olin, a distinguished member of the Wyoming Conference, Methodist Episcopal Church, is also a member of the New York Legislature, and is leading the prohibition forces in that body.

—We heretofore return thanks to Rev. Dr. Phillip Schaff, of New York, for an official and cordial letter of notification that the editor has been appointed one of the delegates of the American Evangelical Alliance to the General Conference of the Alliance to be held in Stockholm, Sweden, August 31 to September 8, 1884.

—Our brethren at Jackson, Miss., had a field day last Sunday. They "cleared the decks" amid great rejoicing. In a little while the assessments for foreign and domestic missions, and church extension were fully met. With these connectional claims out of the way they are now ready to finish and furnish their handsome new church and enterprise a good centenary offering. Great is the liberality and loyalty of that excellent congregation.

—While we write, Tuesday, the city is full of overflowing with visitors from far and near. The carnival attracts many, but many more take advantage of the reduced rates of travel to visit the city on business or get a short respite from labor. New Orleans is fond of the spectacular. Though these displays and processions are an annual institution and have been witnessed many times, at Mardi Gras the whole city turns out of doors. 'Tis strange that such gilded folly commands the perpetual homage of a great city.

HOUSEHOLD.

RICE AND BEANS.—Half the people of the world live almost exclusively on rice. It contains eighty-eight per cent. of nutriment, while wheat contains but twenty-six. There are countries where the almost exclusive diet of the masses is beans; these contain eighty-seven per cent. of nutriment. The best and cheapest food for the dense population of Asiatic countries is therefore rice and beans, from the general poverty of the people, varieties of food are out of the question, but the rice and beans given them most freely that kind which is among the most nutritious of all foods. With the rest of the world rice is more of a staple dish, and is most frequently served in the form of a pudding. We venture to affirm that when the cost, the percentage of nutriment and the wholesomeness of bean and rice considered there is not in the world a single article of food that can compare with them. There is no other vegetable food that answers so well as a substitute for meat. While they have so much to recommend them in other respects they have no rival in point of economy. A quart of beans, costing ten cents, will furnish a family of five persons with food for a day. Much of the value of beans as food depends on the manner of cooking. It would be difficult to cook them too much. They should first be boiled until soft, and then put them into a baking-dish and baked until they are brown. A little salt pork or lard, but not enough to make them taste greasy, should be put in the baking pan and cooked with them. If beans are not thoroughly cooked they are difficult of digestion; still there is not one hotel or restaurant in a thousand that serves them satisfactorily; and, as a rule, it is not well to call for them in such places; but at home, when prepared under the supervision of a good cook, they make a dish that is wholesome and palatable. Hall's Journal of Health.

TAPIoca CREAM.—Take a teaspoon even full of tapioca, put it in a pint bowl, fill it full of water and set it on the back of the stove to swell for an hour before baking. Stir it frequently to break up the kernels. Then put it in a baking dish, pour over it a quart of fresh milk, the yolks of four well beaten eggs, sugar and flavoring to taste. When done set it will be when the custard is "set," take out and spread over the top the whites of three eggs beaten to stiff froth, and with a tablespoonful of sugar to each egg, stirred in. Set it back in the oven to brown. Eat cold. The same pudding may be made plain by using two eggs, beating whites and yolks together, and leaving off the nutmeg for being from the top.

COATED CREAM, ENGLISH STYLE.—Set the afternoon's milk in a large tin or earthenware pan, leave it till eleven o'clock the next morning, then with great care and steadiness so as not to disturb the cream, place it on a large saucer or stewpan two-thirds full of water; let the water boil until it, simmering for more than half the day, till the first cream is thick, yellow and wrinkled like leather, and has receded from the edges of the pan all around, showing the second cream. When the latter looks thoroughly thick and set, remove the pan very carefully to a cool place till the following day, then skim, allowing no milk to come with it, as that would inevitably ruin the cream.

CORNER RABBIT.—Place three-quarters of a pound of butter in a slowpan on the fire, allow it to get good sized onion or two small ones, and fry till they become a golden brown (being very careful not to let them burn); add one tablespoonful of curry powder, mix and fry lightly; then put the rabbit (which ought to be previously cooked and cut in pieces) in the pan; keep stirring a few minutes; throw in gently a little salt, and add slowly a teaspoonful of milk; stir it all well together on the fire, being covered for a quarter of an hour, and when it looks thick squeeze the juice of a lemon into it. It appears too rich skin the better off and add a little more milk.

Sliced PEPPER PICKLE.—Remove the seeds from large, green peppers, slice them, and lay them in a jar alternating each layer of pepper with sliced cabbage, then cover with salt and let them stand over night. In the morning drain off the water. In sufficient vinegar to cover the pickle, put an ounce each of black and white mustard seed, whole cloves and allspice, one-half ounce of celery seed and a head of garlic. Let this come to a boil and pour it over the peppers. Pack tightly in a jar cover with horse-radish leaves, and close up tightly. If you do not like much garlic skin it out before pouring the vinegar over the pickle, or use a large onion instead.

MOCK TURTLE SOUP.—Take the liver and head of a sheep, cut the former in small pieces, add four quarts water, half a pound of barley, two onions, one carrot, some whole pepper and allspice, a blade of mace, twelve cloves, a little thyme and a bay leaf, and the green parts cut off the head. All to simmer together before the head is added, then boil it until the meat will shake off the bones. Take up the head and strain off the soup. Next day remove the fat and thicken with a little flour and butter and brown; add two tablespoonfuls of catsup; cut part of the tongue and jaws into small pieces, and put them into the soup before dishing up the soup.

INDIAN CAKES.—To make perfect Indian cakes use one pint of sour milk, one beaten egg, one small tablespoonful of light brown sugar, and a teaspoonful of salt. Stir in this a mixture of two parts Indian meal and one part wheat flour, until you have a stiff batter. Add a small teaspoon of baking soda dissolved in a little hot water, and thin to the proper consistency with sweet milk. This will make about twenty large pancakes.

BOILED CORNED BEEF.—Soak over night if very salt, but if beef is young and properly corned this is not necessary; pour over it cold water enough to cover it well, after washing out the salt. The rate for boiling is twenty minutes to a pound, but corned beef should be placed on a part of the stove or range where it will simmer, not boil hard, from four to six hours, according to the size of the piece.

MIXED MEAT.—Four pounds of beef boiled tender, one pound of suet, two pounds of raisins, two pounds of currants, one pound of citron cut fine, six pounds of apples, one pound of sugar, rind of four lemons and the juice added; cloves, cinnamon and nutmeg to taste, with cider to moisten them. Some use brandy to flavor, but others prefer to do without this.

MISCELLANEOUS.

A Prominent Minister Writes.

A. M. DAVIS, Elder M. E. Church, South, No. 28 Tenth Street, Atlanta, Ga.

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(Continued from last week.)

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that it is good, but that the character of

the manufacturer is such that the quality

of the goods will be kept fully up to standard.

WILLIAMSPORT, Pa., Feb. 12, 1883.

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BY REV. DR. CHAS. F. BREMS.

MISCELLANEOUS.

MISCELLANEOUS.

MISCELLANEOUS.

Rev. Dr. Dix, of New York, in a lecture on the "Sins of Woman Against Her Vocation," published in the N. Y. Sun, says:—

"There are words in no man's tongue which rasp the nerves and fill men with despair, and one is that word, 'Success.' It is said of some young maiden who has just been married, 'She came out last month; she is a success.' It is said of another: 'She is not a success.' I know not what deeper degradation could overtake a young woman on her first emergence into the general view than to be noticed in that connection. It is said of some young maiden who has just been married, 'She came out last month; she is a success.' It is said of another: 'She is not a success.' I know not what deeper degradation could overtake a young woman on her first emergence into the general view than to be noticed in that connection.

She reaches 18. It is the very time when that higher education which, rightly understood, we believe in, and which would give her, should begin. Two or three years more would make her a woman that would be a success. But no; the mother comes to take her away. Outside of that strange, wild maelstrom which they call society. The mother, herself, perhaps, a weather-beaten wreck, such as that whirlpool has left her, comes; she takes her and takes away, introduced into society, launched on the tide, made if possible a 'success.' She must, and she does. And with that, in many a case, the door into a noble life is shut. And what will society do for this poor child of God? What will she learn there amid the madcap devotees, the jaded leaders, the hardened men and women? This it will do for her; it will toss her about like a shuttlecock; it will drag her up and down from show to show; it will fill her ears and eyes with things which she had better never have seen and heard. This shall she learn there—the art of leading a false and empty life; the art of blowing bubbles, gleaming with prismatic hues outside, and with mere breath and shiny gossamer within; she shall learn to be a success, but in a year or two after look and see what we have. Here, surely, is another person, old, haggard, unmade, as it were, and made over again. She can no longer, just and make repairs; she listens without flinching to talk which but a year ago would have brought light blushes to her maiden cheeks. She will be prepared for her graduation into the higher forms of pleasure and enjoyment. She has no more simple tastes; she laughs at her old virtues; she has no aspiration beyond the charmed circle in which she is held enchanted; all her conversation is about men; she is frivolous, all friends are wearying; God and religion are very far away."

Pastoral life is full of picturesque and poetic suggestions. By "pastoral life" we mean literal shepherd life. From the days of the earliest sacred and classic poets down to our own day, from the earliest hymns of David down to our most modern Gospel hymns, the shepherd idea has prevailed. It suggests quietude, innocence, occupation, repose of life. It pictures the superior human intellect combined with affection to exert a protective influence over the lower animals.

Sheep are such innocent things, lambs are such winsome things, that anything connected with them seems to be pretty and sweet, and suggestive of loveliness and gentleness and goodness. Even the Divine Teacher took upon himself the name of "The Good Shepherd" to endear himself to the world forever.

It is, however, to be remembered that the pictures that are painted and the poems that are written about lambs are one thing, and sheep and shepherds and the real shepherd-life are another. In no way was this difference shown more clearly than when, a century or so ago, our sentimental ancestors across the water would go into the fields and down in meadows and rich pastures, and in their hands crooks belted with ribbons, in silk stockings and high-heeled shoes, to play shepherds and shepherdesses, attempting to reproduce in real life what the poets had described in their rhymes.

That was all very pretty, but it was not real shepherd life. That is rough and hard and wearisome. The sheep are not always tractable. A flock is frequently very difficult to manage. There is not so much time as is supposed for the shepherd to sit on a bank of flowers, and wake the music of his flute. In some countries the heat is terrible, and in some the cold. The Oriental shepherd does not feel that life is all poetry when he is compelled to take his flock from place to place over burning sands to find water and pasture. The shepherd of Scotland leads his flock through snow-storms, facing terrible winds, cut in the face with snow and hail, must now and then think of what he has read of shepherd life in poetry, and his words must sound to him like a sarcasm.

It is so in spiritual pastoral life. "Feed my lambs," said Jesus to Peter: "Feed my lambs," the Spirit says to the pastors of the churches. "Feed my lambs," the Lord is supposed to say to Sunday-school teachers and other Christian workers.

Lambs? His lambs. It must be beautiful and sweet work to feed his lambs. It is pleasant to hold them to the mouth of my gentle lamb, but to take the provisions of the Gospel, and feed it to the lambs of Christ, what a sweet and beautiful work. —Episcopal Methodist.

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All Wool Cashmeres marked down from 50 to 75 cents.

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Handsome Wool Shepherd Plaids at 25c.

POSITIVE BARGAINS IN SILKS.

Black Gros Grain Silks at 50c, marked down from 80c.

Black Gros Grain Silks at 75c, marked down from 1.00.

Black Gros Grain Silks at 90c, marked down from 1.25.

Black Gros Grain Silks at 1.00, marked down from 1.50.

Black Gros Grain Silks at 1.25, marked down from 2.00.

Black Gros Grain Silks at 1.50, marked down from 2.50.

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THE DIFFERENCE.

Men send their ships, the eager things,
To try their luck at sea.
But none can tell, by note or count,
How many there are in
One torch east, another south—
They never come again.
And then we know they must have sunk
But neither how nor when.

John the Baptist Murdered.

In the tragical murder of John the Baptist we have an exhibition of fidelity to duty met by a combination of evil and corrupt characters. The unswerving devotion of John to the high functions of his calling would not allow him to let such even as Herod Antipas, the ruler, pass unrebuked, because living in open defiance of the law of God. The reproach caused Herod and his adulterous wife, both desired and both sought to kill him. As both had fears and doubts about the wicked undertaking they found some satisfaction in arresting and casting the "preacher" into prison. While John lay in jail these wicked persons were still full of rage and malice toward him. At a "convenient" time, however, they gave full vent to their hellish feelings and purposes. The "convenient" time was Herod's birthday. On that day he gave a feast "to his lords, high captains and chief estates of Galilee." The joy of the occasion was crowned by the head of John the Baptist discolored in blood.

The combination of wicked characters in this atrocious deed is found in the lives and habits of "Herod, the king." Herodias, his brother Philip's wife, whom he married, and "the daughter of the said Herodias"—Salome, the dancer. Herod's wicked life is seen in a corrupt ancestry as well as the wickedness of his own principles and deeds. This Herod Antipas, son of Herod the Great, was born of Cleopatra, of Jerusalem, his fifth wife. Herod the Great had no less than ten wives. In the number and murder of wives Herod the Great surpassed the famed Henry the Eighth, of England. The conduct of the murderous and corrupt father influenced the conduct of his son, Antipas. Herod Antipas married the wife of his living half-brother, Philip—his niece, Herodias was the daughter of Aristobolus, son of Herod the Great by Marianne, his second wife. Thus Herod Antipas, king of Galilee, married his niece, the wife of his living brother, Philip. This was wicked indeed. But he was wicked by drinking to drunkenness, as well as by abuse of power in the oppression and destruction of his subjects. Herodias, his incestuous wife, shared largely in all the feelings even to drinking and drunkenness we are not informed. This may be inferred from the prominent traits of her character as given. Her life is seen also in the training and life of her daughter, the famous dancer. The character of the dancing woman in those times may be seen in facts furnished in authentic history, especially Grecian history. In the social festivities of Grecian times the dance

ing girl, or woman, was called "hetaira, female friend—usually translated, courtesan." (Dew.) "She was taught to sing, dance, play upon the lyre, blow the single and double flute. One or two of these were generally present at the entertainments, and amused and delighted company by their performances." (Dew.) This class of women wielded boundless power over governments, sometimes completely controlling victorious generals and distinguished statesmen.

In the combined act of these three persons and characters in taking the life of John the Baptist is clearly exhibited the specific effect of moral acts upon the heart of the actor. Drunkenness destroys will power and self-control. Herod "was sorry; nevertheless" he commanded the head to be given her. Adultery generates fierceness of spirit and deadly malice and murder. "At once Herodias said to her daughter, 'Ask for the head of John the Baptist.'" Dancing destroys the tender sensibilities of the young. "And she (the daughter) came straightway with haste unto the king, and asked, saying, 'I will that thou give me by-and-by, in a charger, the head of John the Baptist.'" And it was given. Thus this devoted servant of the Most High fell in the front rank in the thickest of the fight by the united and combined attack of three of the most powerful foes of Christianity and the church. These entrenched and mighty foes of human salvation are adultery, drunkenness and dancing.

Since the fall of the first preachers and last of the prophets by these deadly foes how can any man or woman of church decency plead for the one without pleading for all? They are allies. The character of each is seen in the company it keeps and the deeds performed. Together they stand or fall. By them many a gospel preacher has fallen in battle and many souls sent to hell. Let us arise and arm for victory.

AMNES DOWLING,
ROMEO, ALA., FEBRUARY 1884.

A Model School.

It is now universally recognized by all thoughtful educators that the foundations for true university work is laid in preparatory schools. These, whether high schools or academies, determine the culture and civilization of a country. Some have recently said that broad, general culture is in the United States in inverse ratio to the number of colleges. In Massachusetts there are 15,000 high school pupils and a few colleges and universities; in Ohio there are thirty-five colleges and universities and a few high school pupils.

In education the universities generally get the praise. The eye of the populace sees only what is above ground. A traveler in Paris must need admire the New Opera House, a building covering three acres of ground and costing \$8,000,000. But his confidence in the perpetuity of so much artistic beauty is assured only after he has learned that the foundation is on solid rock fifty feet under ground, and that months were spent in pumping subterranean rivers dry in order to gain this firm basis. In this way must university work be examined. The first question about a university is whether it has laid broad and deep foundations resting on numerous well-appointed and well-taught preparatory schools. The universities of Berlin, Paris, Oxford and Cambridge could never have gained lasting celebrity but for the Gymnasium of Germany, the Lycee of France and the public schools (Eton, Harrow, Rugby, etc.) of England.

Before the war, we are told, there were all over the South excellent academies. We hear how a certain teacher in Virginia, or another in South Carolina, or another in Georgia, prepared students for college, who were eagerly welcomed at Yale, or at the South Carolina College or at the University of Virginia. But for many years since the war these schools have been the exception, and not the rule; and yet our people are more in earnest about education than ever before. Of this we are all aware. At no former time has so much money been spent on education; so much

talking and writing been done about education. But the interest has been confined to the one or the other of the two extremes in education—common schools and universities. And just here we find the fatal defect in our system of instruction. Between the best high schools of our common schools' system, and the university there is a gulf of several years which is not likely soon to be bridged over. The public school men are under the control of a popular vote and are, therefore, not allowed to teach in the graded schools certain studies that are absolutely essential to a liberal education. Nor can a change for the better be expected at an early date. Our people are more in love just now with requirement than with culture. In requirement marks can be given, results noted, a wooden machine made or a kind of a parrot turned out, a glib, shallow, ready talker produced who rejoices alike the heart of teacher and of parent. In culture, however, no marks can be given, no results can be noted, the process itself is almost imperceptible, and a nation's advance therein can be measured only by a half-century yardstick.

But all our academies are not dead; nor do we believe they are dying. On the contrary, there seems to be new life in this part of our educational system. We can now point with pride to many schools in Kentucky and Tennessee, as well as in other States, which are yearly sending well-trained young men to this university. Among the best of these is the Webb's School, at Collioka, Tenn. A few days ago I received an invitation from these excellent teachers to visit their school and examine their work. Two brothers about twelve years ago, graduates of the University of North Carolina, settled at a small station, on the Louisville and Nashville railroad, and started a school. Within a few years by untiring energy, excellent discipline and skillful teaching they filled their classrooms to overflowing and gave to the Southwest a model preparatory, or training-school. Their reputation has so extended itself that younger teachers are accustomed to visit them to take lessons in managing and teaching a school. Some of their friends advised them to charter a college and to confer degrees; but they had the cause of sound scholarship too much at heart and were too wise to listen to such advice.

I was prepared to admire their work, for ever since I have been at Vanderbilt the Collioka boys have always stood in the front ranks. This year of my largest class they constitute one-twelfth; but of the distinctions given they get one-fourth. After spending a morning with them in the class-room, listening to classes recite, varying in number from five to sixty, and ranging in study from a beginner's class in Latin to Handel, Homer and Ovid, I was enabled to get the secret of their pupils' success. The instruction was thorough; but that I have seen in other schools. But I have never seen any teachers succeed so completely in making even the dullest boy take an untiring interest in whatever he studies. Another cause of their success is this: Of one hundred and twenty-five pupils there are not more than six who are not pursuing a classical course. Greek, Latin, English and mathematics are justly recognized by them as the basis of all thorough scholarship.

Now, as these teachers are doing, so can others do if they will only follow their example. And, indeed, at no distant day I hope to see such schools dotting the Southern country, for when that time comes three inestimable blessings will assuredly follow as results. We shall have profound scholars, able statesmen and wise churchmen.

W. M. BASKERVILLE,
VANDERBILT UNIVERSITY.

Letter from Mansfield.

MR. EDITOR: Mansfield has been the scene of two of the longest murder trials that ever took place in the State. Court began on January 9, and has continued ever since with but one of the cases decided as yet. Probably the other will be next week. I believe the Giltan trial lasted six weeks. These protracted

cases are very expensive, and grow out of the immense difficulty of getting jurors, and of getting precisely the right evidence before them. It is presumed a juror does not know anything of the case he is to sit upon, which disqualifies a majority of intelligent citizens who read the newspaper reports of crimes and the facts concerning them stated by the press. Hence more than three hundred men have been examined to furnish material for a couple of juries. Then three or more lawyers on each side are required to get up the evidence and to prepare it for the jury. Much time is spent in discussing the admissibility of certain evidence, the form of asking the questions, and to keep the jury from hearing any evidence which might be irrelevant. Add to this the examination of expert questions of insanity, etc., and you have material for a long and expensive trial. Usually by the time the investigation has ended the jury are too much exhausted to endure further confinement, and they bring in a verdict of acquittal as the shortest way of getting release. Either some simpler mode of investigation must be adopted or society will have to go back to the old fashion of mob law, and hang men without law on presumptive evidence of their having committed great crimes.

Our new pastor, Bro. Harp, has been with us several weeks, and has been working hard. We very much hope for a revival under his ministry, for our church sadly needs it. The events of the past year were almost revolutionary in their character, and the faith of the church has received a severe shock. Still there are many pious Christians here who are more for the cause of Christ than they do for themselves, and who will, I am persuaded, show their faith by their works this good Centennial year. What we need is a baptism of the Holy Spirit to wash away our sins and to prepare us for work. Let our brethren pray for Mansfield this year.

We have several important affairs on hand of interest to the whole church. There is first the Sunday-school convention to be held here on June 11 and 12. It is designed for the entire Conference—a general convention, in which we want one delegate from each pastoral charge to consider this great interest. We have had for a long time a good Sunday-school here. We want to see many brethren at that time assemble here for work. A suitable programme will be made out and published in due season. It is hoped that all who wish information on Sunday-school work will read the "Sunday-School and Its Methods," by Rev. James A. Lyons, at Nashville. This is a condensed view of the entire field of Sunday-school labor, and will enable those who have read it to act intelligently in their efforts to promote the Sunday-school cause.

Another great interest we have on hand this year is the partial endowment of our female college. The Conference very wisely decided to raise the sum of ten thousand dollars this year for this purpose. The college needs it, and we believe, is worthy of it. The condition of our people does not permit many of them to send abroad for education. They have the means, however, to sustain noble institutions at home. Last year the patronage indicated a determination to build up their own institutions; but the short crop and troubles growing out of Bro. Borden's lamentable death have thrown us back almost to the point at which the college stood at the beginning of his administration. His good name has now been vindicated in the courts of the country, and thus the college is relieved of any sinful stain. It remains for its friends to rally to its help, and to show their love for the church by putting its affairs on a high plane of usefulness. It is the property of the church, is out of debt, and only wants a moderate degree of expansion to concentrate the patronage of an extensive territory destitute of Methodist female education. Its past work speaks trumpet-tongued for its endowment, for its graduates adorn the highest social positions in many of the best communities of our own and other States.

Salvation by Christ through Sacraments.

We had our say last week about the difference between ourselves and the Church of Rome in regard to the method in which God pardons or justifies a sinful man. Both churches say God pardons only through the merits of Christ; but Rome teaches that these merits can only be bestowed by sacraments, by which we become just, and in proportion as we become just through them; to that degree we are justified. This is what Trent says: "As we are ushered into spiritual life by means of the sacraments, so the same means are by which we are preserved." The Bible teaches, and this Protestant Church of ours teaches, that we are justified completely, not by sacraments or by outward moral deeds, but only by faith; that while Christ is the meritorious cause of pardon, faith is the alone instrumental cause, the hand stretched out to receive the gift. And when the gift of pardon is received, it is a complete pardon, not a thousand sins forgiven and two thousand left unforgiven; but all are forgiven by the merits of Christ received by simple faith, and only by simple faith. There is hope in this; men thereby may live in the brightness of God; men thereby may die without a fear, knowing that if their earthly home be destroyed they have a building of God which is eternal.

Let us look into this justification taught by Rome, and by the Romanizers as well, and which is received through sacraments and see what it can do for us. Nothing ever spoke so bold and did so little as these sacraments. To the end, all is peace and power and goodness; for the life here and hereafter, nothing but failure and sorrow.

Rome teaches we get our first justification in baptism. And to know what wonderful things baptism does for us we have only to listen to Trent: "Infants unless baptized can not enter heaven." "The remission of all sin is the peculiar effect of baptism." "All the punishment due to sin is remitted." In baptism "sin is entirely removed," "totally eradicated," "cut away so as to leave no roots truly fixed in the soul." These are most extraordinary gifts; and now one would think the baptized and little to do in order to get to the kingdom of the blessed. Gently! The baptized, if they live, always lose these wonderful gifts, which are bestowed only to be lost! Sin "totally eradicated" by baptism; but sin always comes back, and pardon and goodness lost.

Yet there is hope. Baptismal graces gone, there is another sacrament—confirmation. The man goes to confirmation, and by it "becomes," says Trent—"a perfect soldier of Christ." Well, now he is safe, this perfect soldier. Alas! for our perfect soldier; he goes out into the fight, and the first thing he does is to fight and fall, and lose this perfection. Amazing perfection this, to be lost in the first battle!

But despair not. The church has another sacrament for her perfect soldier that always falls—"the sacrament of the eucharist"—in which the baptized and confirmed partake of the very flesh and blood of soul and divinity of Christ, and are hereby nurtured into eternal life. He goes and partakes of these tremendous blessings—but, alas! he loses them; partakes again, and again loses. He eats Christ, and the eaten Christ can not help him; loses as fast or faster than he gains.

But let him not be cast down; there is another sacrament for him—"the sacrament of penance." You have fallen into sin after baptism; so "the sacrament of penance is as necessary to salvation as baptism," "penance washes away all sins of thought or deed committed after baptism;" "the voice of the priest is to be heard as that of Christ himself." So, he of good cheer, thy sins are forgiven thee. Surely this is wonderful sacrament; surely now, after all his past experience, the man can live acceptably to God. Not at all; he must go again and again and yet again to penance, and again and again and yet again to have his sins pardoned; but the pardon does not last; gets it to-day, gone to-morrow. What shall he do? He is about to die. Once more he gets priest's pardon. Surely now he will sin no more. This being doubtful, there is another sacrament for him—"extreme unction"—to afford us, says Trent, who are departing this mortal life "an easier access to heaven." Well, he gets that. Now surely it is easy for him to get into the blessedness. Fortified by all these sacraments he departs, is about to enter heaven so easily; but, alas! he is stopped; no entrance here; you must go to purgatory. Yes, the fire of purgatory, in which the souls of just men are cleansed by a temporary punishment in order to be admitted into their eternal country. This is the end; and after ten years, or a thousand years, or a million years—nobody can tell—after being roasted in these fires, you may get out and enter heaven!

Such is the theology of Rome and virtually that of the Romanizers. Such is the justification which Rome teaches. Such is justification received through Christ's merits by sacraments. And yet Rome never seems to consider, nor Romanizers, that if

the reception of these sacraments by the sinner can not save from purgatory, how much less can these sacraments offered for the man in purgatory get him out! The good Pope, or Bishop, or priest dies; goes to purgatory; they want to get him out; so pray for him, offer the "holy sacrifice" for him. But if these failed when offered by himself, much more will they fail when offered by another. And if there be any such place as purgatory, of which the word of God knows not a word, we fear he will continue there as long as this imaginary place has being.

"There is no condemnation to him who is in Christ Jesus." So says the Book. No condemnation. Oh! that these words might make such impression upon the church that it would turn from all things to Christ; read the Bible to get to Christ; go to prayers and church to get to Christ; go to sacraments, not as charms, but as helps to get to Christ and to be more like Christ. But for the man in Christ there is no condemnation. And every human being is either in Christ or out of Christ. Out of Christ, nothing but condemnation; in Christ, no condemnation—no condemnation to the man in Christ by faith.

We are justified by the merits of Christ, which justification is received only by faith in Christ. And this justification is complete; pardon is complete; every sin is pardoned; and there is no condemnation to that man; none here, none there; no condemnation to the man who is in Christ Jesus. Now, if we believe this, let us neither be Romanizers nor Romanizers; but hopeful, healthy, faithful Christian men, making thereby daily protest against the Pope and the devil—Southern Churchmen.

Central Mexican Mission.

February 28, 1884. Bishop J. C. Keener, presiding; W. M. Patterson, superintendent.

APPOINTMENTS.

MEXICO DISTRICT.—*E. Aguilera*, P. E. Mexico—Mesas Church—J. Calles; Texaco Church—J. Morales; Nochiang Church—J. to be supplied; Aguilera circuit, D. Romero; Amecameca circuit, M. Cuevas; Tapotlixpa circuit, P. Rodriguez; Tula circuit, Jose Oliva; Chapultepec circuit, to be supplied; Toluca circuit, Higinio Lozada.

LOS ANGELES DISTRICT.—*R. W. McDaniel*, P. E. Leon, D. Paz; Lagos, to be supplied; Aguascalientes, S. Juarez.

TOLUCA DISTRICT.—*J. Naranjo*, P. E. Toluca, S. Gallegos; Metepec, P. Prieto; Rincon, J. M. Martinez; Chimaltepec circuit, A. Rios; Morelia, B. Guerrero; Tenango circuit, S. Reyes; Chucaman circuit, P. Martinez; Jucita circuit, D. G. Montalvo; Yantepec circuit, J. B. Alarcon; Chimaltepec circuit, to be supplied.

PUEBLA DISTRICT.—*W. M. Patterson*, P. E. Puebla, E. D. Herrera; Acapulco circuit, A. Lopez; Matamoros circuit, F. Gonzalez; Tehuacan circuit, to be supplied; Orizaba circuit, F. Anguiano.

SAN LUIS POTOSI DISTRICT.—*J. H. Gignas*, P. E. San Luis Potosi, T. Valle; Mezquiteros circuit, to be supplied.

OAXACA DISTRICT.—*D. W. Carl*, P. E. Oaxaca, Luis Potosi; Eguala circuit, to be supplied.

GUADALAJARA DISTRICT.—*D. P. Watkins*, P. E. Guadalajara, D. F. Watkins; Guadalajara, A. Blum; Tlalpuigula circuit, A. Zepeda; Cuyacapan circuit, Simon Bonilla; Tepic, S. Hernandez; Ateguco circuit, J. B. Colman; A. Portugal; Ahualulco, to be supplied; Zapotlan, to be supplied; Baramor, to be supplied; Tequila, to be supplied.

Good Words.

Lord, all thy works are lessons. Each contains some emblem of man's all-containing soul. Shall he make for these all thy glorious paths? Seeking within thy grace, an eyesole mole. Make me the best of thy holiest grove. Cause me some message of the truth to bring. Speak but a word through me, nor let thy love. Among my thoughts all-true to perch and song. —*W. L. Lewis*

—The sunlight always seems to be watching for a chance to get through the smallest opening in the clouds. Love which forgives because it is love, and which waits for every opportunity to manifest kindness, is not going to wait to be asked to forgive.

—If thou seek rest in this life, how wilt thou then attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not in earth, but in heaven; not in men, nor in any other creature, but in God alone.—*Thomas a Kempis*

—Believers are not dependent upon circumstances. Their joy comes not from what they have, but from what they are; not from what they enjoy, but from that which has been sown in them by their Lord. It is a singular joy, then, because it often buds, blooms and ripens in winter time; and when the big tree does not blossom, and there is no herb in the stall, God's habakukus rejoice in salvation.—*Christian Neighbor*

FEBRUARY 24, 1884.

F. M. GRACE.

Christian Advocate.

CHURCH OF THE LUTHERANS, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CEAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors: REV. T. A. S. ADAMS, REV. J. T. HAWLEY, REV. W. L. C. HUNNICUTT.

THURSDAY, MARCH 6, 1884.

Centenary Watchword.—No. 4.

More preachers for our growing work at home and in foreign lands. "Pray, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

R. B. HENDRIN, Chm. Cen. Com.

Prof. Baskerville hits the nail squarely on the head in his excellent article on our first page. He says, and truly, that our educational interest is confined to the two extremes—common schools and universities. That "gulf of several years" needs to be bridged with good high schools and academies.

The troubles in Dr. Newman's Church, in New York, do not abate. There was a stormy meeting on Monday night of this week, and the telegrams state there were threats of adjournment to the streets in order to fight it out. It is far better to have authority lodged somewhere to make prompt removals and prevent such disgraceful scenes. Methodist Churches never have like experiences. Conferences are only one year apart, and if an emergency arises a Bishop is ever near.

Bishop Keener, Dr. Kelley and Mrs. Freeman, widow of the late Rev. R. N. Freeman, reached the city from Mexico last Friday night. Dr. Kelley and Sister Freeman hurried homeward by the early train on Saturday morning, and Bishop Keener went to bed with a slight attack of erysipelas. A letter from the Bishop appears in this issue. The annual meeting of the mission was a delightful and inspiring occasion. Great prosperity has attended the heroic labors of our brethren in that harvest field. As we studied the faces of the missionaries in a handsome photograph of the Conference, kindly shown us by Sister Keener, we felt that our Zion was in able, faithful, devoted hands. The success of our Mexican mission has been a marvel.

Use the Christian Press.

The importance of this exhortation is not generally appreciated. For editors and publishers to urge and argue is expected as necessary to their personal success. And their urgency is often attributed to that unworthy motive. But the matter is important and imminent. We can not neglect this mighty arm of our service and enjoy large prosperity. Not the least of the providential agencies that gave almost miraculous success to the Methodist movement was the printing press. Mr. Wesley and many of his co-laborers were voluminous and skillful writers. They sowed down the land with tracts and pamphlets. At every chapel door there was a Methodist agent with his cheap publications to sell. The age of the pamphlet has been succeeded by that of the weekly newspaper. And if we are to meet the responsibilities of Christ's cause, the religious weekly must find its way into every home. We appeal to pastors to consider these things, not as a favor to any Advocate or organ, but as an obligation to the people. They must have the gospel in this form, or else suffer uncorrected and unarrested the poison of infidelity. We invite attention to the following from the Irish Christian Advocate:

It is said that the present circulation of skeptical and immoral publications, from one half-penny to three half-pence each, is upward of four hundred thousand weekly. Christian literature has been, and still is, a mighty agency in the spread of the Christian religion. It may be, and we venture to think, ought to be immensely increased. And it will be. The pulpit has the attention of multitudes for two or three hours on the Sabbath; and the platform occasionally commands the same during the year, but the press is at work in its monthly and weekly and dailies every day of the week. Its readers are found among every class and creed. Millions that never hear a sermon read tracts and other religious publications. The newspaper press should be taken more into this work. The late James Smith, of Cheltenham, said: Tracts and religious journals can go everywhere; they know no fear; never grow weary; cost little; go up and down like the angels of God; talk to a multitude as well as to one; require no public room to tell their story; they can tell it in the shop, the kitchen, parlor or drawing-room, in the railway carriage or the train-car, on the highway, on the footpath or the fields. They may be made the vehicle of all truth—the teachers of all classes and creeds. The present postal arrangements make provision for their circulation in hundreds of thousands.

Wesleyan Methodist Chapel Fund.

We eagerly study the methods and progress of Methodism in England. And that it seems to have put on a more vigorous life must give inspiration to her every branch in every part of the world. Last year reported extensive revivals and large gatherings. The net numerical increase exceeded any year for a decade or more. But the numbers added do not indicate the full measure of development and enlarged prosperity. A late number of the Watchman contains a skillful analysis of the recent Chapel Fund Report, which gives the large amounts expended in church extension. We are really amazed at the vast amounts gathered from the congregations for the several connectional funds. They must have a marvelous system of finance, and work it with a business-like vigilance and vigor unknown to any church on this side thesea.

Some of the facts in the report alluded to ought to thrill with a new purpose our young Church Extension Board. And let it be remembered that English Methodism began a new era with the generous gift of Sir Francis Lytton and the founding of this chapel fund. By this helping agency unhoused congregations have been fitted up in comfortable chapels and have doubled their membership. The chapel fund has two great objects—to aid in new erections and the reduction of debts on existing buildings. According to the above report debts were reduced last year at the rate of £1,000 a week—a total of debts discharged of £53,674. In the matter of new buildings, and these include some schools and enlargements of chapels, there were 265 "cases"—an average of five per week. And the entire cost of these operations aggregated the large sum of £332,000. These provided additional accommodations to the number of 25,000 sittings. And of the number of new chapels erected, 57, or more than one a week, were erected in places where there was no Wesleyan Methodist house of worship. This surely is a grand achievement. May Centenary year speedily fill our church extension treasury with needed supplies, and especially gather for active service the contemplated Loan Fund of \$500,000.

Card-Playing at Home.

We are quite surprised to see the good Christian at work twitting the Independent on its "new deca-logue" against sinful amusements. The following is an excerpt: "It says that a game of whist at home leads to betting, gambling and the frequenting of gambling halls. Following the same brilliant line of argument, we may say that mince-pie leads to indigestion, indigestion to melancholia, melancholia to insanity and insanity to suicide; so that whist and mince-pie must be both avoided by all readers of the Independent." Now, that is really miffing and ridiculing a very serious matter. And it is in the same vein and spirit of those journals who advocate free whisky, and wink at all immorality. Now, does the Christian at Work pretend to say that card-playing and eating mince-pie have the same moral significance and effect? Does mince-pie lead to insanity as often and readily as card-playing does to gambling? If not, he is caricaturing a timely and Christian caution.

There is no question but that expertness at whist or euchre at home has led many to venture their hand with the professionals. As cards are so generally used by gamblers, a "pack" always suggests evil. It is not good religious education to have them in the house, and always hazardous for parents to join with their children in a social game. An evening otherwise spent in the family will be more elevating and ennobling to the children. A deck of cards is not an attractive piece of furniture in any religious home. And deep down in the conscience of every one who indulges, even in a social game, is a feeling that it is wrong—that it is in no wise commendable to the favor of Heaven. Just on that point we reproduce the following illustrative little incident from the Evangelical Messenger. No man wants to go into eternity direct from the card-table, or even with a "pack" in his pocket:

Mr. F. H. Tibbets, one of the survivors of the City of Columbus disaster, relates the following incident of a "stout man" near him in the rigging who was terribly afraid to die: "I told him to pray, but he said he couldn't. I told him that there was little chance for life, and he should take the opportunity to make his peace with God. I prayed with him, and he did so and said he felt better. A young man near me was in a great deal of distress. He told me he didn't know how to pray, and before my Maker with a pack of cards in my pocket, and he threw his cards overboard, but he perished with the wreck."

Letter from the Central Mexican Mission. Death of Rev. Richard N. Freeman, One of Our Missionaries.

BY BISHOP KEENER.

MR. EDITOR: On the first of the month, in company with Dr. Kelley, I found myself on the Whitney steamer heading for Mexico. We had good weather and a safe voyage. But just as we left a letter was handed me announcing the death of Bro. Freeman on the twenty-sixth of January. He and his bride had passed through New Orleans only three weeks ago on their way to the City of Mexico. On arriving there he went to one of the hotels, where he remained but two days, when he moved to a new house, newly furnished. In the course of ten days he was taken down with a fever, which developed into the small-pox, of which, in some eight days, he died. The room occupied by him in the hotel was next one in which there had been, but a few days previous, a case of small-pox. As soon as Bro. Norwood heard of his sickness he came up from Toluca, and nursed him until death came to his relief. Bro. Norwood had never had the disease, but waited upon the patient sufferer, and caught the precious words and messages which fell from his dying lips. So, too, Sister Freeman, as a faithful, loving wife, waited upon her husband, until she was stricken with the same contagion. In addition to this attention, a Mrs. Blackmore, a wealthy lady, and her daughter, neither of whom had had the small-pox, remained with their beloved pastor and wife until the arrival of Bro. Norwood. In a word, he had every assistance which the best medical skill and the most tender love could bring to a dying man. The subjoined account of Bro. Norwood will introduce our church to the death-chamber of the first missionary who has died in her foreign field while in actual service. Maybe the time had come when the attending shadow should be thrown upon these bright fields, when death as well as integrity and devotion of life should be used to illustrate the service demanded of a missionary. Bro. Freeman had won the love and respect of all to whom he ministered the word of life, and all that remained to be done he accomplished in the clear triumph of his dying hour. His sure trust in Christ, his firm hope, his gratitude to God for the providence which had guided him all his days down to the margin of heaven, his thoughtful messages to relatives, brethren and his flock, all assure us of the victory of faith. Our people will not leave their dead upon the field of battle; and these precious bones insure the ultimate triumph of our missions in Mexico.

So much of this issue was in type before the Bishop's letter was received no room was left for Bro. Norwood's beautiful tribute to Bro. Freeman. It will appear next week. And we hope for much more from Bishop Keener. The appointments are on our first page.

Prohibition in Mississippi.

From a lifelong residence in Mississippi, and a more or less careful observation of its current thought and political history, we record with gratitude the fact that never before has there been such a pronounced and growing sentiment in the State in favor of the legal suppression of the liquor traffic. A decade ago the question was laughed down in the Legislature. Its few advocates and friends were everywhere derided as fanatics and sentimentalists. But a change has been wrought. The present Legislature is largely prohibition in sentiment, albeit the local option measure did not pass. Its friends were not sufficiently agreed about some minor provisions, and it was thought best not to urge its passage. But a number of entire counties have secured prohibitory laws, together with scores of municipalities and supervisors' districts. Twenty-two prohibitory bills were introduced one day. And yet in face of this advanced moral sentiment, one little political newspaper brought out its roster to crow a victory over prohibition, and another inserted the ent of a coffin to caricature its death. They are very suggestive and appropriate substitutes for argument. Whisky advocates are either as foolishly noisy as a rooster or as significantly silent as a coffin. But the friends of morality can well afford such ridicule. Every great reform has driven on opposition and insult. We are battling for the home against the saloon, for good morals against drunkenness and all immorality. With the consciousness of being inspired by righteous motives, we need not falter at any character of opposition.

But our cause is moving forward with a steady and stately step. Friends are multiplying, arguments accumulate and enemies are giving

away. We hail with joy every agitation of the question, for it brings us nearer the glad morning of triumph. Our enemies have no argument, and ridicule is a booming that sooner or later will recoil with terrible effect upon their own heads.

Character of Gen. Gordon.

Just now the most conspicuous figure before the reading world is Gen. Gordon and his connection with the war in Egypt. His career has been singularly brilliant. He is described as being about fifty years old, slightly built, a little under the average height, quite youthful in appearance, light in his step and lithe as a leopard in his movements. His exceptional characteristic is a child-like simplicity of spirit and manners. Much has been written about him and his strange mission in the East, but nothing have we seen more discriminating and appreciative than an editorial article in the Irish Christian Advocate. We make a liberal extract:

The key to the character of Gordon is his unflinching confidence in God. This is the principle that has dominated his whole life; the assured and unwavering conviction that an Almighty will directs and an Almighty arm protects him. It is the old story of the power of faith in God. He believes that nothing is accidental. In his view men are only the instruments of a higher power, who is uttering in his decisions and infinite in his might. No man, however rich, intellectual, influential, or experienced in his own special position, is in his view indispensable to the State or the church or the community at large. In the midst of tremendous difficulties and perils, he writes: "I can not tell you how happy and composed I feel in my sure refuge. No comfort is equal to that which he has who has God for his stay." The burden of the cares of his governorship, as a feather upon him, because he relied it upon his God. Often left to his own personal resources, in the midst of great perplexities and dangers, but with Providence to direct and uphold him, he trusted in the Almighty, so as to fear nothing, and to feel assured of success in his most arduous undertakings.

Faith was the root from which sprung the distinguished traits of the general's character. It was this which inspired the almost superhuman courage which he so conspicuously displayed on so many perilous occasions. Witness his bravery in China, his terrific onslaught on the leaders of the slave trade, the slave hunter and the slave army in the heart of Africa, the suppression of six thousand fierce Turks and Bashil-Bazouks, his scaling two tremendous mountains, reaching the lofty plateau, where the terrible Waled el Michael, the Abyssinian brigand chief, was entrenched with seven thousand freebooters, all armed with muskets, and persuading the robber chieftain to ask for pardon from the King of Abyssinia, against whom he had rebelled, and the utter overthrow of the brutal son of Sebeher and his army of incarnate fiends. And add to all these illustrations of his courage, and many others which we have not noticed, his present extremely adventurous and hazardous journey across the desert to Berber, and from thence to Khartoum, on an errand of mercy, and you see a Christian man, who may without exaggeration be designated the bravest of the brave, in the best sense of the phrase.

There are times when a nation depends for its safety and progress not upon its institutions only, but upon its servants also. At such times the individual man is more powerful than the perfect machinery of the government. The United Kingdom in its world-wide interests has had many such periods, and it will have many such in the future. We are confident that there is in this empire still unused physical, mental and moral wealth, which in the hour of need will be forthcoming for the promotion and preservation of the best interests of our populations, both in temporal and spiritual matters.

To the church of Christ the character of such a man as Gordon is a joyfulness. His virtues are the result of her teaching, and his faith and love are centered in her founder. The church can point to him as an illustration of what ought to take place in her children—the union of faith and practice, tenderness and strength, pity and righteous wrath, pity and majesty. No longer will men feel that the cloister is indispensable to an extraordinary moral and spiritual elevation. There are saints now as in primitive times, "in Caesar's household," doing Caesar's work with Caesar's weapons, though not in Caesar's spirit, and is not this a gain worth the notice of the Christian church?

A Note from China.

MR. EDITOR: I write only a few words to say our annual meeting has just closed. We have had a most pleasant session. The Lord was with us, and the Spirit of God seemed to rest upon us all, and we felt greatly blessed. We thank God for such a glorious manifestation of his goodness to us on this occasion. We have just returned home, and I have been very busy to-day getting my preachers ready and off for their work the coming year. I will write you a longer letter by the next mail, and tell you something of the work of the past year. Pray for us, and believe me ever your brother in Christ,

J. W. LAMBETH, SHANGHAI, CHINA, Jan. 22, 1884.

Centenary Caution.

Bishop Parker contributes to the Texas Advocate a most timely article on the proper improvement of Centenary year. What he says on the danger of deconnectionalizing the occasion is worthy of careful consideration. Unless that point is guarded the spirit and blessing of the movement will be dissipated, and result in no permanent good. We have space left only for the following:

The collections directed to be taken for the three great objects, foreign missions, education and church extension, should be obligatory upon all our preachers. These are to be the contributory especially on the Centenary day as fixed by each Conference, and they are to be distinct from the regular collection, and to be, as far as practicable, divested of a local character. The purpose is to raise a large general fund for these several objects, to be controlled and appropriated in a connectional way, and on a scale worthy of the occasion and of the whole church. The right of donors to give specific directions to these contributions is conceded, but it is not expected that all will be thus applied to merely local enterprises. At the end of the centenary year there should be in the hands of the Central Committee a great connectional fund, to be appropriated to foreign missions, education and church extension. Amid the many pressing local demands this feature of the Centenary collections is likely to be overlooked.

There is also danger of starting too many new enterprises in the way of schools and colleges. Many new churches and parsonages should be built during the Centenary year as memorial of the epoch we have reached. These are much needed, especially in Texas, and in no better way could our gratitude and liberality find a fitting expression. But, in doing this important work, we must not neglect the connectional church extension fund. And, in the way of education, the endowment and de-liverance from financial straits of the institutions, we have especially emphasized. To attempt new and local enterprises, while those we have on hand are languishing or not securely established and endorsed, will lead to comparatively barren results. While nearly every section and town in the State would be glad to have a college or university, it is manifest that to undertake them would end in universal failure. The endowment of the Southwestern University, and the firm establishment of the schools already existing, should be the present limit of effort in this direction. There is danger, indeed, in dividing our strength and means so much on these that none will be adequately aided. The enthusiasm and excitement of our Centenary year, for lack of concentration, may be utterly lost; and the means that would have given one or two institutions of high grade and commanding influence will be frittered away and squandered on many. The history of education in our church in all sections, not more in Texas than in Alabama, Louisiana, Kentucky and elsewhere, enforces this lesson. Merely local and sectional interests must be surrendered, or nothing of moment will be achieved.

"No More Place."

Paul was at Corinth. But his mission there was at an end, and there was no more place for him. We may conjecture other reasons than the end of his mission. As in almost every place he was forced to have a retreat from espionage and violence, so doubtless at Corinth; and, as his persecutors closed upon him, he went from one hiding-place to another, until the last one was discovered, and he must now take his departure. Or we may suppose that the proud, aristocratic, self-indulgent Corinthians grew tired of his constant lashings of their immoralities, and sought teachers more pliant and complaisant. Perhaps, as at other places, he preached too long, and a man of short sermons and faultless linen was more in demand than he. These are some of the possible reasons why there was no more place for him. On the other hand, it may have been none of these, but a call to a more important work. But in any case Paul showed no elation nor depression. He neither grumbled nor exulted. So full of the exalted nature of his mission and the communion of it to the world that the idea of grieving at leaving a fine appointment or going to a poor one did not occur to him as an episode in preacher life. Yet Paul had sorrowful partings and joyful greetings. We have enough of his itinerancy to long for a fuller recital—a story angels might love to hear.

Some valuable lessons are contained or suggested in the words, "No more place." 1. Preachers often wear out and places often become unwilling to the preacher. This is not a matter of grief to either party necessarily. That a preacher is "worn sick," as a brother termed it, is not necessarily evidence that he is a "gum-log," to use a McFerrinism. Nor because a place does not suit the preacher, is it proof that it will not exactly suit some one else? The truth in each case is that the phraseology shows on the part of both preacher and people a sad misconception. It would be a poor thing if Christianity aimed at nothing higher than to furnish men with

places or places with men. May God help both those preachers and those circuits and stations.

2. But suppose that one feels that he is not appreciated—his sermons tedious, his teaching unwelcome. Let him not conclude that his call to preach is invalidated or that he is not owned of his Master. The preacher most honored of God is not necessarily the man who wins most converts. Witness Elijah and Jonah. Suppose the church has asked your removal. Remove. That is prudent and Christian. Don't go lurching the wrath of God or shaking the dust from your feet. If you discharged your duty while there leave the rest to your Master. He will see to it. Remember that sooner or later the place had to be surrendered. There are larger stations before than behind. Don't fear that you will be turned out to grass. Never.

3. Paul never had a first-class paying church. His salary was something less than ten thousand a year. His choir sometimes consisted of himself and his friend. But he magnified his office. When his place grew too large for him he went on, and when his great heart saw work beyond he left his place. But he reached heaven.

T. A. S. A.

From Bastrop, La.

Yesterday we organized the Dr. Starn's Woman's Missionary Society with a goodly number of members and subscribers. The following are the officers elected for 1884: Mrs. Dr. A. S. Helmick, president; Mrs. A. L. Smith, first vice-president; Mrs. R. E. Guthrie, second vice-president; Mrs. A. E. Guthrie, corresponding secretary; Mrs. L. E. Calhoun, recording secretary; Miss Tenie Noble, treasurer; Miss Emma Calhoun, solicitor for the Woman's Missionary Advocate. We are expecting of this island society that it will do a grand work for missions and, judging by the character and spirit of those who compose it, we believe we shall not be disappointed. A Sabbath-school will be organized on the island next Sunday with W. W. Guthrie and A. S. Helmick as superintendents. Dr. Helmick and Bro. Guthrie will be our class-leaders and will also hold the prayer meetings. The Sunday-school, the prayer meeting and the class meeting are part and parcel of real Methodism.

FEBRUARY 25, 1884.

By Morrison Heady, Nashville, Tenn.: Southern Methodist Publishing House, 1884.

This is from the title-page of a book just received by me from our Publishing House. A neater bound, better printed book is seldom seen. The paper is heavy, and of superior quality. Indeed, the "make up" of the book would do credit to any Publishing House in these United States, and is in keeping with the other excellent work done under the present management.

But as to the book itself. It is a remarkable book, and one all the boys will want and their fathers should get for them. The scene is laid in Kentucky, except in the closing chapters, in which the reader is conducted with the American army in pursuit of the British army under Gen. Proctor, to the battle of the Thames. The book closes with the death of Tecumseh. The hero is a faithful slave, named Burlman Reynolds, or "Big Black Burl," and the character is so well drawn that one is led to believe that he was a veritable personage, although possessed of rare courage for one of his race. The descriptions of frontier life, the dangers and hardships bravely met and borne, the hand to hand combats with the savage foes are drawn with a graphic pen and in a charming manner. There are touches of great pathos, and some passages are strikingly beautiful examples of "prose in poetry." There are some exaggerated incidents and some peculiar, very peculiar, expressions and sentences to be met here and there, but they are like the discords which the musician deftly inserts in his composition so that the beauty of the chords may be the more striking by way of contrast. There is not an impure word or suggestion in the book.

And now, a brief mention of the author of this little book (8 vo., 185 pp.) He is the blind poet of Kentucky, whose fugitive poems we have been reading for so many years. Not only is he blind, but he is also deaf. Yet one would never discover these facts from the book, for the description of scenery would indicate one whose eyes are wide open to see, and whose heart is open to feel the beauties of nature.

T. L. MELLENS.

The Holston Methodist says, and we entirely approve it: "Southern Methodism can not afford to let down on the danclog question. If your young members will 'hop,' let them hop out of the church."

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Weekly Market Review.

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FOREIGN.

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Good ordinary	8 1/2	64
Good middling	10 1/2	64
Good middling	10 1/2	64
Good middling	10 1/2	64
Good middling	10 1/2	64
Good middling	10 1/2	64
Good middling	10 1/2	64
Good middling	10 1/2	64
Good middling	10 1/2	64

SUGAR.

Low ordinary	34	44
Good ordinary	34	51
Good ordinary	34	51
Good ordinary	34	51
Good ordinary	34	51
Good ordinary	34	51
Good ordinary	34	51
Good ordinary	34	51
Good ordinary	34	51
Good ordinary	34	51

GRAIN, ETC.

White	61	61
Yellow	61	61
Mixed	61	61
White	61	61
Yellow	61	61
Mixed	61	61
White	61	61
Yellow	61	61
Mixed	61	61
White	61	61

GROCERIES.

Coffee	111	141
Coffee	111	141
Coffee	111	141
Coffee	111	141
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VEGETABLES.

Cabbage	4 50	5 00
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SUNDRIES.

Chicken	5 50	6 50
Chicken	5 50	6 50
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Chicken	5 50	6 50

TOLEDO, Ohio, Feb. 27.—The case of Robt. Bailey, colored, on trial for murdering a white girl, contrary to the law of 1841, which imposes a fine of \$100 and three months' imprisonment for a white person marrying one of negro blood, or vice versa, was tried today. Bailey was found guilty and given the full penalty of the law.

CHICAGO, Feb. 27.—The St. Paul, Minn., Evening Journal's special adviser reports light snow and high wind, with drifting on the Milwaukee line. The storm from the Minneapolis and St. Louis road which set in last night developed to-day into the worst blizzard of the season. There was a light snow and heavy drifting, particularly west of Albert Lea. Freight trains have been temporarily abandoned, but passenger trains are running on slow time.

NEW YORK, Feb. 28.—Gen. Grant has so far recovered from the effects of the fall received last Christmas eve that he has held aside his crutches and goes about the house with a cane. He has been out driving several times recently, and expects to go to Norfolk, Va., soon.

CANBERRA, N.S.W., Feb. 28.—A terrible hurricane visited this section of the country yesterday, doing considerable damage to property. The new Catholic church here, having been completed, was blown entirely down. There were two men in the church at the time, but fortunately they escaped unhurt.

WASHINGTON, Feb. 28.—The House passed the pleuro-pneumonia bill today by a vote of 155 to 127. The Republican vote was 100, and the Democratic vote 27. The bill provides for a Commissioner of Agriculture, who shall organize a bureau of animal industry and appoint a chief thereof, whose duty shall be to investigate and report upon the number, value and condition of the herds of animals of the United States, and also the means for the prevention and cure of the same. He is authorized to appoint two competent agents, whose duty shall be to report upon the best methods of treating, transporting and caring for animals and the means to be adopted for the suppression and extirpation of contagious pleuro-pneumonia.

NASHVILLE, Feb. 29.—Marshall T. Polk, ex-Governor of the State, who was convicted last July and sentenced to thirteen years' imprisonment for embezzling \$100,000 from the State, and whose case was to be taken up in the Supreme Court next Tuesday, died at 8:30 o'clock to-night at his residence in East Nashville.

BOSTON, March 2.—At the First Baptist Church on Columbus Avenue, the pastor, Rev. C. B. Carter, announced that he would omit the rogation sermon as there was a more important duty. He called Deacon Lansing Mills to the platform. Mr. Mills said there was a debt of \$55,000 resting upon the church, and it was his greatest desire that it should be wiped out. Years ago he had resolved to set aside a sum each year to purchase a farm to which he could retire in his old age, and this amount he would now give towards the cancellation of the church's indebtedness. He then called for further gifts, and in less than an hour the entire \$55,000 was subscribed. The doxology was sung and benediction was dismissed with the benediction.

JACKSON, March 3.—The bill providing for the removal of the site of government from Jackson to Meridian was lost by a vote of 35 to 19 days.

ST. PETERSBURG, Feb. 27.—W. H. Hays, United States Minister, died this morning at 7:30 o'clock.

THINKPAT, Feb. 27.—The beach presents a lively appearance. The Blue Jackets, up to their necks in the water, are hauling stores and carrying soldiers ashore through the surf. The Gordon Highlanders and Irish Fusiliers are advancing to occupy the beach. They have brought the mortars which lie between the harbor and the main land. The distance to the fort is about four miles. It was built Feb. 2 to protect the gulf while crossing the morasses. The rebels regard with excitement the landing. They are convinced that Allah has set all as a prey for them.

ST. PETERSBURG, March 2.—The march to Tokar was accomplished in four hours from Tokar. The Arabs lost 1,110 men dead on the field at Tokar, besides the guns and other munitions. The camp, including 35 tents and many camels, was taken. The condition of the camp showed that the Arabs rolled upon being victorious. Gen. Graham sends a part of the Tokar garrison to Trinkital, and destroys the fortifications.

AFTER WAR, PESTILENCE AND INTERFERENCE, Colds lead to the greatest destruction of human life, mainly in consequence of their being systematically neglected. A simple cold, as they come, is converted into a serious and generally fatal disease. It is better to take a cold or cough or cold from its inception, by using promptly Dr. J. C. Jackson's Remedy, a remedy thoroughly adapted to remove these common ailments, and equally effective in the primary stage of consumption, asthma and bronchitis.

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NEW ORLEANS DIST.—FIRST ROUND.	Jan. 27
Agitation, at New Orleans	27
La. Avenue	27
Plaquemine and Bayou Lafourche	27
Bayou Lafourche	27
Bayou Lafourche	27
Bayou Lafourche	27
Bayou Lafourche	27
Bayou Lafourche	27
Bayou Lafourche	27
Bayou Lafourche	27

ALEXANDRIA DIST.—FIRST ROUND.

Columbia circuit, at Alexandria	Jan. 27
St. George's circuit, at Alexandria	27
St. George's circuit, at Alexandria	27
St. George's circuit, at Alexandria	27
St. George's circuit, at Alexandria	27
St. George's circuit, at Alexandria	27
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St. George's circuit, at Alexandria	27

SHREVEPORT DIST.—FIRST ROUND.

South Shreveport, at Shreveport	Jan. 27
Shreveport	27
Shreveport	27
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DELLI DIST.—FIRST ROUND.

Develi circuit, at Develi	Jan. 27
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ROMER DIST.—FIRST ROUND.

Roma circuit, at Roma	Jan. 27
Roma circuit, at Roma	27
Roma circuit, at Roma	27
Roma circuit, at Roma	27
Roma circuit, at Roma	27
Roma circuit, at Roma	27
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Roma circuit, at Roma	27
Roma circuit, at Roma	27
Roma circuit, at Roma	27

MISSISSIPPI CONFERENCE.

Washington	Jan. 27
Washington	27
Washington	27
Washington	27
Washington	27
Washington	27
Washington	27
Washington	27
Washington	27
Washington	27

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THE REFINER.

It is sweet to know that he who tries
The silver, takes his part
To do the work which purifies,
Lest too intense a heat—
It is to consume the dross away
The precious metals, too, destroy.
It is sweet to think how well he knows
The silver's power to bear
The ordeal through which it goes
And that, with skill and care,
He'll take it from the fire when fit,
With his own hand to polish it.
He is blessed to know that he
The work he has begun
Will not forsake all he can do
The work itself well done;
An image by its brightness shown,
The perfect likeness of his own.
But oh! how much of earthly mold
Dark relics of the outer,
Left from the one which he behold
How long must he refine,
See in the silver he can true
The first faint semblance of his face.
Ugh, Great Refiner, sit thou by,
Thy purpose to fulfill;
Moved by thy hand, beneath thine eye
And melted at thy will,
Oh may thy work forever shine,
Reflecting beauty pure as thine.

Last Hours of Richard N. Freeman.
BY REV. JOSEPH SHERWOOD.

DEAR BISHOP KEENER: It is with pleasure that I comply with your request to write you a brief account of the last illness, dying words and death of our noble and beloved Freeman. On January 10, as I passed through the City of Mexico for my home in Toluca, I left him well, hearty and happy, fixing up his new home with the brightest prospects of a long and happy life; but on January 23 I received a letter from Dr. Patterson, saying: "Bro. Freeman is in bed with small-pox, and has been for several days; and this evening Sister Freeman told me she was going to bed with it, as she has all the symptoms. But she said she was not at all alarmed. She is a calm and brave little woman."

When I received the doctor's letter I was so unwell myself that I could not go to him at once; but so soon as I was able to travel, which was two days later, I went to his assistance. When I reached the house his *womanly* wife came to the door, and said: "Bro. Norwood, I advise you not to come in." To which I replied: "I have come for that purpose, my sister." The brightening of her countenance, the expression of gratitude that gushed out from her eyes, and the exclamation, "Oh, I am so glad!" made me feel glad, too, that I was where I was needed. But, oh! how my heart sank within me as I walked into the room and saw his swollen and disfigured face. That most awful of all diseases had assumed the most horrible form, and had closed his eyes and so completely changed his appearance that he was unrecognizable. It was characteristic of this man to say, among his first words: "My brother, are you not afraid of this disease?" When I assured him that I was not he reached up and embraced me most affectionately, and said: "My brother, I am so glad you have come for my dear Lucy is completely broken down with anxiety and fatigue, and now she can rest a little and feel that I am not neglected."

From that time to his death, about forty-five hours after, his thoughts seemed to run on religious subjects all the time, whether delirious or in his right mind. On the previous Sabbath he had gotten up from bed,

dressed himself with great difficulty on account of sleekness and extreme weakness, gone to church and preached one of the best sermons of his life on "The Day Spring;" and frequently during his last days, he said, with a great degree of satisfaction: "I am so glad I preached last Sunday. It is a satisfaction to me to know that I delivered the gospel message once more." About twelve o'clock, Saturday night, he called for his wife, and when I informed him that she had just lain down to rest a little he replied: "I wanted one thing that I did not get. I wanted you and Lucy to have prayers with me before either of you retired." At this time he was suffering intensely and tossing himself from side to side of the bed, and a little later he called me to him, and said, about in these words: "My dear brother, I know it seems childish in me to be so restless; but I have tried in vain for six days and nights to sleep, and now my nervous system is so completely wrecked that I can't be quiet. Please kneel down here by me and ask God to help me to bear this as a Christian man ought to. While I held his hand in mine, kneeling by his bedside, and prayed he would heartily respond, "Amen! amen!" and immediately afterward seemed to go to sleep and rest quietly for awhile.

On Sunday morning, so soon as all were up, he said to his wife: "Lucy, get the Bible, and let's all have prayers together." Thus he spent the Sabbath in a spiritual frame of mind, though perceptibly growing worse. That night, while apparently delirious, he seemed to be making a missionary speech before an American audience, in which he said many fine things. He then commenced to preach a sermon in Spanish, but soon changed again to his talk on the Mexican Mission. A few moments later he called me, saying he wanted to have one of our good talks on the mission work in Mexico; but by this time his voice had become so weak that I could not catch all his words. I could hear enough, however, to get the general tenor of them. Some of his audible words were, as nearly *verbatim* as I can give them, the following: "What! the Mexican Mission work a failure? Not a word of it. Say it not to me. The work is of God, sealed by the blood of Christ, and it must succeed—it will succeed. He will make the rough places smooth and the crooked places straight. He will correct all errors from whatever cause." This was only about five hours before his death. Still later he called to his wife, and asked her to repent from memory the Psalm which begins, "God is my refuge and strength," and repeatedly responded: "Amen!" to the verses that seemed to apply most directly to him. About three o'clock, Monday morning, he commenced to talk to me again about mission work, for that was his all-absorbing theme, and, among other things, he said: "There is a tendency at home which I would gladly like to correct. Some persons in their zeal for the missions of their own church seem to forget the American Bible Society and its glorious work of evangelization and true charity. After all, that society is the chief corner-stone of the great missionary movement. What could we have done in Mexico without it? I wish you to carry my love and best wishes for success to Bro. Hamilton, its representative in Mexico, and through him to the society at home. Also remember me kindly to Dr. Patterson, our beloved superintendent, and to all our co-laborers."

About an hour later he called me, and when I inquired what he wanted he replied: "I only wanted to talk to you a little; but I am too weak and it hurts me to talk." So saying, he turned over and seemed to go to sleep. During the next hour I was busy giving the medicines and applying the remedies prescribed by the physician, and when I had finished he again turned over and took an easy position. At 5:15 o'clock, on Monday morning, January 23, which was only fifteen minutes later, my attention was attracted by an unusual quietness. I sprang to his side and found that his gentle spirit had taken its heavenly flight.

You will pardon me for adding that such Christian fortitude, abiding

trust and meek submission as were manifested from first to last by his wife I have never before witnessed. She was quite sick for two days, and when the physician informed her that she, too, had the small-pox she got clean towels, cloths, etc., and placed them at hand. Then she arranged clothes for both to be buried in, and laid her down to die. When she got better she thanked God that she was again able to wait upon her husband.

CITY OF MEXICO, Feb. 24, 1884.
Methodism.—Faith—Works.

Methodism is clearly the outcome of careful Bible reading. Therefore the Wesleys could say they were thrust out "to spread scriptural holiness over these lands."

In reading the word of God critically John Wesley saw that the Church of England was "teaching for doctrines the commandments of men," and that the Bible taught doctrines which the Church of England was not teaching. By this reading he saw himself a sinner unsaved. Such was the knowledge of himself unsaved that he realized many hours, and even days, of sore conflict. In this state of mind he left England as a sort of missionary to America. While on the Atlantic Ocean he saw in the lives of the Moravian Christians a practical illustration of the truths he had learned from the Bible. Then he became a pupil of theirs to learn experimental godliness. Returning to England he was "converted" on Wednesday night, "about a quarter before nine," May 21, 1738. Then he felt his "heart strangely warmed," and that he was "saved from the law of sin and death." Having realized salvation from sin and death, and enjoying the love and peace of God in the soul, he became deeply concerned for the salvation of all men. Then "the world was his parish."

Now we see the belief and salvation which John Wesley enjoyed in the faith and works thereof. These may be mentioned in part: First, faith; second, works.

The faith referred to embraces Bible doctrines: 1. The fullness and completeness of redemption. By this is meant that Jesus Christ, by the grace of God, tasted death for every man; that he died equally and sufficiently for every man; that not one was left out of the Divine plan of salvation. Upon this foundation-principle he believed.

2. That the gospel was to be preached to every creature as taught by Christ in the commission, saying, "Go ye into all the world and preach the gospel to every creature," and that the gospel was "good news" of salvation to every man. This belief thrilled his heart and filled him with a consuming desire "to spread scriptural holiness over all lands."

3. He believed and preached that man became the active and personal beneficiary of this provision of redemption by love by "faith only" in the eternal Son of God. This is "a most wholesome doctrine, and very full of comfort."

4. That conversion, or regeneration, was the work of the Holy Ghost, creating us anew in Christ Jesus. This work of the divine Spirit changes us from darkness to light, and from the power of Satan unto God, gives a new heart, new spirit and new love and hope, and puts not only a new song in our mouths, but puts the Spirit of God within us.

5. That the Holy Ghost, not only renews, or renovates, us in the spirit of our minds, but bears no testimony to the fact. Thus Methodism taught, as her most distinguished belief, the great Pauline doctrine of the direct witness of the Spirit with our spirits that we are the children of God. The realization of this over-spreading and all-embracing truth has given equal comfort to the learned and unlearned, to the high and low, to the rich and poor, to the old and young, to white and black, in health, in sickness and in death. By this grace and power the "Methodists die well."

In the works of Methodism only part can be now enumerated. These may be called results as well as works of Methodism. Of these the following may be named: 1. The publication of current religious literature. This took shape in the form of tracts. These were cheap, and thereby adapt-

ed to the poor. They were scattered broadcast and brought forth abundant fruit. They also took form in the shape of the church magazines and other publications. Thus Methodism, under God, produced this agency of power in the work of the church. Now Christian Advocates in the Methodist Church and similar publications in all the churches characterize the gospel movement of the nineteenth century. Even the Primitive Baptists have their Watchman and Primitive Pathway. So that even this church is drawing benefit out of Methodism. All the churches are benefitted by Methodism.

2. The Bible Society of Great Britain was the fruit of Methodist labor. As early as 1779 the Naval and Military Bible Society was organized by the Wesleyan Methodists. Out of this and other Methodist influences came the British and Foreign Bible Society in 1801. Out of this came the American and Foreign Bible Society, and out of these more than fifty Bible societies have sprung. From these the word of God is being sent into all lands by tons of weight, translated into nearly two hundred and fifty languages and dialects. Thus the Bible societies are helping to carry out John Wesley's mission—"Spread scriptural holiness over these lands."

3. Sunday-schools are usually recognized as the work of one Robert Raikes. However, John Wesley held Sunday-schools in this country forty-five years before the school in Gloucester under Robert Raikes. But even Raikes obtained his idea of the Sunday-school from a member of the Methodist Church—the wife of a local preacher. This was in the year 1781. Now this arm of church power is felt in all lands.

4. Missionary work was the cause of the Wesleys coming over the "broad waters" and preaching, suffering and toiling in Georgia. The same spirit nerved the faith and fired the heart of Dr. Coke. Aided by several warm and true-hearted Irish preachers, and pledging himself for the necessary means, Coke sailed for the East Indies. But on May 3, 1814, he breathed his soul to God and was buried in the deep Indian Sea just after the cloudless sun apparently sank into the deep blue waters, while the ship bell was tolling the soft and solemn tones of farewell. The work, however, went on, and is going on till scriptural holiness covers all lands.

These are but points in the faith and works of our beloved Methodism. "Methodism is Christianity in earnest."

ANGUS DOWLING.
RUMER, ALA., Feb. 25, 1884.

Revive the Class Meeting.

Bishop Parker, in his late article, headed "After a Hundred Years," says: "A spiritual ministry, converted preachers, imbued with the spirit of self-denial, and having an experience to tell as well as a doctrine to expound, is of first importance. And, next to this, we must be careful to keep up those great nurseries of spirituality, the love-feast, the class meeting and family prayer."

We would like to have our Southern Methodists raise millions of money for missions, church extension and education, and we will do what we can to that end; but, as the Bishop puts it in that same article, we are not without "anxious thought" concerning "our church life." In our commendable zeal to forward God's cause, so far as committed to our branch of the Christian Church, there will almost certainly be a tendency to neglect the praying and efforts necessary to the increase of spirituality among us. More and more it is becoming a habit with certain Methodists to be content with hearing an occasional sermon on a bright Sabbath; official members, by their example leading others to do the same, live an entire year without attending the weekly prayer meeting; multitudes of members have never been in a class room, and as to family worship in very many homes, called Christian homes, there is no attempt made in that direction by father or mother.

The means of grace must be used in order to a growth in grace, and none who think upon the subject in the light of God's word and of the

experience of his eminent saints will deny that to ignore or neglect them is to surely backslide and forever imperil the soul. Of course, all our ministry from the College of Bishops down to the humblest preacher on the poorest circuit, together with all the truly pious throughout our membership, are devoutly praying and zealously laboring not only for more money for God, but also for more grace for themselves. If, then, this centennial year is to witness any great advance in their spiritual power as a church, the "people called Methodists" must be vastly more in love with the class meeting than has been the case with them during the last few decades of their history. While all the means of grace are for the glory of God and the good of souls, and while all should be diligently used, yet, judging by the late past, there is more danger of the class meeting being neglected than of most anything else belonging to us as a church. We particularly urge its re-establishment in the hearts and usage of Southern Methodists. The experiences given in her class-rooms, as well as her faithful preaching and glorious singing, has had very much to do with the growth of Methodism. "Christianity in earnest," she will not continue to be the mighty power for God she has been if the class meeting is left out of her church life. The peculiar institution is enshrined in her very heart, and to take it from her is not only to rob her of a priceless jewel, but to go far toward accomplishing her destruction. We read of John Wesley that he "visited Bristol repeatedly and formed there the first Methodist class meeting, and, on returning to London, introduced the same improvement into the metropolitan societies." Speaking of this, Mr. Wesley said: "This was the origin of our classes in London, for which I can never sufficiently praise God. The unspeakable usefulness of the institution has ever been more and more manifest."

The editor of the Nashville Advocate, in his work on the class meeting, says: "More than once during my ministerial life have I known church societies strong in numbers almost disintegrate from the temporary loss of a pastor. These people call themselves soldiers of Jesus Christ! They belong to the army of the Lord! A million of such would not conquer a village for Christ in a million of years. Where did they get such a conception of the duties of Christian discipleship? What sort of conversion did they undergo? Where are their Bibles? Who are their religious instructors? The writer served temporarily a Baptist Church in San Francisco, whose members, in the absence of a pastor, kept up during several months all the social meetings of the church without any flagging of zeal or loss of interest. They followed the New Testament, and from it they had learned what were the privileges and duties of the living members of Christ's living church. The right view and the right practice were recovered by Methodists under the lead of John and his associates and successors. The church recovered its lost freedom and regained its lost power. The seal of silence was broken in its assemblies. The living stream of renewed spiritual life broke forth in the desert, and the wilderness blossomed as the rose. It was a resurrection. It was a resurrection of a buried gift, and the living, glowing, growing, rejoicing, witnessing church sprang into life, and New Testament Christianity again walked the earth in its original beauty and wrought its wonders as at the first. The Methodists did not originate the class meeting. They only revived it. It was born with the Christian Church. It was born of the instincts, necessities and aspirations of human nature, hungering for heavenly truth and holy human fellowship. The Methodists gave it a name; but the thing itself was the inevitable revival of an apostolic institution where a mighty work of God had brought back again the essential doctrine, polity and usages of the uncorrupted church of our Lord Jesus Christ. It was not an invention, but the normal outgrowth of a living Christianity. Its elements were in the conditions developed by the great revival, and they crystallized into the

form it took by the operation of the law that New Testament Christianity will and must express itself in New Testament forms. The recovery of the primitive spirit brought with it the recovery of the primitive usages of the church of Christ."

Emphatically promotive of the piety of our people, abundantly blessed of God wherever held, making up much of our very successful past as a church, it would be the height of folly not to seek the revival in its early power of this blessed means of grace. This year Methodists should become familiar with the literature of their church, and it is in order to put into their hands Dr. Fitzgerald's book, entitled, "The Class Meeting," and the "Memoir of William Carver," sixty years a class leader in the Wesleyan Methodist connection. If all of us who love the class meeting will this year do our duty by it in attending it, inducing others to attend and circulating such books as we have mentioned, it will greatly enhance the spiritual power of the church and promote the consistent and godly living of the membership. Surely it is worth our constant prayers and best labors to accomplish a result so much to be desired and so sorely needed. Many are to be found among us who, though long members of the church, have never been in a class meeting, and there are also those who are so ignorant of its true nature as to class it with the Roman confession! May the Spirit so baptize us after the olden manner that this God-owned means of grace may again be taken to our hearts and made part and parcel of our church life! The Methodism of the future should eclipse all that Methodism has done in the past, and, if so, the class meeting will be found, as of yore, a prime factor in the working out of our glorious future of spirituality and power.

BOSTON, Feb. 25, 1884.

Another Notice.

Remember, Brethren, the time is at hand when the treasurer must put his annual report in press. Send your collections for foreign missions forward so as to reach him on or before March 25, or this report must go to press with you left out.

H. A. YOUNG, Secy.
NASHVILLE, TENN., March 7, 1884.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.
REV. E. R. HENDRIX, D. D., Chairman.
REV. W. P. HARRISON, D. D., Secretary.
JUDGE JAMES WHITWORTH, Treasurer.

General Minutes of 1883.

We give below a summary of the statistics contained in the general minutes of 1883:

	1882.	1883.	Increase.
Traveling preachers	3,358	3,500	142
Local preachers	5,899	6,100	201
White members	1,100	1,150	50
Indian members	1,100	1,150	50
Colored members	2,200	2,300	100
Female members	2,200	2,300	100
Adults baptized	2,200	2,300	100
Children baptized	2,200	2,300	100
Sunday-school teachers	2,200	2,300	100
Sunday-school scholars	2,200	2,300	100
Collected for missions	2,200	2,300	100

The total increase of preachers and members was at the rate of 3.07 per cent. per annum. This is a slight gain upon the increase of population in the Southern States, the rate of which is 2.90 per cent. per annum compound.

The minutes show the loss of 38 preachers discontinued, 78 located, and 78 died: total loss to the traveling connection, 184. There were admitted on trial, 249; readmitted, 39—total, 288: net increase 94.

Christian Advocate.

THURSDAY, MARCH 13, 1884.

TO CHRISTIAN WORKERS.

Christian workers! pause and listen.
Christ is seeking thee to-day.
Crave thy labor for one moment.
Solemn words he hath to say.

He is standing close beside thee,
And behind his face is hid,
As he gazeth on thy service,
Which methought would make him glad.

Such unwearyed self-sacrifice,
Such unflinching earnest zeal,
Such rich eloquence and pathos,
Turning words that would be heard.

Still the Lord is sadly pining,
Mark! he now doth question thee—
Listen well, his words are precious,
Dost thou work with love to me?

Alas! how often, fellow laborers,
Do we need this question still,
Are we now from pure affection
Working out our Savior's will?

If our secret spring of action
Were exposed to mortal view,
Would it bear examination?
Could it be pronounced quite true?

Dear God! conscience sometimes tells us
That the motive power is wrong,
Of what seems our fairest action,
Of what seems our truest song.

Jesus, Savior, O! forgive us,
As with shame we see our faults,
May our love to thee grow stronger,
May our love of self grow less.

O! reveal thyself to plainly,
That our own desires may be
Not to let ourselves be hindered,
In love of pleasing thee.

Sunday-School Lesson.

TAUGHT BY REV. CHRISTIAN LEWIS.

First Quarter—Lesson XI.

SUNDAY, MARCH 10, 1884.—1 THESSALONIANS IV,
1-18; V, 1-2.

GOLDEN TEXT.—"For ye are called to stand fast, and to keep the commandments which ye have heard, that ye may receive the promise of the Father, which is life everlasting."—1 Thessalonians IV, 11.

THE COMING OF THE LORD.

In our lesson this week two events, the most mysterious and appalling, are brought to our view—our going to the Lord—that is, our death—and the coming of the Lord—that is, the judgment. The veil which separates us from the unseen world is for a moment lifted, and we catch a glimpse of its august realities. Our Lord, during his earthly ministry, spoke but few words of the world to come, and Paul speaks again by the word of the same Lord. These two events are so intimately associated for the individual soul that they cannot be separated, "for whether we live, we live unto the Lord, and whether we die, we die unto the Lord;" for this end Christ died and lived again that he might be Lord both of the dead and of the living. The grand object of his death was to acquire absolute Lordship over the whole redeemed race, whether dead or living. The apostle exhorts the Thessalonians against undue sorrow for departed friends. He desired them not to be ignorant concerning their dead friends, to whose bodies—not their souls—death was but a calm and holy sleep, from which the resurrection would awake them to glory. Natural mourning for the dead is not forbidden, but only that which is without faith and without hope—a sorrow which loses sight of belief in the power which raised Christ from the dead, and which can also quicken our mortal bodies. How unseemly for a Christian who in his own experience has witnessed a greater resurrection, to mourn so hopelessly over the bodies of those whom Jesus has laid to sleep in the grave. The removal of this unbelieving ignorance concerning the dead in Christ would remove all undue grief. To mourn without hope is to mourn with faith in a risen Lord. Our hope rests upon our faith, "for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Our God is the author of the resurrection.

Believers are laid to sleep by Jesus, and so will be brought back from sleep with Jesus in his train when he comes; not their disembodied spirits, but their sleeping bodies. The fact of Christ's experience in the grave, when he laid his body down and took it up again, is repeated in each believer. He died and then rose, and so every believer dies and rises with him. But in his case the term death is used but in believers' sleep, because his death has taken for them away the sting from death. The same hand that laid him to sleep shall awake them. He assured them by the word of the Lord a direct revelation to himself, that their departed brethren so far from losing or missing any part of the blessings of the Lord's advent, that those who remain alive to the coming of the Lord shall not anticipate their sleeping brethren in a single joy. The disembodied spirits whose bodies are laid to sleep in Jesus shall respond as quickly and joyfully as the living to the triumphant shout of his approach.

In what contrast is this Christian hope to the "sorrow of others who have no hope"—all the rest of the unbelieving world, without Christ and without hope. The sepulchral inscriptions on their tombs tell us. Whatever dim glimpses of the existence of the soul after death the heathen may have had there was none of the body whatever; for there was only the unrelieved darkness and decay of the tomb. From this joyful view of death the apostle passes to consider the coming of the Lord. The death of the saints and the coming of the Lord were intermingled in his soul as one blessed hope, for while he was ever looking for

the coming of the Lord to clothe him with his body from heaven, the peasant while he was joyfully looking to be going to meet his Lord. To the individual this going to be with the Lord is equivalent to the coming of the Lord. True, we know that the chief glory and hope of the church is not to be realized at death. Death affects the mere individual. Then our souls are invisibly and individually with the Lord; but at the coming of the Lord the whole church, with all its members, in soul and body, shall be visibly and collectively with the Lord; and as this is offered in consolation to mourning relatives, the mutual recognition of the saved at Christ's coming is at least implied.

Our Lord, in the Sermon on the Mount, gives us to understand that we will meet him at our death. When requital is made for our souls, and the inexorable messenger comes to conduct the soul to its final account, the first to meet us on the threshold of the eternal world is the Judge, that man whom God appointed to judge the world in righteousness. No man dies alone. The Lord is never more present than in the hour and article of death. Let the dying saints who have been permitted to be intelligent and triumphant witnesses of the separation of their souls and bodies, who died in their senses, with minds and spirits calm as the peace of God, testify as to his presence in that hour. Let the despairing cry and look of horror on the dying sinner's face testify as to who met him at the door as he stepped out this life. Shall not he who died for us be near at hand when he dies? Shall he who tasted death for every man be away when one for whom he died is in the power of death?

It is appointed unto man once to die, and after that the judgment. These two events as to time are separated by a space which none but God knows; but as to individual souls the difference is but that which lies between the announcement of an unalterable verdict and the execution of it. If the sentence of the Judge be one of approval, that is heaven; if it be one of disapproval, that is hell. Oh! that hour; that hour of our death. It may be long years before his coming that you and I shall, from his own mouth, receive our destiny—either the title of an inheritance to a home in heaven, made sure forever, or the sentence of everlasting destruction. One will spring the high noon of heaven in our souls, the other will light the fire of an unending torment, and, condemned or blessed of God, we will wait till Jesus comes and the judgment throne is set, to suffer or rejoice, a curse the heavy weight of which we have already felt, or in a bliss the glory of which we have tried in vain to conceive. The judgment will proceed with awful haste. Every man passing through the portals of death will be weighed along with the Son of man. Jesus in himself constitutes the principle upon which the whole judicial procedure will go on—himself the Judge, the Advocate for defense and Attorney for prosecution, and he the only witness. Every indictment for which requisition for a soul was issued shall be proved up with awful and unerring exactness. The haste of this transaction will be increased by whole platoons of departing criminals who take up their line of march, dismissed and convicted under some first sinner's crime, like Ananias and Sapphira, whose conviction set the precedent under which all the liars of their kind in that vast host go down. How the host melts under this unerring Judge. He will reach you soon. But where are the righteous? Yonder, caught up with the Lord in the air.

From Lexington.

RESTORING THE CLASS MEETING.

MR. EDITOR: On yesterday about twenty-five persons assembled at the Methodist Church in Lexington, Miss., at three o'clock P. M., for class meeting. Such a meeting had not been held here before for years. Its novelty may have drawn a few young persons to the church, but the majority came to carry home a blessing. A few words from the writer partially explained the object of the meeting, and an opportunity was given to others to express their religious feelings and tell how their souls prospered. Several rose up one by one and testified to the goodness and mercy of God, but acknowledged their neglect of duty and coldness of religious feeling. Then the class leader and I went around and talked to every one, and there was a general acknowledgment of coldness and indifference to religious duties. Some few felt that they were growing in grace—better Christians now than ever before. But why should there be so much coldness? Why so much indifference? Why so frequent neglect of duty? In the opinion of this writer in most cases it arises from a lack of home religion. Too frequently the home circle is left without any special religious instruction, and its inmates become negligent, careless and cold. The class meeting proposes to supply a great and long-felt want. There are many reasons why the class meeting should be restored to its former place of usefulness and popularity. First, by relating the struggles and triumphs of the Christian life, the means by which to let in the light, will be suggested to the down-hearted, the troubled or doubtful. The similarity of our trials, difficulties and temptations, and the best means to overcome

them, furnish a suitable programme for the service. Second, We obey the command of our Saviour to confess him before men. The warmth, the fervor, the glow of the class meeting furnish help to the Christian for every duty. The load is lifted, the cloud dispelled, the storm hushed, the sea calmed. But let us turn away from this scene to those who do not visit the class meeting. Our larger boys very conspicuously stay away from this service. The majority of our boys do not attend any service in the day, and frequently none at night. Where are the boys who used to sit on these benches and learn of Jesus? Their parents and younger brothers are here. The cause and cure of this prevalent disease is enough to engage the attention of any philosopher. Would it not be a good idea for the parents to invite and urge them to attend the Sunday-school and class meeting, to take part in the singing, and to impress upon them the beauty of godliness? Our boys get grown too quick. A true boy never gets too big or too old, to be talked to about his soul and saying his prayers by his mother. Let us revive the class meeting, and work, with the co-operation of the parents, to save the big boys.

T. W. LEWIS.

MARCH 3, 1884.

Letter from Caseyville Parsonage.

MR. EDITOR: I know you will excuse this obtrusion when you remember that this is our Centenary of Methodism, and when I tell you that this is also the beginning of housekeeping with me. As two such important events transpire in the same year, I have a strong propensity for speaking. I would just like to tell you about the awful trip we had coming to the parsonage, and how nicely and comfortably we are domiciled here.

After several weeks of weary waiting we have at last reached our parsonage on Scotland circuit. The bad weather detained us for some time, but that time was used by our dear people in furnishing the parsonage for us. What a great "invention" a parsonage is, anyway! The ladies were ready to receive us the day we expected to arrive, but we regret very much that unavoidable circumstances prevented our getting here on that day. We reached the home of one of our oldest members on Monday evening, January 27, who, on the following morning, accompanied us to the parsonage with a buggy loaded down with "good things." After a tiresome trip of two days' steady riding through mud, water and quicksand, often retarded by the rugged hills and mud holes, whose ugly appearance was only exceeded by their fearful depths, we reached our home in safety. Truly, we came up through great trials and tribulations. My heart almost failed me several times, but I thought each revolution of the wheels takes us nearer our destination. How thankful we were, on reaching here, to find everything in readiness for us. Our neighbors and friends from different parts of the circuit have vied with each other in their attentions to us, and I feel that this will be a good year for us. This is our third year on this work, but we can not tell whether another year will find us so pleasantly situated or not. We are desirous of doing much for our dear Lord this year, more than ever before. Our churches are prospering, and we feel that God is with our people. To-day I have literally "devoured" the last number of our own ADVOCATE, and your excellent judgment was exhibited in the selection of articles in the issue of the fourteenth instant. I was especially struck with the article of F. R. H., and your leader on "The Duties of a Preacher to His Predecessor." May the Lord abundantly bless you in your work this year. Hope all my sisters in the ministry are as happily situated as Yours respectfully,

KATIE L. JONES.

CASEYVILLE, MISS., FEB. 21, 1884.

From the Work.

OAK GROVE AND MACONA CIRCUIT.

MR. EDITOR: After spending a few days with loved ones, on our return from Conference, we committed them to the care of the good Lord, and left for our work assigned to us by the Conference. Like Abraham we went, not knowing a soul on our new field of labor, had no horse, no money, nor any prospect for either six days before we left home, but we were sent here, and here we were coming if we had to adopt the apostolic plan of itinerating on foot. But unexpectedly a brother minister loaned us his horse and five or six dollars in cash, and we mounted and started. So here we are on our first circuit as an itinerant Methodist preacher. I sent out and let the people know I was here and would preach the following Sunday. The day came, and a number came to hear and see the new preacher, and, sir, all gave us such a hearty welcome that we felt no longer like we were all alone and no friends. All in the church and out gave me a pressing invitation to make their houses my home. Well, our brother's horse must go to him; so here was another knot; but it was soon untied by a good brother, who gave us a horse to ride. The stewards have secured a home for my family, and so soon as I can get them across the water we will be all right side up for this year, as the people say that we shall have something to eat as well. We have preached three times to attentive congregations, and at every place the people have

given us a warm reception. I am pleased with this people. They seem to hold the preacher in esteem, and are glad for him to visit them, which I find has been neglected somehow on this work; that is, pastoral visiting. There is a need of good churches here on this work, but we hope to report at least one new church this year built by this circuit. There are about three hundred members on the church books on this circuit. The pastor will be supported, and I think all claims from the Conference will be promptly met. There never has been much of a report from this circuit for foreign missions, but I do not think the people are to blame for it, as they are a liberal people. There are some Baptists here, but believe they are all good Christian people, and will be a help to our church as well as their own. There are a goodly number of the Christadelphians above here. The greater part of my people are an intelligent, enterprising people, out of debt and able to live. So, on the whole, I am greatly encouraged to go forward and do all I can in my feeble way for the Master. I expect to have every member of my charge to take the ADVOCATE this year so soon as I can see them all. May God give the preacher wisdom and understanding to go in and out before this people, and may the time soon come when every house shall be a house of prayer and every heart a fit temple for the indwelling of his holy Spirit, is the prayer of your poor writer.

GEORGE F. HILL, P. C.

FEBRUARY 21, 1884.

ENTERPRISE, MISS.

MR. EDITOR: Perhaps a note from the field of Enterprise may not be uninteresting to the many who rejoice to hear of good deeds and pleasant homes. The latter we have been most cordially welcomed and kindly cared for. The good works our active members are promptly performing. Notwithstanding the bad weather we had for a month, and that two months of the year has scarcely passed, our church has expended \$400 in improvements on church and parsonage, and are planning others. We have good congregations, and have received seven members during the past month. We have good prayer meetings, a large Sabbath-school, which is increasing in interest and in numbers. And last, though by no means the least, we have organized a Juvenile Missionary Society with about forty members. On last Sabbath we held the first meeting, which was one of great interest to us. A bright, manly little boy recited a missionary poem with fine effect, and four little girls a dialogue. Their bright, eager faces, as they engaged in this work of love, were very attractive. We have organized a Woman's Foreign Missionary Society, which the ladies enter into with zeal worthy the cause. A more intelligent, refined and kind people we have not met. We feel that the "lines have fallen to us in pleasant places," and are greatly encouraged in our work and hopeful of its future.

S. G. W.

RAYVILLE, LA.

MR. EDITOR: At the last session of the Louisiana Conference we were moved more than half across the State. Taking our appointment as from the Lord, we came directly to our new field of labor. Like many an itinerant preacher, we reached our new home penniless, but, thank God, not friendless.

The good people on the Rayville circuit received us kindly, and already we are beginning to feel at home among them.

The ladies at Girard, where the parsonage is situated, had everything ready for our reception, and gave us a hearty welcome. They are doing all they can to administer to us in temporal things. May the Lord help me to administer to their spiritual wants. We are now threatened by the floods of the Father of Waters to be overflooded. The people are hoping the levees will be able to roll back the destructive tide. I am trying to persuade them "it is better to trust the Lord than to put confidence in princes." Pray for us, and that the Lord may roll back the flood-tide of sin from our midst, and the gospel may prove the power of God unto salvation on the Rayville circuit this centennial year.

C. T. MUNDHOLLAND, P. C.

GIRARD, LA., FEB. 27, 1884.

Marriages.

WALKER-HART.—At the residence of the bride's father, Mansfield, La., February 21, 1884, by Rev. Robert J. Hart, Mr. David Walker, of St. Mary parish, La., to Miss Fannie Hart, of Mansfield.

DALY-MORGAN.—At the residence of the bride's father, February 2, 1884, by Rev. H. O. White, Mr. Oliver P. Daly, of Opelousas, La., to Miss Emma E. Morgan, of East Baton Rouge, La. Officiated by Rev. J. H. Brown.

PRICE-HOWMAN.—At the residence of the bride's father, Mrs. A. T. Davidson, New Orleans, by Rev. S. H. Werlein, Mr. L. P. Price, of Galveston, Texas, to Miss Julia Bowman.

MCKINNEY-GRADY.—At the residence of the bride's brother, Mr. E. Grady, January 21, 1884, by Rev. J. H. Brooks, Mr. N. David McKinney to Miss Lula Grady, of Tate county, Miss.

Obituaries.

BRITT.—MRS. SARIE BRITT, wife of P. M. Britt, and daughter of Alexander McClanahan and Emmeline Collins, was born at Millmore, Bossier parish, La., August 2, 1854, and died at her home, at Filimore, January 22, 1884. She was married to Mr. Britt, December 18, 1878. God blessed them in giving them great spiritual prosperity wherever their lot was cast. Her Cal-

ever lived, and whose obituary appeared in this paper, and now we are called on to pay a tribute to the memory of her only sister. The painful separation was not long. Only a little while, and they met "in the home, the place of God"—met to part no more, and meet with other loved ones who watch for her. O! blessed meeting, as they together walk the golden streets and behold forever the face of him who said, "In my Father's house there are many mansions."

Mrs. Britt's death was no great surprise. Though always delicate, she had been in declining health for about a year, and when on a visit to the home of the writer last summer she spoke as if she thought her days were numbered; but she always spoke of death calmly and composedly, declaring that her trust was firm in him who could not die. Little did we think when she bade us adieu—each promising to visit the other again at an early date—that the future holds in store for us! But, hard as it is for us to realize that she has gone from us, yet we would not have her back. We would not disturb that peace, full rest that is promised to the good; we would not call her from "those fields of light away on the other shore." She joined the Methodist Church, in 1873, under the ministry of Rev. John A. Millor. She leaves mother, father, husband, two children and three brothers, and a great many relatives and friends; but they all, though her form is empty, life has been in the church militant, she is now numbered among the redeemed in the church triumphant.

S. HATTIE COLLINS.

WALDEN.—Died, near Evergreen, La., January 15, 1884, at the residence of her daughter, Mrs. A. D. Barron, from a stroke of paralysis, Mrs. REBECCA WALDEN, aged seventy-eight years. Her maiden name was Rebecca Bordeaux, and she was born in Brunswick county, N. C., September 24, 1805. She united herself with the Methodist Episcopal Church when about twelve years of age, and was a devoted servant of the Lord from then to the day of her death. She was married, February 1, 1821, to Malcolm Burr, with whom she lived happily for about thirty years. In 1850 she was left a widow. She then moved to Mississippi, settled in Copiah county with her children, and raised a highly respected family. She lived a widow about fifteen years, and then married Samuel Walden, who preceded her in death by several years. The last few years of her life were spent with her daughter, Mrs. E. A. Fleming, in Crystal Springs, Miss. A few months ago she came over to Louisiana to see the rest of her children, as her heart's desire seemed to be to see them. That end being accomplished, she was ready to go. Accordingly, she was twenty-five hours after seeing the last one she yielded up the ghost, breathing her last peacefully. She died triumphant over hell and the grave, as if to say: Death, where is thy sting? Grave, where is thy victory?

She was a loving companion, a kind and devoted mother, and a zealous Christian through life. She leaves two sons, two daughters and a host of grand and great-grandchildren, also many warm friends, to mourn her death.

Crystal Springs Meteor, New York Sun and Wilmington Journal please copy.

BURWELL.—MRS. ELIZABETH B. BURWELL was born in Kentucky, Va., March 8, 1818, and died in Landeater county, Miss., February 2, 1884. At the age of eighteen she was married to Henry T. Walshaw, who lived but a few years, leaving her with two little boys. In November, 1841, she was united in marriage to Abram L. Burwell, from which union there were seven children born—two of whom preceded their mother to the world beyond.

Our departed sister became a member of the Methodist Church when she was thirteen years of age, and, while she could not recollect when she was converted, she knew that she was a Christian and loved the Lord. She never doubted that she was a child of God. Her daughter says, in a note to the writer, "She was always noted for her piety," and "on her last bed of sickness exhorted each of her children to meet her in heaven." Her children rise up and call her blessed. To say that up and call her blessed, a kind, tender, loving wife and mother had passed away would not be enough to say. She was a woman felt for good not only in these relations in life, but by all who were associated with her. She was loved by her neighbors, who testified to her worth by their sorrowful presence when she was buried to the grave.

The church, too, has lost a true, tried and valuable member. In her dark days Sister Burwell was one among a few to stand by the church, and by her presence and prayers aided in the cause of her loved Lord and Master. But her place is now vacant in the family circle, in the world and the church, and who has ceased to labor, suffer and toil, and rest. Sweet rest!

H. D. NORWORTHY.

GUICE.—Died, February 5, 1884, on the Ouachita river, of pneumonia, B. C. S. GUICE, aged seventy-five years, two months and fourteen days. The subject of the above notice was born in Franklin county, Miss., November 22, 1809. He was the oldest son of Daniel and Dehla Guice. He was married to Miss Elizabeth McEharn, December 2, 1832, who died in 1850. He was again married, to Miss Eve Crowder, who still remains behind. He moved from Mississippi to Louisiana, in which State he resided until his death. He joined the Methodist Episcopal Church, South, in 1846, and continued a consistent member of the same until the Master called him up higher. He was a good and loving husband, a kind father, a faithful friend, and pleasant in all the relations of life. At the beginning of the war he was in easy and prosperous circumstances, but, being on the side of the South, he lost all. His hand was always open to the poor, the sick and the distressed, and he can be truly said of him that he "laid the latch hung on the outside. He was sick only six days; was conscious most of the time to the last, and sung and prayed up to the end, and died in triumph, saying: "Lord, thy will be done."

W. W. N.

CALHOUN.—LAURA ANN CALHOUN, wife of Rev. C. W. Calhoun, of the Mississippi Conference, was born April 20, 1817, and died January 22, 1884. She was taught to love God in early life. She joined the church, in 1838, under the ministry of Rev. C. W. Carter, and was soon after happily converted; and her life from this time on was that of most devoted and consecrated Christian. She was happily married to Rev. C. W. Calhoun, September 25, 1838. God blessed them in giving them great spiritual prosperity wherever their lot was cast. Her Cal-

houn died last year in the full triumph of faith.

Soon after Sister Calhoun was taken with the dreadful disease, consumption, and, naturally, her decline was very rapid. She leaves six helpless children. May God open up some way by which they might be taken care of! I visited Sister Calhoun about two weeks before she died. She was strong in faith and seemed to be only waiting by the river. Just before she breathed her last she asked that some one sing, "Jesus, lover of my soul." This being done, she exclaimed, "Almost home almost home!" and thus she went sleeping through the gates of the new Jerusalem.

J. S. LOVETT.

LEWIS.—MISS SARIE A. LEWIS, daughter of Rev. J. E. and Sarah Lewis, was born in Steward county, Ga., February 23, 1856, and died in Rankin county, Miss., January 29, 1884, in the twenty-eighth year of her age. Her parents moved to Leuko county, Miss., in 1867, where, in 1869, Sarie was converted, and joined the Methodist Episcopal Church, South. She, with her parents, removed to Rankin county, Miss., in 1878. Sister Sarie was a kind and affectionate child, sister and friend. More, she was a devoted Christian. She suffered long and severely, but without murmuring or complaint. She rested in the paradise of God. Look up through tears and sorrows, loved parents, brothers and sisters; the separation will not be long.

R. A. SIMLEY.

BRANDON.—Died, February 1, 1884, with meningitis, near Port Vincent, La., PELLIE GATES, wife of Dabridge Brandon, and daughter of James and Louisa F. Gates (deceased).

Death has visited our midst again, taken from our presence the beloved wife, sister and friend. A bride scarcely three weeks when her pure spirit was called to our Father's home. He knows what is best for us all. Her beautiful life evinced the true nobility of her soul, and we are assured that "the pure in heart shall see God." Dear lone brother, have comfort, and bereaved husband, calm your grief, for she believed one is safely gathered into the eternal home, where all is love and peace.

FEELDER.—EMMA, daughter of Emma K. and Sarah Feelder, was born May 2, 1838, and died with meningitis, near Port Vincent, La., January 26, 1884. It is sad to consign one so young and full of promise to the grave. Closed the short, sweet life that never knew sorrow! Brought up religiously, she made her profession of faith when but a child. She regularly attended the Sunday-school, and in the morning home, the other at Port Vincent. Her happy, cheerful face will be missed among us. The amiable qualities she possessed endeared her to all. She is taken in her innocence and love to the heavenly home where sin and sorrow can not enter.

HER TEACHER.

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Christian Advocate.

THURSDAY, MARCH 13, 1884.

THE WAY.

BY SIDNEY D. LAW.

Father, thou leddest by a darkness way
The children of thy love;
"A way they know not," tho' it leads to-day,
And to thy home above—
A way best with trials, swept with storms,
And with the blinding tears;
Tangled with thorns, haunted by fearful forms
Of woe and doubt and fears.
But O, dear Lord, may I but always know
Thou art not ever near,
Sweet and patient thro' the gloom I'll go,
And smile at doubt and fear.
Help me, O help me, to receive thy word:
And in thy love to trust;
Assured, dear Jesus, thou, my Guide, my Lord,
Art nearer, true and just.
Thou wouldst not choose for me a path too rough,
A path that would not tread;
No! let me hush my murmurs—'tis enough
That thy dear feet have led!

In Memoriam.

Mrs. Mollie L. Phillips, wife of Rev. U. B. Phillips, pastor of the Methodist Church at Palestine, Texas, departed this life on the twenty-ninth day of January, 1884. She was the daughter of W. B. and Rachael Graves, and was born in Harrison county, Texas, on the twenty-sixth day of January, 1850. While she was an infant her mother died, and at the age of seven years she became the adopted daughter of Rev. S. W. and Mrs. M. E. Etheridge, of Monroe county, Ala. She was converted and joined the Methodist Episcopal Church, South, in July, 1873. On the twenty-sixth day November, 1875, she was married to Rev. U. B. Phillips, and since that time she has been regularly in the itinerancy—the faithful Christian wife of a Methodist minister. She accompanied her husband in his journeyings through the bounds of the Alabama, Mississippi and East Texas Conferences, sometimes into missionary fields and upon hard circuits, as well as into pleasant stations.

Such is the brief outline of some of the principal events in the life of a gifted woman; but the labors which she performed, and the relations which she bore to the church and the traveling ministry, demands a more extended notice of her life and death. It was my privilege to know her well; and I am glad of the opportunity which her dying request affords me, to bear some humble tribute to her pure life and her Christian virtues.

She performed well the duties devolving upon her as the wife of a traveling Methodist preacher; and these duties, the trials and heart-burnings, are often unknown to the world. No word of complaint ever escaped her lips as to the particular field of labor, to which her husband was assigned; but with a deep piety, an earnest devotion to the church, and a singleness of purpose, she encouraged him to press onward diligently in the life and work he had chosen.

How often has the proud spirit of a Methodist preacher, when tempted to rebel at an unsatisfactory appointment, been chastened and subdued by the loving smile and gentle word of encouragement from his wife? Sister Phillips was true to the responsibilities of her position, and under all circumstances she threw around the work assigned to her husband that earnest encouragement and assistance so essential to the efficient prosecution of his ministerial labors. She was a woman of fine mental endowments and excellent musical attainments, coupled with a sweet simplicity of manners, which endeared her to the people among whom she lived. The announcement of her death will produce heartfelt sorrow in many Methodist families in Alabama, Mississippi and Texas.

She was the leader of the choir at Palestine station, and did much to improve the service of song there and elsewhere. She met the choir regularly once a week for practice, and at one of these meetings, on the first Thursday night in May, 1883, she contracted the disease which finally involved her lungs and throat and culminated in her death. She was confined to her room many months, and that voice which had so often stirred our hearts with sweetest song was hushed to a whisper for three months before her death. During all these months of pain and suffering she exhibited a very high degree of patient submission to the will of God. We remember the pure life of this gentle, sweet spirited woman with great pleasure, but over linger with a higher rapture upon the recollection of her triumphant death. To a young and gifted woman, surrounded by all the endowments of home and loved ones, and a large circle of friends, life is indeed sweet. Such was her position in life, and for many months after she was taken ill. She looked hopefully forward to the day of her recovery. None but those who have experienced it can tell the anguish a man feels, under such circumstances, when duty impels him to announce to the wife of his bosom that she can not recover. This sad announcement was made to her several weeks before she died. She received it, not with terror, but with calm, and without a tremor. She remarked: "To live is Christ; to die is gain."

During the remainder of her days she talked about her death with as much composure as though the exchange of worlds was but the passing from one room of a house into another. After

all it was to her but a passage from the church militant below to the church triumphant above.

She was a close student of the Bible. She was taught to read it religiously in her childhood, and it was the last book upon which her eyes rested.

She read it for the last time the Sabbath before she died, and marked with pencil many precious passages of Psalm 119. What hallowed memories cluster around the deathbed scenes and dying words of our sainted dead! And who dare measure the bonds of their influence? Through those memories the spirit of God often moves us to strive for a higher and holier plane of Christian experience. None who witnessed the expiring flame of this good woman's life will ever forget the bright evidences she gave of a blessed immortality after death.

The loss of voice to Sister Phillips was a great deprivation. Two days before she died she called her husband to her bedside, and whispered: "It will not be long before my immortal spirit will soar far beyond the burning sun and shining stars, then I will suffer no more, and my lost voice will be restored." At her request he then sang a hymn, not now in print, called the "Eternal Home," and under the sweet influence of the song and the sentiment, and the more ecstatic power of the holy Spirit, she became very happy, and said: "Oh! I would shout, but I am now too weak; but very soon I shall have celestial strength." She then told Bro. Phillips that he must sing this same song to her when she was dying. This was done, and she frequently responded to the sentiment, and clapped her hands with joy. She also told him to watch her closely while she was dying, for said she: "When my right foot is planted firmly upon the other shore, and my left foot leaves the boat that carries me over, I will wave back to you a signal with my hands." Two days afterwards, when she was dying, he reminded her of her promise to give him a signal. She remembered it, and told him to watch her closely. Ten minutes before she breathed her last she raised her emaciated hands, and three waved them to the circle of weeping friends who stood around her bedside and whispered the dying words: "Farewell, all; I am there!"

God, in his wisdom, has closed our eyes at this point, and hid from our gaze the glories which opened to the enraptured vision of this dying Christian sister; but I imagine that the resplendent beauties, which she saw when her foot was firmly planted upon the beautiful shore, far exceeded all the glories which mortal eyes ever beheld.

She sent dying messages of love to friends far away, and to the members of the East Texas Conference she sent this message: "Tell my brethren and sisters 'all hail and farewell,' tell them that I loved them, and to labor on and afterwards reward will come." Precious messages! Precious legacy!

Her life was as pure and spotless as her death was glorious and triumphant! Ordinarily, the strongest man contemplates death with a shudder. The hero whose deeds of daring and renown have won the admiration of the world, and who, amid the wild furor and excitement of the battlefield, has often fearlessly exposed his life, will start back in terror when brought singly and alone to face the grim monster, death. There is a heroism that rises far above man, physical courage; and it was gloriously illustrated in the death of this gentle, timid Christian woman who, amid the throes of death, could calmly wave her hands to her loved ones as a preconcerted signal of victory, and whisper words of triumph from the very mouth of the tomb.

The will of God has been accomplished. Earth has lost one of its purest and best women. Bro. Phillips is sadly bereft; his beloved wife is no more. Words are meaningless when employed to bring consolation, while the memory of the loved dead wife is so freshly engraved upon the heart. We can not restore her; it is useless to repine; we can but remind him of her pure character and bear tribute to her priceless virtues. We bid him press on nobly in life, fight the good fight of faith, trust in God. To him she was a guiding star, a loving companion, a noble wife. May the memories of her pure life, her exalted character, and her triumphant death, sweetly linger along his pathway, cheer him still in his ministry and nerve him with renewed energy to press onward in his labors; and may the reflection of the light which she shed upon his life guide him forward in the path of ministerial duty and direct him at last to a reunion with her in that land where farewell words are spoken never more, where lost voices will be fully restored, and where God, who moves in a mysterious way, will plainly interpret those providences which so often fall like a dark cloud along our pathway here and teach us more fully to comprehend the force of that declaration: "God doeth all things well."

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Continued.)

December 14, 1875, I have lived to see the fourth quarterly meeting for this year, which we held yesterday at Mohegan. Our Conference year will soon close, and its labors and triumphs be wound up for eternity.

have great reason to be thankful to God that my health and that of my family have been preserved, generally, during the year. I have not lost an appointment, by sickness, and have been much blessed of the Lord temporally and spiritually.

"We have had some refreshing seasons of revival, and a goodly number have been added to the church. I feel grateful to God for all his mercies and blessings to me and the people of my charge. I feel that we are a highly favored people, we have peace and plenty, while other nations are suffering through scarcity and threatened with famine. I have often felt that the citizens of the United States are the most heaven favored people on earth; blessed with a free and enlightened government, a rich and productive soil, a salubrious climate, the blessings of wealth and education not monopolized by a few, but diffused among the many, the gospel in its greatest purity, disseminated through every city, town, hamlet and neighborhood, at peace with all nations and prospering beyond measure. How grateful should we be to the great Dispenser of all good. Anthems of praise should ascend from every family altar, and every heart should bound with love and gratitude to God. I do thank God for all his mercies—I feel that he is good and worthy to be praised by all creatures in all places of his dominion.

"As regards my soul, notwithstanding I feel a spirit of gratitude and love to God, yet there is a lack of spirituality about me, and a great deal of unbelief, not enough of Christ in my heart. I am not sufficiently devoted, my prayers are too formal. I feel a backwardness to duty, especially prayer and fasting, a too great desire of ease, and self-indulgence, a shrinking from the cross, seeking happiness too much in the creature, and too little in the Creator. I feel that I need more religion, and sincerely desire it. Lord, help me to seek more diligently; and may Christ dwell in my heart, by faith, continually.

"I find abuses in the church, which I am trying to correct. I am frequently pained and mortified at the inconsistencies of professors of religion and their grievous and shameful falls. But these things do not, at all, lessen my confidence in religion, or dispose me to forsake the cause of my divine Master. May the language of my heart ever be: 'Let others do as they will, as for me and my house we will serve the Lord.'"

"December 31: This is the last day of the year 1884, and calls for gratitude to God, who has prolonged my days and preserved my life and health through another various year. I am now at Cookeville on my circuit, and have to preach to-day; and I rejoice that the close of the year finds me in the harness, and at my post, and without any wavering in my purpose to live for God and labor in his vineyard.

"I feel that I am an unprofitable servant, a poor Christian, and a very unfaithful minister; but I desire to love God with all my heart and serve him all my days. May his grace sustain me. I feel great anxiety for my children as they grow up and begin to form character. I want them all to be pious Christians and useful members of society. I dread the influence of evil examples, seconded by a depraved nature. God, forbid that I should raise a wicked child; rather let them be taken away in their infancy. Lord, help me to train up my children for thee, and save them from sin and the power of adversity."

"January 15, 1886: I have entered upon the duties and labors of a new year, and feel like living for God and devoting all my time to his service. I feel happy in the Lord, and can praise him for all that is to come. Glory be to his holy name forever! God is worthy to be praised by all creatures in all places of his dominion, and I will praise him with joyful lips. I will call upon all that is within me to rejoice and bless his name. 'O, that men would praise the Lord for his goodness and for his wonderful works to the children of men.'"

"I feel like conforming my life to the disciplinary standard of our church which I believe to be well calculated to promote holiness and usefulness, and these are my objects in this world. May the Lord help me to be a Bible Christian and an apostolic minister."

The Annual Conference met in Mobile, February 25, 1886. Bishop Andrew arrived on the second day of the session. There was a large attendance of ministers, both local and traveling. I heard Rev. Dr. Wightman preach on the night of the twenty-seventh a very impressive sermon from "And that man perished not alone in his iniquity." It was well calculated to awaken sinners in view of their responsibility for the influence they exert on the destinies of their fellows. We had a very harmonious session. We elected delegates to the first General Conference of the Methodist Episcopal Church, South. They were Dr. J. Hamilton, Jr., Boring, Rev. E. V. Levert, Eliza Callaway, Thomas O. Summers, G. Garret and Thomas H. Capers.

I was appointed to the charge of a colored mission on the plantations west of Columbus, which I was to organize. March 26, I wrote in my journal as follows: "I commenced operations last Sabbath on my colored mission by preaching to a collection of blacks and catechizing them orally from Capers' Catechism. In the afternoon I collected about twenty black children from seven to sixteen years of age and catechized them. They seem quite interested, and manifested considerable intelligence. I am much interested in this work, and hope I may be useful to the colored people. I find the masters begin to feel interested in having their people instructed, and I hope this interesting field will be more extensively occupied by the ministers of the gospel. I think it is peculiarly the field of the Methodist itinerancy, and we may now, with great propriety, say, 'A great door and effectual is opened unto us,' though there are some adversaries."

"I trust I shall do more good this year than ever before, and get my own soul more benefited. I receive my appointment more especially from the Lord, this year, than usual, and believe he will be with me. I feel very sensibly my need of a deeper work of grace. I want more humility and self-abasement. I am disposed to think more highly of myself than I ought, and to mind high things. Lord, help me, keep me humble. May I constantly look to Jesus as my pattern, and both imitate and follow him."

"I do not live in the enjoyment of the witness of sanctification. I feel that I am the Lord's; wholly the Lord's; but I have not the fullness of the blessing of the gospel. I think pride is the cause of my want of the full and free intercourse of the Spirit. O, for perfect humility, perfect love, perfect faith, perfect holiness!"

Paine Institute.

In the year 1870, the Methodist Episcopal Church, South, organized her colored members who had adhered to her through the vicissitudes of the times into the Colored Methodist Episcopal Church in America. This church, composed of the most conservative elements among the colored people, has had a good degree of success, but has been hindered for lack of facilities whereby to educate its preachers, so as they would be able to preach the gospel clearly and forcibly. In 1875, through their representatives at the General Conference in Atlanta, they asked us to help them to overcome this difficulty. At that time we did not feel that we were able to respond to the appeal. Again, at the Nashville General Conference, the request was repeated, and our Bishops said in the Episcopal address:

"The Colored Methodist Episcopal Church in America, organized by us a decade ago at the request of the remnant of our colored membership, has maintained its integrity and made some progress. They are in great need of facilities for providing themselves with suitable pastors and teachers of their own race. Whatever assistance we can render them, in this respect especially, will be well bestowed, and we invite to this subject your favorable consideration."

Pursuant of this recommendation, the General Conference adopted with great unanimity the following resolutions: "Resolved, That our Bishops be authorized and requested to appoint in consultation with the Bishops of the Colored Methodist Episcopal Church in America, a preacher or layman of our church, properly qualified for the work, who shall be a Commissioner of Education in aid of the Colored Methodist Episcopal Church in America, whose duty it shall be to solicit subscriptions, contributions, donations and bequests from whatever source he may find accessible, for the purpose of creating an educational fund for the benefit of said Colored Methodist Episcopal Church in America."

"Resolved, That our Bishops be also authorized and requested to appoint three members of our church, who, together with the Commissioner of Education and three members of the Colored Methodist Episcopal Church in America, to be appointed by the Bishops, shall constitute a Board of Trustees, for the custody and control of this educational fund, when it shall have been raised."

In keeping with this action the Paine Institute has been begun—but in a hired house. The trustees desire to secure at once permanent quarters for it. To do so they have sought to reduce the expenses to the minimum, and increase through some economical method of collection the income of the Institution. At their recent meeting they determined to ask the church to give the institution an amount equal to three cents per member. This amount will procure grounds and buildings, and put the institution in position to secure help from other sources for its future maintenance. If the Commissioner of Education was charged with collecting this amount, it would be necessary to pay his salary and traveling expenses, which could reduce the amount received for the Institute. To ask the preachers in charge to collect it was adjudged not wise, seeing they have so many collections already. It was determined therefore to ask the presiding elders to undertake to raise an amount equal to three cents per member. Their superior judgment and discretion, and the fact that in the territory occupied by a district, there are always a number of broad-minded men to whom to appeal, are reasons why it was thought the presiding elders could, without great inconvenience, do this work. The Board leaves it to the wisdom of each brother to raise the amount by public or private appeal as he may judge best, and only asks that it be done early in the year.

Forward collections to Rev. J. E. Evans, D. D., Educational Commissioner, Macon, Ga. By order of the Board of Trustees, J. E. EVANS, Chairman.

Our Young People.

For the New Orleans Christian Advocate.

LIFE.

Written on the death of Anna, eldest child of Mr. and Mrs. S. D. Terry, born November 1, 1881, and died February 13, 1884.

BY M. M. L.

I saw a bud whose blushing cheek
Had graced the morning hour;
But when I came the bloom to seek,
Some hand had call'd the flower.
A headlong rainbow, bright and fair,
Glowed in the eastern sky
I look'd again, it was not there,
And sigh'd that aught so fair should die.

Next, child in beauty lovelier still—
A father's pride, a mother's joy
All that a parent's heart could will
Appeared a cherub-boy.
Two little lives—lovely child:
With spirit light and free
His prattling voice and laughing laugh
Rang out in childish glee.

An hour passed, I looked again
An angel from the skies
That bore the spirit of the child
To live in paradise.
Like all that's best and brightest,
This lovely one was given
To us the least from earth away
To purr joys in heaven.

Mr. Editor: I am a little girl twelve years old. I love to read the child's corner in your good paper. I do love Uncle Jones, and think, maybe, I will know him up in heaven if ever I am good enough to get there. My papa is a preacher, and has to move often, which is very trying to his children, especially to me, as I am the oldest and have to help take care of the other four who are small. We started from our old home the last days of January. The road was very muddy and bad; but with a sturdy team we were fortunate enough to make our way to Alexandria, where we waited until nearly midnight. I know it would have made you feel sorry to see us

sleepy, hurried up and tumbled into the bus. The little ones did not fret much, though the ride in the bus made us all so sick. We did not wait long until the iron horse came snorting down beside the depot; yet some of the least ones had fallen asleep again. Some good man helped papa with the baggage while we all scrambled in with mamma and the baby. Then we came rumbling down to Bunkie, and went to an unfinished hotel for the balance of the night. Next day we went to the house that we were to live in. A family had just left it, with rows of carpet micks all over the floor and dust and dirt which must be removed. Well, we were a little drowsy, and mamma had a very sore finger—the nail growing off; yet with all hands that could we got nearly straight that day, or, at least, so tired that we slept well that night. Well, we have got nearly straight; but the rent is so high, and other inconveniences have caused the stewards to talk of moving us again, oh, how I do wish this and all other children had good, comfortable parsonages on them! I did not tell you how sick we were, and I do not know but my moving would have been over but for the good nursing of my dear mamma and Mr. Allen, one of our neighbors. We have many good, kind people living here. I am going to try to get the people to build a good home for the preacher's tired and weary family, so when they come they will not have to work themselves sick at the start.

Your little friend,
N. VIRGINIA WHITLEY.

BUNKIE, LA., Feb. 25, 1884.

Mr. Editor: As I have not written to your good paper in a good while, I thought I would write now, as I want to answer some of the questions that the little cousins asked. The answer to Willie H. Dove's question is, Psalms cxvi, 14. The answer to Joseph E. Norwood's question is found in Jeremiah xxxi, 29. The answer to Milton C. Holt's question is found in Exodus xxxviii, 2. The answer to Katie Crum's question is found in Revelation xlii, 7. The answer to one of Lillian L. Beasley's questions is found in Exodus xxxviii, 2. Another answer to Katie Crum's questions is found in John xi, 35; and another is found in Esther viii, 14; also another one is found in Judges xiv, 14, where it says Samson's riddle was: "Out of the eater came forth meat, and out of the strong came forth sweetness." The answer to Willie L. Weems' question is: It was 6,000 years after the death of Adam until Moses was born. Now, I will ask some questions for the ADVOCATE's correspondents to answer: How many letters in the Old and New Testaments? How many times does the word "and" occur in the Old Testament? What verse in the Bible contains all the letters in the alphabet? Which two chapters in the Bible are alike? I am eleven years old. I am a member of the Baptist Church, and I joined last August. If you think this letter is not worth printing, please do not print it.

From your little friend,

KATIE L. COLEMAN.

P. S.—I got my Cousin Jennie to write this for me.

MADISON STATION, MISS., Feb. 21, 1884.

Mr. Editor: As my father takes your valuable paper, I thought I would write a short letter. I like your paper ever so much, especially the young folks' column. Now, I will ask a question: Who was greater than Solomon? I will close, hoping this will not reach the waste-basket.

From your friend,

MINNIE E. HAMILTON.

MISS., Feb. 13, 1884.

Mr. Editor: As the little folks from this part of the country never write to you, I thought I would drop you a few lines. I am not a child in age; but we are all God's children, and I feel at home with the children. I live in the little village of Steen's Creek—a pleasant little place seven miles east of the Illinois Central railroad. Our pastor this year is Bro. H. J. Harris—one among the ablest ministers I ever listened to. We all like him and his good family so much. I have just returned from prayer meeting to-night. Bro. Harris read and commented on Psalms li, which was excellent to listen to. I have been a member of the Methodist Church for thirteen years; my husband has also been a member for eight years. My husband has been a subscriber to your paper for two years. I do not feel that I could get along without the ADVOCATE. I read all the little folks' letters, and all of Bro. Lambuth's letters from China. They are such a peculiar people. The best wishes to you and your paper.

MRS. M. E. PRICE.

STEEN'S CREEK, MISS., Feb. 27, 1884.

Mr. Editor: I am a little boy five years old. My ma reads the children's corner of the ADVOCATE to me and brothers, and I want to send a letter so very bad, and have talked about it so much, ma has at last consented to write one for me. In the first place, we want to thank Grandpa Jones for his good letters to us boys. I, for one, am going to follow his good advice: I will never use whisky or tobacco. Ma says he tells us that in a much better way just what she has always tried to teach us. I have a great deal more I want to say, but will wait and send this good into that dreadful waste-basket the children seem so much afraid of. It does not, you will hear again from me.

Your little friend,

A. LINFIELD SMITH.

PEARLE RIVER, MISS., Feb. 18, 1884.

Mr. Editor: I see my first letter never found its way into the waste-basket. It has encouraged me to write again. I enjoy reading the boys and girls' letters very much. Bro. J. H. Windham is our preacher this year; Bro. Mathison is our presiding elder. I will answer Patty Lewis' question. It was Goliath's spear-staff that was like a weaver's beam. (1 Samuel xvi, 7.) Willie W. Simmons asks, "Where is 'washpot' found in the Bible?" In Psalms cviii. Thomas A. Feltwell wants to know how old Andrew Jackson was when the battle of New Orleans was fought. The battle was fought on January 8, and on March 15, following, he was forty-eight years old. I will close by wishing the ADVOCATE a prosperous year.

EDITH COFFEE.

DOKE DELLOS, Florida.

Mr. Editor: I am a little boy twelve years old. Aunt Mattie Thomas, who lives in Louisiana, sends us the ADVOCATE. I like it so much, especially the children's corner. I will answer some of the questions in the number of January 31. The Prophet Elisha caused iron to swim. It may be found in 11 Kings. Timothy's grandfather was named Lois; his mother, Eunice. It may be found in 11 Timothy i, 5. As this is the first letter I ever tried to write an editor, I hope it will not find its way to the waste-basket. I will ask, Where is the word "greyhound" mentioned in the Bible?

Your little friend,

RALPH HARDY.

LEWIS, TEXAS.

Mr. Editor: I thought I would write you a short letter, as I have seen nothing in your paper from here in a long time. Mamma takes your valuable paper, and I like so much to read it, especially the pieces in the boys and girls' column. Willie H. Dove asks what chapter in Psalms has two verses just alike. It is Psalms lxxvii, 3, 5. Now, I will ask a question: How many times do we find "Mary" mentioned in the Bible? As this is my first letter to the ADVOCATE, I will not write a very long one. I am,

Your little friend,

ANNIE N. THOMPSON.

SEMERFIELD, ALA., Feb. 17, 1884.

Mr. Editor: As I have been wanting to write to your paper for a long time, I will say a few words now. We have a real nice Sunday-school. I go to Sunday-school every Sunday, and my class has a nice teacher. We had another teacher: her name was Miss Maggie Chadwick. But she got married and moved away, and now Mrs. Nannie Eastland is our teacher; but we all love Miss Maggie yet, and we love Mrs. Eastland, too. I will also say we have a nice superintendent—Mr. L. P. Brown. We like him very much.

LOUIS CORNWORTHY.

MEERDEN, MISS., Feb. 21, 1884.

Mr. Editor: I have been reading the ADVOCATE, and I see my cousin, Milton Holt, asking, "Where in the Bible is 'above' found?" It is found in Exodus xxvii, 3—xxxviii, 3; Numbers iv, 14; 1 Kings vii, 49; 11 Kings xxv, 14; 11 Chronicles iv, 11, 16; Jeremiah lii, 18. Where in the Bible is "penknife" found?

Your little friend,

J. MILTON HOLT.

CAHART, TEXAS, Feb. 14, 1884.

Mr. Editor: Somebody asks where the word "washpot" is found in the Bible. It is found in Psalms lx, 5. Now, can any of the little boys and girls tell me where the word "loneycomb" is found in the Bible?

ERNEST O. SMITH.

TRAVIS, MISSISSIPPI.

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. E. GALLOWAY, D.D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, REV. J. T. SAWYER,
REV. W. L. C. HUNTER.

THURSDAY, MARCH 13, 1884.

Seventy-one churches have been aided by the Conference Boards of Church Extension in addition to what has been done by the General Board. That young organization promises great things to the church.

We agree with a recent utterance of Dr. Haygood that "no danger to our Methodism is more remote than the danger of an over-educated ministry." Let us educate. They should be liberally equipped who are to have "the care and cure of souls."

Those were rather hitting words of the old Methodist "mother in Israel" who, in comparing the present with former times in New England, said: "Then we had golden sermons in wooden pulpits; now we have wooden sermons in golden pulpits."

The revival at Centenary Church, St. Louis, (Rev. Dr. Todor, pastor,) under Rev. Thomas Harrison, has, up to last reports, resulted in several hundred conversions. Dr. Todor has received largely over one hundred names as candidates for church membership.

A note from the venerable Rev. George Shaffer, of Columbus, Miss., dated March 7, says: "Bishop Kavanaugh is here, and has been very sick since his arrival. He is somewhat relieved, but still confined to his bed." We hope our honored chief pastor will be able to attend the Bishops' meeting in Nashville.

Sydney Smith's definition of a curate is a not inaccurate description of a Southern preacher, viz.: "The poorest and most respectable man in the parish." In the North Georgia, one of the leading Conferences in Southern Methodism, the average salary of the preachers last year was \$371.03. In the Mississippi it was only \$442.57. An ordinary clerk without a family would consider that "starvation wages."

Pastoral attention to strangers is most important in our towns and cities. There are churches North that have a committee on "shaking hands" with visitors. A little attention of that sort won to Methodism in New York City a young man who became one of her most princely benefactors. Another incident nearer home was related to us a few days ago. A Methodist lady from abroad, after spending a few weeks in the city, dropped a pastor an appreciative, substantial note of thanks for kind attention.

"Dunbarton," the historic residence of the venerable historian and statesman, Col. J. F. H. Claiborne, situated about ten miles from Natchez, Miss., with all of its contents, was destroyed by fire on Monday of last week. His large collection of books, manuscripts, portraits, and relics of all sorts, were lost. Col. Claiborne was an invalid, and had to be carried from the burning building and look on at the destruction of the gathered treasures of many years. This is a public calamity. Dunbarton was settled in 1804, by Mr. Dunbar, the father of Mrs. Claiborne, and the log cabin in which he at first lived was replaced by a more elegant mansion about 1812 or 1814. Mrs. Claiborne was born in the old home, and it has been her lifelong residence.

A Modest Suggestion.

Our Bishops will be expected this Centenary year to give undue diligence in attending District Conferences. Their time and strength will be fully taxed in meeting these engagements. Programmes will be arranged for Centenary mass meetings, and they, of course, will have to bear the most prominent part. To reach these different and distant points will require much travel—and travel involves expense. Bishops attend Annual Conferences at their own charges. But this extra and expensive service they should not be expected to render without, at least, being furnished free transportation. We make this modest suggestion simply to prevent a possible oversight. Of course, where failure has occurred it was from mere neglect. But this neglect is not uncommon. We have known of our chief pastors going on extensive and expensive trips to District Conferences, making full proof of their laborious ministry, and all at their own cost. As much will be required of them, something should be given to them.

Periodical Piety.

Just now a part of the Christian world is in spiritual retreat. They have entered upon a period of retirement from worldly gaieties and the practice of special religious duties. There is to be a denial of the flesh—an abstinence from society follies and high living—and a more rigid observance of spiritual obligations. For forty days the world is to be shut out, and the life is to be hid with Christ. Upon what Scriptural injunction or religious philosophy the period of forty days should have been selected, rather than a longer or shorter time, does not appear. The instances of forty-day fasts in the Bible were not written for examples to us. Nor are they observed either in letter or spirit by the modern practice of a mere change of lenten diet. There is very little real self-denial or failure to fully satisfy the appetite. The courses may be fewer and less variety of vials, but the average daily consumption is maintained. Now be it known we are not objecting to the lenten idea, but to its misuse and abuse. That some good may result from this special period of exercise we do not doubt. Some devout spirits will catch its hidden meaning, wisely employ its appointed seasons for public and private prayer, and enter into larger and sweeter experiences of divine grace. But observation forces us to the regretful conclusion that these are the rare exceptions, while the vast multitude misconceive its significance and make it the occasion of spiritual hurt. They starve "the bin but not the sin," and hence pervert its observance into a fatal religiousness without true piety. A few general observations upon lenten seasons may be helpful to Methodist readers.

Fixed periods of special religious exercise are often occasions of spiritual peril. There is a constant temptation to pervert the true meaning of all divine appointments and enactments. The thing is exalted for the thing signified—the type for that which is typified. This is a common weakness and experience. The spirit is hidden or poisoned, in the observance of a mere form. Especially is this true of Lent. It often becomes a stone of stumbling. Forty days of withdrawal from gaieties, that should never be practiced or encouraged, is regarded as a marked evidence of rare piety. There may be value, but no virtue, in a rule. It is well to have religious habits—times and places for prayer, meditation and introspection—but, when esteemed as a virtue, they become hurtful. We should pray, but prayer itself is no ground of acceptance with God. Romanists often appeal for specified occasions so many "Our Fathers" and "Hail Marys," as if there was merit in the number of prayers. Counting the rosary is not breathing the praying spirit. And so of all other religious duties and exercises. There is no merit in the mere performance of the doing of anything.

Again, these occasions are temptations to make religion intermittent or periodical. They are sometimes regarded as a license to worldliness—a free discharge from spiritual austerity for the balance of the year. Lent is ushered in generally by the wild excesses of "Shrove Tuesday," and is succeeded by any amount of worldly folly. And these are considered allowable in consideration of the full forty days of spiritual liberation. This liability to license lures in the undue magnifying of any duty or season. In our Methodist Churches, especially in the rural districts, we make this mistake with reference to "protracted meetings." With not a few a "good revival" will atone for a year of spiritual deadness and destitution.

What we plead for is constancy of spiritual life and activity, without remission, intermission or abatement. Periodical piety is not healthful. In religious character it is not for us to know times and seasons. Every day should be consecrated to God, and the lenten period should know no end.

If any one of our readers is ambitious for distinction in authorship let him not be discouraged, as witnessed the following:
Disraeli, it is stated, made by his pen £30,000; Byron, £23,000; Lord Macaulay received £20,000 on account of three-fourths net profits for his history. Thiers and Lamartine received nearly £20,000 each for their respective histories. Thackeray is said never to have received £5,000 for any of his novels. Sir Walter Scott was paid £110,000 for eleven volumes of "Tales of my Landlord." But one novel he received £10,000, and between November, 1825, and June, 1827, he received £23,000 for literary work. Lord Lytton is said to have made £80,000 by his novels; Dickens, it has been computed, ought to have been making £10,000 a year for three years prior to the publication of "Nicholas Nickleby"; and Trollope in twenty years made £70,000.

"Lawlessness, North and South."

This was the subject of Joseph Cook's "prelude" to his one hundred and sixty-fifth lecture in Tremont Temple last week. With most of it we cordially agree. A better public sentiment must be aroused in favor of the rigid enforcement of law. In support of his argument Mr. Cook made some startling and humiliating statements. It humbles our national pride to be told that, with the exception of Italy and Spain, the proportion of murders to deaths in this country is not exceeded anywhere on earth where statistics are taken. "Out of every 10,000 deaths in England seven are murders. Out of every 10,000 in the United States twenty-one are murders." After a thrilling description of the lawless spirit and record of some sections, he suggests as a remedy to eradicate this evil the organization of Law and Order Leagues in States and in municipalities.

As might be expected, Mr. Cook makes some very reckless statements. His characterization of the South is a little too partisan and overdrawn. We make no apology for the cheapness of human life and the spirit of lawlessness that disgrace our communities. This Advocate has a clear record on that subject. But it serves no good purpose to hold this section up as the hot-bed of all villainy and the asylum of murderers. We doubt if there are as many homicides in the South as in the North. And, if so, there should be no reference to sectional lines. Condemn wrong, but never in the spirit and with the purpose of a partisan. Mr. Cook says there is "a shot-gun aristocracy in the South, haughty, domineering, barbaric, cowardly, murderers." We know of no such thing. There have been shocking and too frequent murders here and there, and some of these may have had more or less complicity with politics, but the great body of the people condemn them. They do not indicate or represent the spirit of our section.

Again, Mr. Cook says: "The Northern States are almost wholly free from moderate drinking in the pulpit, and the Southern States, thank God, become more temperate every year." Now, that is an invidious and unfair statement. We know no Southern minister who is not a pronounced apostle of temperance, and almost to a man they are teetotallers. The above implication of the Boston Monday lecturer is purely gratuitous, based upon gross ignorance of the facts. The following, from the New York Evening Post, confirms the statement that the homicidal record of the South is no worse than the North:

We all know how the murderer is protected against the gallows in this State by points of practice. In other States it is just as bad. In Ohio there are thirty murderers, taken red-handed, lying in jail, who have thus far foiled the efforts of the district attorney to carry them through the maze of technicalities deliberately created by the Legislature, and no murderer has been executed in the State since 1869. The victims of the knife and pistol are so numerous every week as to cover the whole land with blood guiltiness.

Healing the Hurt Slightly—Toy Pistols.

A law has just been enacted in Mississippi to prohibit the sale of toy pistols in this State. By the provisions of the act it is unlawful for any person, company or corporation to sell or offer to sell any toy pistol, cartridges, caps or other contrivances by which said pistols are fired within the limits of the State. For each violation of the law, and conviction thereof, there is imposed a fine of from twenty to fifty dollars. We have no objection to the bill. It is a nice little law, designed to restrain the average small boy and abate an annoying and dangerous nuisance. Toy pistols have caused several deaths in this city, besides the loss of eyes and the suffering of other injuries.

But what amuses and amazes is, why did the legislative solons rise in indignant majesty against the toy pistol, and utter no word of protest or prohibition against the real, fighting pistol—the "lightning" Colt's and "self-cocking" Tranter? Boys must not have dangerous playthings, but any person, company or corporation may sell at liberty the deadly real pistol to any purchaser, child, man or woman. If the purpose was protection of life and limb, the latter should have been prohibited by a law so rigid that the second offense would never be committed. The homicidal records of our courts will only be abolished with the prohibition of the pistol. But so long as it is a legitimate article of merchandise, and whiskey selling is legalized, we may expect street tragedies. Pistols were made to take human life. They have no other value. Huntsmen have no use for them. Their mission is human destruction. And the man who makes an arsenal of his hip-

pocket contemplates a possible difficulty and homicide. He carries a concealed pistol for the purpose of taking life if the occasion should arise. Nine-tenths of the manslaughters and murders of the land are the bloody work of the pistol. So common is the use of this weapon of street war that brainless bullies pride themselves on their expertness in its use. They know how "to get the drop" on an antagonist.

In the light of these humiliating facts the above measure seems supremely farcical. It is healing the hurt of our people very slightly. It is toying with a momentous question.

A Field Day at Senatobia.

We had the pleasure of spending Sunday last in the thriving town of Senatobia, on the Mississippi and Tennessee road, about thirty miles south of Memphis. It was an occasion of many delightful episodes and long to be remembered. Rev. T. B. Malone, our genial and laborious pastor of that station, had exacted the promise of a visit some weeks before, and appointed the time for "clearing the decks." We purposed spending a day en route at Sardis, but the absence of the pastor, Rev. J. D. Cameron, and a phenomenal rain-storm prevailing at the time of arrival, making all out-door work impossible, determined us to journey on to Senatobia. Friday and Saturday were exceedingly inclement, but Sunday morning was radiant and glorious, with scarcely a fleck of cloud on the sky. Notwithstanding the unfavorable weather an excellent congregation assembled on Saturday night for preaching. On the Sabbath the beautiful little church—a very gem of its kind—was quite filled with an interesting congregation as any town in the State can boast. After the morning sermon the decks were not only cleared of the five Conference assessments, but a handsome little surplus was realized as the nucleus of a Centenary fund. It was a time of rejoicing. The old doxology was sung with exultant voices. And a cheerful smile was never seen than that which illumined the face of the Senatobia pastor. He now strides the Centenary deck of our old ship with an unfavorable omen for a prosperous and happy voyage.

Senatobia has a live church, with elements capable of large development. There has been a steady growth for some years past, until now it is one of the most delightful and enterprising stations in the Conference. It has religion, wealth, liberality and unexceptional loyalty. A few years past our brethren were joint proprietors in a union church, and were connected with a large circuit, with preaching once or twice a month. Now they have a neat brick edifice, tastefully furnished and admirable in all its appointments; built at a cost of about five thousand dollars. They have a nice little parsonage—the gift mostly of one generous brother—and a well organized station. Several things impressed us most favorably:

1. The handsome, intelligent, active sisterhood of the church. If the brethren will only obey the apostolic injunction and "help those women" yet greater prosperity will attend them.
2. The hearty congregational singing. In the service of song there were few "unemployed or idly employed."
3. The larger attendance of children upon the preaching service.

Methodism is moving forward healthfully and hopefully in all that beautiful country. Presiding Elder Terry is magnifying his office and demonstrating his fitness for leadership. Rev. J. M. Wyatt, of Cold Water, and his wife came down on Saturday afternoon and spent some hours with us pleasantly. He is living in a new parsonage as well as all the other pastors along that road from Memphis to Grenada.

Senatobia is a solid town, with a large and increasing business. Tate county has a prohibitory law which goes into effect in July, and in anticipation of the fatal day two saloons have already closed out. But for the lateness of the hour before going to press we would like to write of many things seen and heard. For kind attentions we are grateful to Pastor Malone and his flock. We regretted the absence on official duties of our special friend, Lieut.-Gov. Shands.

The Executive Committee of the Western Exporters' Association—the decent name for a whiskey pool—which controls all the distilleries of the West, held a meeting in Cincinnati on Thursday, of last week, and determined on a reduction of ten per cent. below the present production of whiskey. That indicates the success of the temperance agitation. Production is graduated according to demand. The decrease in alcohol distilled is to meet a falling off in amount consumed. Agitate! Agitate! Agitate!

Mexican Central Mission—Conference Meeting—The Native Preachers—Spiritual State.

BY BISHOP KERNER.

MR. EDITOR: You will please imagine yourself transported by the gentle steam over gulf and gorge, sleeping valley and bold mountain, past plains fertile and cultivated, on, on, by foot-hills, towns, villages and interminable rows of the magney plant, until you are set down at the depot of Mexico, about ten o'clock at night, whence a hack soon brings you to the warm precincts of the Mission House, bright with the presence of American ladies, American children and Dr. Patterson. It was, indeed, to us not unlike a wonderful dream in its panoramic variety and rapidity of change.

To me everything the next morning after our arrival was familiar enough; not so, I imagine, was it with Dr. Kelley. His eyes had evidently seen wondrous things as we passed the heights of the Cordilleras, and now, as the daylight fell on the Alameda, the cathedrals, the street, and on its ceaseless stream of donkeys, they doubtless still continued to see. Considerable changes had been made in buildings, and much rubbish had disappeared since my last visit. Lines of street railroads had been lengthened, and there was evidently more activity in the commercial thoroughfares.

On Sabbath, February 11, the doctor preached to the English congregation, of which Bro. Freeman had been pastor. I went out to America, a town very near the snow mountain Nixtaximatl. There we have a good property, a school, a church-house and a good society. I preached, Dr. Patterson translating. After the morning service we had Sabbath-school, some singing, catechizing and several talks to the children. One of the principal families in this village is the leading one in our church. After dining at this house we started back toward the city, and on the way passed two other large villages, in each of which we have a Southern Methodist Church and a school, and regular preaching. The congregations are much larger at night than in the day time in all these country places. Many Catholics stand about the door and hear, who could not be persuaded to sit under Protestant preaching. At night Dr. Kelley preached at Toluca, where Bro. Norwood resides, of which, and one school there, doubtless he will give an account.

By the Wednesday following this Sabbath all the preachers had arrived, both foreign and native, and nearly all met on Tuesday evening in the parlor of Dr. Patterson. It was a delightful reunion of friends. The improvement in the personnel of the mission was marked, especially in its native element. The mission had received a valuable accession also in the Rev. D. F. Watkins and wife, and in the four or five Mexican preachers connected with his work in Guadalupe. He had come out with Mr. Stevens, who was killed in 1874, at Ahualulco. They were both Welshmen by birth, members of the Congregational Church; under its auspices, moved by the missionary impulses of the Holy Ghost, they had gone from San Francisco down to Mexico. After the martyrdom of his friend, Mr. Watkins held his ground, and began to publish a paper in the interest of Protestantism. Presently he had cleaned away enough ground to stand on, which he presently made impregnable against his assailants, and they were many. From causes too many and complicate to here state, he has for the last two and a half years been entirely disconnected with his Congregational supporters, and has been struggling alone and making headway in and about Guadalupe. In this condition he on last June turned his attention toward Bro. Patterson, and after full correspondence he determined to unservedly join the Southern Methodist Church, and place himself under the auspices of its Mission Board. His congregation being in full and free harmony with his purpose cast in its fortunes almost unanimously with ours. Since that time all have moved on in the same order as the other parts of our work. Mr. Watkins brings some five hundred members and five preachers, besides several excellent Sabbath-schools, and one day school, taught by Mrs. Watkins. His preachers have seen service in a hard, not to say dangerous, field. One or two of them are men of extraordinary force and spirituality. Mr. Watkins himself is a Spanish speaker and writer of much cultivation, and one of the most eloquent preachers in the Republic. He preached for us twice during the Conference. It was not essential to know Spanish to see the power of the preacher. The grace and force of his action reminded me of that of George Cookman, whom I well

knew in my youth, and have often heard.

On Thursday morning the annual meeting of the mission convened in our Templo de Measlas, on San Andres street. Thirty native and seven foreign preachers connected with the mission were present. Two secretaries were appointed, one English and one Spanish. Bro. Norwood was retained by the presiding Bishop as translator in chief, and, by the by, most admirably did he discharge this laborious part of the Conference work. On all sides he is regarded as a superior Spanish speaker, and he excels in all the qualities of a good translator. Everything, of course, had to be done twice, once in Spanish and once in English. Oh how those syllables rang in one's ears by the time the day had closed. Yes, and far in the night, through the brain, as the awing vibrations of a bell after it has stopped ringing. The Mexicans are apt at all kinds of conclave work. They like the speech-making parts of a Conference, the making a motion, the exordium, the measured sentence, the putting the vote. It all chimes in with their genius for fine art, their sense of indefinite leisure and their constitutional politeness.

So, too, they greatly enjoy its devotional parts—its preaching, its lessons, hymns and prayers. They have but little idea of short metre at any point of the service.

The order of business was upon our own home model in the main. They were introduced to the statistical yoke at once, and henceforth will never know any better. They had blanks, which were filled out and read by each preacher in charge, so that presently each one came to have a very intelligent view of the whole work. It was easy to see who had accomplished valuable results during the year's labor. Committees were appointed upon memoirs, education, books and periodicals, Sabbath-schools, church property and the spiritual condition of the mission, the last consisting of all the presiding elders and the superintendent of the mission. Their reports were beautifully written, and, indeed, will compare favorably with those of any home Conference. One or two of these I will add. In fact, at all points the body is full orb, waiting only the development of experience. Committees of examination and classes of undergraduates are now duly arranged, and will appear and report at its next session. I adjourn the report of the Committee on the Spiritual State of the Mission, which will lengthen this letter to its full limit.

Your committee, appointed to consider the spiritual condition of the church in the central Mexican mission, of the Methodist Episcopal Church, South, after hearing reports from every portion of the work and prayerful consideration of all the facts, beg leave to report: That, considering the early training, the many difficulties and temptations arising from the prevalent customs in the country so opposed to Christian purity, and missing the support of mature Christians that new converts enjoy in Christian countries, the short time they have been acquainted with the gospel, the shortcomings of some who have labored to divide the body of Christ and imbue in the natives animosity against the American missionaries, and a lack of knowledge on the part of foreign workers of the Mexican character, considering we say all these things, we feel that they have stood well, and have steadily grown in grace and in the knowledge of the Lord Jesus Christ. Even to the most despondent the spiritual state of our church, as a whole, is promising, while to others it is beyond their most sanguine hope. Marked conversions, examples of constancy and fidelity, of rare courage and Christian fortitude, of great faith, entire consecration and blessed experiences are indeed numerous among the believers.

We also feel that the imperfections of workers and of the church at large incident to a new work are becoming things of the past, and that, judging from the rapid growth of the work and of the people in purity, and the purpose of the great Head of the church to finish the work he has already begun in this land, we can reasonably hope to see very soon a grand Christian work, second to none in the history of modern missions, a church that will do credit to those who have consecrated their means, time and talent to its upbuilding.

D. F. WATKINS,
FRANCISCO F. AGUILAR,
W. M. PATTERSON,
JOSEPH NORWOOD,
JOHN W. MACDONELL,
J. W. GRIMES,
DAVID W. CARTEL,
CITY OF MEXICO, Feb. 19, 1884.

A fast mail train is now run from New York to Chicago, making the entire distance in twenty-seven hours. This is, indeed, a fast age.

Rev. S. H. Werlein said in a recent sermon that one saloon in New Orleans on Mardi Gras day sold three barrels of whiskey and thirty kegs of beer.

Mrs. Mathews, the wife of Rev. Dr. John Mathews, of Kansas City, has been spending some pleasant days among old friends in New Orleans. She left on Tuesday for home.

Rev. Dr. R. B. Crawford, of Franklin Street Church, Mobile, has received fourteen new members since Conference.

The mother of the evangelist, D. L. Moody, celebrated recently her seventy-ninth birthday. Her son was forty-seven the same day.

Bishop Parker's residence was burglariously entered on Sunday morning and robbed of valuables to the amount of fifty dollars.

We sympathize with Rev. W. D. Dominick, of the Mississippi Conference, in the sudden death of his venerable father. He was a devoted man, and went to his reward after a long and useful career.

Rev. Dr. C. G. Andrews delivered a lecture last week before the Natchez Library Association on his "Travels in Europe." The Democrat of next morning spoke of it in terms of high praise. We would like to have been a member of that favored auditory.

Dr. J. B. Walker is still confined to his bed from a long attack of typhoid fever. He will not be able to attend any of his first-round quarterly meetings. Pastors holding Quarterly Conferences are requested to see that delegates to the District Conference are elected.

A dispatch from London reports that Mr. Spurgeon has fallen heir to a large fortune left him by Joseph Paul, of Leicester. The wealthy and great never lack friends. But in this instance the great preacher will use his fortune wisely. His benevolence is already proverbial.

Bro. Edward Nottley, an old New Orleans Methodist, came in the office last week to renew his subscription to the Advocate for the thirtieth time. He received the specimen number which appeared July 10, 1850, and has taken the paper regularly from the first issue, February 9, 1851.

On a recent Sabbath Miss Rankin, our brave young missionary in China, presented eight of her pupils for baptism and one for membership. Others are desirous of being received into the church, but in China they have to try the spirits, so Miss Rankin thinks it wise to keep them longer under instruction. But this indicates that the time of harvest has come.

The National Woman's Suffrage Convention was in session in Washington, D. C., last week. The suffragist craze went to such an extent that one sister defended the Mormon Church in her wild hostility to the Edmunds bill for disfranchising the women of Utah. Rather than a Mormon woman should be deprived of the ballot, she would prefer the infamy of polygamy. Alas! for the wild excesses of a one-headed man or woman.

There was a practical and generous expression of sympathy for the flood-sufferers during the musical festival in Cincinnati. On account of the prevalent distress some thought the festival should be postponed. But the plans were carried out, and an immense audience assembled one evening. A great singer was secured to the choir, and in response she sang the little song, "Give me a penny." Then she descended the platform, with a collection basket in hand, announcing that she would receive contributions in aid of the sufferers. The collection aggregated \$1,500.

The Woman's Christian Temperance Union, of Louisiana, met in second annual convention, in this city, on Thursday and Friday of last week. There was a large attendance, and the meeting most interesting and important. Mrs. Hannah Whitehall Smith, the distinguished authoress; Mrs. Chapin, of South Carolina; Mrs. Davis, of Cincinnati; and other ladies from abroad were present. The addresses of welcome were delivered by Mrs. Dr. J. J. Lyons in behalf of the ladies, and by Rev. S. H. Werlein as a representative of the clergy. The beautiful response of Mrs. W. H. Goodale, of Baton Rouge, was published in full in the Times-Democrat, and is worthy of wide circulation. At the St. Charles Avenue Church, in the evening, Mrs. Judge Merrick, the president, delivered the annual address full of thought and practical suggestion on the great work of reform. All the sessions were characterized by a positive religious spirit. Those noble women feel the constraint of Christ's love.

An Explanation.

At the late session of the Mississippi Conference it fell to my lot, by appointment of the board, to write the report on education. By a mere oversight, occasioned by the discussion and action of the preceding Conference, no mention was made in the report of the assessment for ministerial education. I understood the action of the Conference at Crystal Springs to fix, until specifically altered, ministerial education at

one of the regular collections, with an amount upon each district equal to the Bishop's fund. Proceeding upon that idea some district stewards have made the apportionment to the several charges, and the presiding elders are at work collecting the same. I hope all the presiding elders will do likewise, so that the fund will suffer no embarrassment. This is a matter of vital importance. Our young men called to preach need scholastic preparation, and the church should gladly respond to every such opportunity. I look with pleasure upon what is being done by sister churches, and pray for like and larger results in our own Conference. The above statement was suggested and is endorsed by Dr. C. G. Andrews, President of the Conference Board of Education, and he unites in the appeal that a chance omission may not unfavorably affect the collection.

CHAS. H. GALLOWAY.

North Mississippi Conference, Minutes.

In the Advocate of March 6 the Rev. H. C. Morehead complains that his last year's charge is not properly represented in the statistical table of the Minutes, and calls upon that much abused individual, the editor of the Conference Minutes, for an explanation. I have no explanation to offer. I have just examined the table, and the printed report is an exact copy of the manuscript furnished me by the statistical secretary.

J. S. OAKLEY.

Editor of Conference Minutes.

SPRINGVILLE, Miss., March 7, 1884.

Mr. Editor: Bro. Morehead's rather silly article needs an answer, and I suppose I am the one to do it. I have examined my record-book, and it shows that Prior's Point and Austin held nothing on the items about which he makes complaint. I carefully preserve all of the reports furnished by the preachers, and on examination I do not find his among them. Bro. Morehead rendered a report at Oxford, with the items mentioned left blank, and stated that he would fill them out when he received an expected letter from his charge. I recorded what he gave me, and handed back to him his report. He failed to fill it out and return it to me. He still has in his possession the report that he should have given me. Hence the trouble.

T. V. RAMSEY, JR.

Statistical Sec., North Miss. Conf.

GIBBSBURG, Miss., March 7, 1884.

Mr. Editor: It may be some gratification to Bro. Morehead, for me to say, that his missionary collections are properly credited in the treasurer's book—\$33.50 for foreign and \$18.65 for domestic missions, which figures exactly tally with his statement in the Advocate of last week.

T. H. MALONE.

Treas., Conf. Board of Missions.

SHENANDOAH, Miss., March 8, 1884.

Woman's Missionary Society Notice.

The annual meeting of the Woman's Missionary Society, of the Mississippi Conference, will meet in Madison, Miss., April 17 and 18, 1884. Each auxiliary is earnestly requested to send a delegate with a full report. Let me beg that every society in the bounds of our Conference will be represented. Our beloved president, Mrs. Julianna Hayes, will be with us if not providentially hindered. We are praying for and expecting much good to result from this meeting; therefore, a full attendance is earnestly desired. Will be glad to have those of our ministerial brethren to meet with us who can conveniently do so.

JENNIE E. PETTY,

Pres. Miss. Conf. Society.

MEMPHIS, Miss., March 8, 1884.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

BARVER & JAMIESON,

Publishers.

MILK WANTED.—See advertisement on this page. This is a fine opportunity for a steady, industrious man.

An Ice Thing.—A skate.

LUDDEN & BATES.—We advertise in this issue, this great Southern music house, located at Savannah, Ga. The goods advertised by this old established firm, will be found as represented. Write to them for Catalogue of music and musical instruments.

At a town meeting in Ireland it was recently voted that "all persons in the town owning dogs shall be muzzled."

Every traveling preacher can have the St. Louis Christian Advocate, containing stands at all our meetings. Ministers, Educators and Laymen, from all parts of the country, by sending fifty cents in postal currency or stamps to cover cost of mailing and postage until January 1, 1885. Address: Loran D. Amerson, Manager, 415 Pine Street, St. Louis, Mo. Amerson also has a New Year card for \$1.00 per annum to all except preachers.

In Boston they pronounce New England, according to the New York Herald, "New-found-land," with great stress on the "found," and the natives of the island say "New-found-land," coming out strong on the land. We don't know how the dog calls it himself.

A. Brousseau's Son, No. 23 and 25 Charles street, New Orleans furniture will find every style of carpets, matting, lace curtains, shades, rugs, crumby cloths, etc., in great variety, plenty of room and polite attention to show goods. No dark corners, every part of the building bright and cheerful. Goods guaranteed as represented, and prices that will satisfy purchasers.

The Philadelphia News thinks it strange that the man who first invented steel did not extend the invention to babies.

For china matting and all varieties of carpetings, curtains, etc., no better home can be found than that of L. B. & Co. Our city readers hardly need a recommendation to a home so well and favorably known, but we wish to call their attention to the new advertisement of fresh goods in this issue, and to urge all buyers, from either city or country, to take a peep at this well filled and handsome store, 100 Canal street.

Atmospheric knowledge is not thoroughly distributed in our schools. A boy, being asked "What is mist?" vaguely responded, "An umbrella."

The St. Louis Christian Advocate is announced as the grand special organ of the church during this, the "Centennial year of American Methodism," and fifty of the leading men of the church, embracing all the principal branches, together with some from other churches, have consented to write standard articles for its columns during the year. This, with the able editorials and other matter specially prepared for it, will make it indeed a valuable paper for those in or out of church.

When the clergyman remarked there would be a new church the society was building, an old lady who lived there for many years to whom he referred.

No family, especially where there are children, should be without the New Life Remedy. It saves sickness, time, suffering and money. Ask your druggist for it.

President Lincoln, when told on a certain occasion that Gen. So-and-so and forty miles had been captured, said, "Well, I can make another brigadier in five minutes, but those miles cost \$2.50 apiece."

All poisonous matter is carried off from the system by Serravallo's "Elixir."

"For nine years my daughter had epileptic fits," writes J. N. Marshall, of Glasgow, Mo., "Serravallo's Elixir cured her." At Druggists.

An honest old farmer once addressing a school house audience on temperance, confessed that he had been a drinker. "But, my friends," said he, in conclusion, "I never drank in this school house."

GOOD NEWS TO PLANTERS.—Cotton Seed reduced to \$1 per bushel.

Off the coast.—The steedless.

THE POWER OF ELECTRICITY.—We refer our readers to the very large and handsome advertisement of Dr. Geo. A. Scott in this issue. The history of the new selling Electric Corsets and Belts is at the usual price of the same articles without the Electric Corsets, which alone is worth the price asked. Modestly it acts as a powerful relief, relieving suffering without their being cognizant of its working. See advertisement for further details.

Telephone transmitters should be painted "yellow."

GOLDEN LIQUID BEEF TONIC is best calculated to cure indigestion and to perpetuate healthy vigor and regularity. Take no other, of druggists.

A worthless check—the rein that hitches a horse's head too high.

FOR CONSUMPTION USE HALE'S HONEY OF HORSERADISH AND TAR.

PIKE'S TOBACCO CIGARETTES cure a cold in the nose.

Nothing is gained by finding a man out. That is why you want to collect a bill.

GLENN'S SULPHUR SOAP for diseases of the skin.

The toothblack shines while he works, but the lazy man shines while he thinks.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and reliable cure for Nervous Debility and all Chronic Complaints, after having tested the wonderful curative powers of this medicine in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Send no money, but by enclosing a stamped, addressed envelope, mail by A. A. NOYES, 149 Power's Block, Rochester, N. Y.

W. C. Shepard sells dinner, tea and breakfast sets, \$4.00. Household linen sets, \$1.50. Dress chamber sets, \$1.50.

Mr. Philip Werlein, 135 Canal Street, New Orleans, is prepared to supply plans and organs on the most liberal terms. Write to him for his prices and catalogue. You need not send off North for instructions of a questionable character when you can get a good article nearer home at a fair price. Mr. Werlein's house is well known to all for its fair and honest dealing. Plans of the most celebrated factories kept. Chickering, Weber, Mathusleh, Hale, Hanham, Werlein and every instrument maker, led to last a great number of years. Organs: Mason & Hamlin, Day State, Sterling and others very low. If you will send your order to Philip Werlein you will be satisfied and pleased with your trade. Made or any musical article to be had.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the Advocate or no.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the New Orleans Christian Advocate please keep this in remembrance.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the Advocate.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails has adopted the standard gauge and a well laid track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Send the Advocate to your friend for the next year and you will not regret it.

Business Notices.

QUERU'S GOD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and pulmonary consumption, scurvy and general debility. The most mild, bland and nutritious form in which God Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUES, New York.

Notice.—Commencing Tuesday, the 11th, and till further notice, Morgan's Louisiana and Texas Railroad and Steamship Company will have boats leaving Rysan Field street ferry at 4 o'clock a. m., taking all passengers for local landings and through for Texas to Victoria's plantation, where they will take cars for destination.

J. C. SCHNEIDER, Traffic Manager.

NEW ADVERTISEMENTS.

THE BEST IS THE CHEAPEST.

MONEY SAVED

By BUYING The

HARDMAN PIANO.

THE most complete upright piano made, and equal to any "superior" brand in all points of tone, quality and action.

OVER 30,000 Hardman Pianos now in use, and a vast number of others sold, and every one acknowledged to be unsurpassed in every respect, and the only piano that will stand in all climates.

ONLY the very finest and best materials and workmanship in used, and every piano fully and carefully guaranteed.

PRICES of Hardman Pianos just below those of all other styles. First Class Piano Company will make it to be in every way, and in every respect, the only piano that will stand in all climates.

For Catalogue, Circular and Manufacturers' Book, address: LUDEN & BATES, Southern Music House, Savannah, Ga.

ELKIN & CO.

100 CANAL STREET-100

Invitation to buy their large stock of fresh imported goods of fine, extra quality and low prices.

CHINA MATTINGS.

All sorts of CARPETING at very low prices.

Oil Cloths,

Window Shades,

Curtains, &c.

WILBOR'S COMPOUND OF

PURE COD LIVER

OIL AND LIME.

Cod Liver Oil and Lime.—That pleasant and safe agent in the cure of all consumptive symptoms, pulmonary disease, of all kinds, etc. It is the only medicine that is really and truly a medical practice. Sold to the proprietor, A. B. Wilbor, Chemist, N. Y. on, and all druggists.

A. Brousseau's Son

23 and 25 Charles Street 23 and 25

MOQUETTES

\$1.60 and 1.70 per Yard.

TAPESTRY BRUSSELS

70 Cents a Yard up to \$1.00.

Wiltons, Axminster, Velvets, Moquette, Brussels, Ingrains, Three Plys, Window Shades, Lace Curtains, Cords, Napier and China Mattings, Turkish Rugs, Persian Carpets, Rugs and Mats.

In Great Variety, All Latest Styles and Novelties. Call and see. Telephone in use.

DR. SCOTT'S ELECTRIC CORSETS AND BELTS.

NEW PRICES

A GREAT

SUCCESS.

EVERY MAN AND WOMAN, WELL OR ILL, SHOULD DAILY WEAR EITHER THE CORSET OR THE BELT.

Why? Because the invention of Corsets, has so long been a subject of interest to the people, that it is now a well known fact, that if you wear a corset, you will be healthy and strong, and if you wear a belt, you will be healthy and strong.

There is no doubt that the use of Corsets and Belts, is a great benefit to the human race, and that the use of them, is a great benefit to the human race.

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MISCELLANEOUS.

CRESCENT INSURANCE COMPANY

Incorporated as a Mutual Company in 1879—Guaranteed as a Stock Company in 1880.

CASH CAPITAL, \$1,000,000.

Has paid nearly \$100,000,000 in losses since 1880.

Annual and Term Policies issued on favorable terms.

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YEAST POWDER.

This yeast powder is a pure, unadulterated article. Entirely free from alum. It has been analyzed by a chemist, and is found to be pure. It is a regular article of the household, and is sold in every grocery store. It is a home production, and is sold in every grocery store. It is a home production, and is sold in every grocery store.

NEW HOME SEWING MACHINE
Is More Perfect, Quicker, and makes of finer material than any other machine.
SOLD FOR LESS MONEY.

LADIES AND GENTLEMEN: If you do not wish to buy the New Home, I advise you to wait until other machine companies make a machine equal to it. After twenty-one years experience in the sewing machine business, I find the poorest machines receive the highest praise from their manufacturers. But words are not enough when it comes to merit. Therefore, we will not accept an accurate description of the superior qualities of the
NEW HOME.
HEADQUARTERS, 170 CANAL ST.,
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Sole Agent.

THE OZIER LONG STAPLE SILEX COTTON. The best now known. Write for pamphlet, giving particulars of yield per acre, and to account sales. Premium taken at Louisville Exposition, St. Louis, Little Rock, Monticello, Ark., etc. Four thousand dollars in premiums offered by proprietor on yield and staple for 1884. J. D. OZIER, Corinth, Miss. Name this paper. Seed for sale. Price \$1.00 per bushel.

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Send to **MOORE'S BUSINESS UNIVERSITY,**
For Illustrated Circular 35th year.

WARNER BROS.
353 BROADWAY, NEW YORK

Weekly Market Review.

(For Week Ending March 11, 1884.)

COTTON.	
Low ordinary	7 1/2
Ordinary	8 1/2
Good ordinary	9 1/2
Low middling	10 1/2
Middling	11 1/2
Good middling	12 1/2
Middling fair	13 1/2
Fair	14 1/2
Galveston middling	10 1/2
Mobile middling	10 1/2
St. Louis middling	10 1/2

SUGAR.	
Interior	31
Common	41
Good common	51
Fair	61
Good fair	71
Fully fair	81
Prime	91
Strictly Prime	101
Choice	111
Seconds	121
Yellow clarified	131
Gray clarified	141
Choice whites	151
Granulated	161

MOLASSES.	
Syrup	26
Prime	30
Choice	34
Papey	38

RICE.	
Choice	51
Prime	61
Good	71
Fair	81
Ordinary	91
Common	101
No. 2	111

FLOUR.	
Minnesota bakers	5 00
Minnesota patents	7 00
Extra fancy	6 25
Winter wheat patents	7 00
Choice	5 80
Fancy	6 05

CORN PRODUCTS.	
Corn meal	3 50
Corn meal	3 15
Grits	3 40
Hemulay	4 00

GRAIN, ETC.	
Corn:	
White	63
Yellow	67
Mixed	61
Oats:	
Western	47
Texas rust-proof	48
Barley:	
2 row	1 15
Hay:	
Choice	24 00
Prime	18 00

PROVISIONS.	
Pork:	
Mess.	18 40
Prime mess	17 50
Ramps	16 50
Bacon:	
Choice breakfast	42
Shoulders	81
Sides, clear	102
Sides, clear rib	102
Lard:	
Sugar-cured	131
Dry salt meat:	
Shoulders	71
Sides, clear	91
Sides, clear rib	91

FISH.	
Mackerel:	
No. 1, in bbls.	11 25
Half bbls.	7 75
No. 2, in bbls.	13 75
Half bbls.	8 25
No. 3, in bbls., large	13 25
Half bbls.	7 00

GROCERIES.	
Coffee:	
Rio, choice	114
Cordova, choice	123
Java, choice	15
Butter:	
Western dairy	25
New York dairy	25
Country	17
Lard:	
Choice	94
Tea:	
Choice	50
Fair	25
Oils:	
Coal, cases	18
Coal, hhls	13
Cotton seed	43
Lard	78

VEGETABLES.	
CABBAGES:	
Western	—
Country	4 50
POTATOES:	
New York	1 75
Western	1 75
Seed, New York	1 75
Seed, Western	1 75
KROUT:	
2 bbl.	12 00
1 bbl.	6 00
ONIONS:	
2 bbl.	2 75
1 bbl.	3 25

BALING STUFFS.	
BALING:	
12 lb.	104
2 lb.	114
BALING TWINE:	
1 lb.	134
1 bundle	1 30

SUNDRIES.	
POULTRY:	
Chickens, Western	5 50
Young	4 00
Chickens, South'n	3 00
Young	4 00
Turkeys, Southern	8 00
Eggs:	
Western	16
Southern	15
WOOL:	
Lake	22
Louisiana	22
Burly	9
HIDES:	
Green salted	6
Dry salted	10
STAVES:	
Oak, kegs	50 00
Oak, barrels	75 00
Oak, casks	100 00
Oak, hogheads	80 00
HOG POLES:	
Hoghead	40 00
Barrels	20 00
Half barrels	12 50
FERTILIZERS:	
Cotton seed	12 00
Meal (country)	25 25
Meal (city)	25 50
Pure ground bone	42 00
Muriatic acid	3
Sulphuric acid	24
Bone black	34

NEWS OF THE WEEK.

DOMESTIC.

COLUMBUS, Ohio, March 6.—The prohibition State Convention assembled with a moderate attendance, and appointed thirty-four delegates to the National Convention at Pittsburg, May 21. J. W. Sharp was chairman of the convention, and L. B. Logan secretary. The convention denounced the Scott law and all amputatory measures except prohibition. The usual committee were appointed this forenoon, and a number of speeches were made.

WASHINGTON, March 7.—The Senate committee on Territories has agreed to give the name of Lincoln to the new Territory which it is proposed to make out of the northern portion of Dakota. In response to Mr. King's representation, on behalf of the citizens of Natchez, that the Natchez was not properly conducted, the Postoffice Department inquired into the matter, and to-day a telegram from Postmaster McCarty, at Natchez, informed the department that the contractor would resign the service and perform his duty properly without any further interference from the department.

ASHLEY PARK, N. J., March 7.—Rev. John S. Lusk, editor of the Christian Standard, died this afternoon.

WASHINGTON, March 8.—John T. Caine, Delegate from Utah, made an argument before the House committee on Territories to-day, in which he criticized the Edmunds bill and the proposed Utah bill to polygamy as unconstitutional. He admitted the right of the government to punish polygamy as a crime if it desired to do so, but nevertheless the Mormons believed it was right. He cited the example of the patriots in support of their belief. Utah was a land converted until the Mormons came and converted it to their present state of fertility. They had helped to hold California during the Mexican war, and deserved consideration from the government.

CHATTANOOGA, Tenn., March 8.—A cyclone passed through Whiteside, Tenn., on the Nashville and Chattanooga Railroad last night, and did a great deal of damage. The house of Lawrence Morgan was blown down, and a little boy was killed. His family narrowly escaped being crushed to death. A Miss Ramsey was badly injured by falling timbers.

GALESTON, March 8.—The meeting of the members of the Cotton Exchange was unanimously attended and a resolution unanimously adopted. That the proper financial policy of the government should stop in further exchange of silver dollars, and that our Representatives and Senators in Congress be and are hereby respectfully and earnestly urged to oppose the further coinage of the silver dollars on the present basis of valuation—eighty-two and a half cents.

NEW YORK, March 8.—Hall, rain, snow, thunder and lightning made up the weather here today. Ice sidewalks made walking perilous. Trees and telegraph wires are heavily weighted with ice. In Hartford heavy ice has broken down the wires, and even the trees. Telegraphing is badly interrupted. Virginia had its rain, hail and thunder today. The Approximate is very high and rising rapidly. A broken change precipitated the local train on the Harlem Railroad into the Harlem river to-night. The few passengers and train hands were rescued by a boat. Maggie McGuire, of Hunter's Point, had her skull fractured.

MEMPHIS, Tenn., March 8.—There was a more general observance of the Sunday law to-day and up to 9 o'clock to-night but three arrests had been made by the police, two keepers of small groceries, and a butcher. All the saloons have been hermetically sealed and also the bars on all the local packets.

JACKSON, Miss., March 10.—Hon. Jefferson Davis was received to-day in the hall of the House of Representatives, in the presence of the joint convention of the two houses, the Governor, State officers and judges of the Supreme Court and an immense throng of citizens and ladies.

TRENTON, La., March 10.—John Rogers and his wife, two very old and respected people, who have lived in our parish since 1851, were murdered at their residence, some fourteen miles west of this place, on last Thursday night.

CHICAGO, March 10.—The Daily News' Omaha (Neb.) special says: Bishop Robert Clarkson died at one o'clock this morning.

MONTPELIER, Vt., March 10.—The worst snowstorm of the season has been prevailing since Saturday. Trains are blocked and highways closed.

FOREIGN.
PARIS, March 6.—The committee of the Chamber of Deputies will report in favor of Paul Bert's proposal to settle the trichine question by the appointment of a French board of inspection of pork imported into France.

LONDON, March 7.—Another suicide, due to gambling losses, has occurred at Monte Carlo, making the nineteenth since the first of January. Newspapers are demanding that France suppress the scandal.

break. He has already pushed cavalry forward on Kandor. Many Arab deserters from Tanniah are arriving at Suakin. There is a report that Osman's forces are breaking up, the tribes being unwilling to fight the English. Scouts report the country clear as far as Tanniah. Osman Digma is massing all remaining faithful to him at Suakin, where he will make a final stand.

The grand success of the St. Louis Christian Advocate is another illustration of what energy and push will accomplish. When Mr. Demore took the management of the Advocate its circulation was less than three thousand. Since then it has reached nearly twenty thousand copies.

Can a planter sell his own cotton in New Orleans by paying license? Does he have to become a member of the Cotton Exchange before he can sell? What is the amount of the license? A Times-Herald reporter called upon H. C. Hester, secretary of the Cotton Exchange, and got the following answers to the questions: 1. Any one can sell cotton or any other produce in New Orleans as a merchant by procuring a proper license therefor. Licenses are graded in their case according to the business done and the amount of capital invested. Two per cent. on receipts is the rule. 2. It is not absolutely necessary for a party selling cotton to be a member of the Cotton Exchange, but a membership thereof gives such advantages in the way of news and information and such protection under its laws that no party wishing to do a respectable business could afford to remain outside of the institution.

The St. Louis Christian Advocate is the great "Central Advertiser." Subscribers for it without delay. It will contain fifty standard articles from fifty different writers, besides the regular letters, editorials, church news, etc.

MISCELLANEOUS.

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WHOLESALE
DRY GOODS
AND NOTIONS
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First Quality and Lowest Prices.

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Jewelry and Sterling Silverware.
At a Great Reduction.
Special attention to Watch Repairing, Diamond setting and jewelry repairing.
ESTABLISHED IN 1839.
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WHOLESALE DEALER IN
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TRUNKS,
FLOWERS,
UMBRELLAS,
ETC.

No. 14 MAGAZINE, and
75, 77, 79, and 79 COMMON STREETS,
NEW ORLEANS.

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To those in want of FURNITURE we would say that the PRICES HAVE BEEN REDUCED on every article in our stock, though Furniture has advanced in value ten to twenty per cent. Our reason for making these reductions is NOT on account of being overstocked, but our aim is to show our customers an entirely new stock every season. To those contemplating purchases in our line we would say CALL AND BE CONVINCED that our reductions are not imaginary ones, but are from figures that are at all times guaranteed to be the lowest. **THE CHEAPEST FURNITURE HOUSE IN THE SOUTH.**

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Wholesale and Retail Furniture,
37, 39 and 41 Royal Street,
New Orleans, La.

MANSFIELD FEMALE COLLEGE.
MANSFIELD, DECATUR PARISH, LOUISIANA.
The twenty-ninth Annual Session will begin on the 1st of September, 1884.
Mansfield is situated on the Texas and Pacific Railroad, forty miles south of Shreveport in a beautiful and healthy country, and is centrally located from almost every portion of Texas and Louisiana. The College is the property of the Methodist Episcopal Church, South, and is managed by the Louisiana Conference. The buildings and grounds are extensive and all the facilities for instruction are provided. The College last year had nearly a hundred boarders and sixty pupils in Music, thirty in Art and one hundred and twenty in all. Board and tuition, per term: \$30.00. Music and use of instrument \$30.00. Annual charges in Art Department and Modern Languages. F. M. GRACE, President.

CYPRESS LANDS FOR SALE.

One thousand acres cypress timber lands. Situated in the parish of Iberville, Louisiana, about 10 miles east, south-western land District of Louisiana. For information, Apply to N. O. Christian Advocate, 112 Camp Street, New Orleans, La.
McHANE BELL FOUNDRY manufactures brass and iron castings and all kinds of machinery. Price list and Circulars sent on application.
HENRY McHANE & CO.,
Baltimore, Md.

Quarterly Conferences.

LOUISIANA CONFERENCE.

HOMER DIST.—FIRST ROUND.	
Trinity circuit, at Athens	Jan. 26, 27
Trinity circuit, at Arcadia	Feb. 3, 4
Trinity circuit, at Sparta	Feb. 10, 11
Trinity circuit, at Bell	Feb. 17, 18
Trinity circuit, at Breaux	Feb. 24, 25
Trinity circuit, at Baton Rouge	Mar. 2, 3
Trinity circuit, at Bogalusa	Mar. 9, 10
Trinity circuit, at Bogalusa	Mar. 16, 17
Trinity circuit, at Bogalusa	Mar. 23, 24
Trinity circuit, at Bogalusa	Mar. 30, 31
Trinity circuit, at Bogalusa	Apr. 6, 7
Trinity circuit, at Bogalusa	Apr. 13, 14
Trinity circuit, at Bogalusa	Apr. 20, 21
Trinity circuit, at Bogalusa	Apr. 27, 28
Trinity circuit, at Bogalusa	May 4, 5
Trinity circuit, at Bogalusa	May 11, 12
Trinity circuit, at Bogalusa	May 18, 19
Trinity circuit, at Bogalusa	May 25, 26
Trinity circuit, at Bogalusa	June 1, 2
Trinity circuit, at Bogalusa	June 8, 9
Trinity circuit, at Bogalusa	June 15, 16
Trinity circuit, at Bogalusa	June 22, 23
Trinity circuit, at Bogalusa	June 29, 30
Trinity circuit, at Bogalusa	July 6, 7
Trinity circuit, at Bogalusa	July 13, 14
Trinity circuit, at Bogalusa	July 20, 21
Trinity circuit, at Bogalusa	July 27, 28
Trinity circuit, at Bogalusa	Aug. 3, 4
Trinity circuit, at Bogalusa	Aug. 10, 11
Trinity circuit, at Bogalusa	Aug. 17, 18
Trinity circuit, at Bogalusa	Aug. 24, 25
Trinity circuit, at Bogalusa	Aug. 31, 1
Trinity circuit, at Bogalusa	Sept. 7, 8
Trinity circuit, at Bogalusa	Sept. 14, 15
Trinity circuit, at Bogalusa	Sept. 21, 22
Trinity circuit, at Bogalusa	Sept. 28, 29
Trinity circuit, at Bogalusa	Oct. 5, 6
Trinity circuit, at Bogalusa	Oct. 12, 13
Trinity circuit, at Bogalusa	Oct. 19, 20
Trinity circuit, at Bogalusa	Oct. 26, 27
Trinity circuit, at Bogalusa	Nov. 2, 3
Trinity circuit, at Bogalusa	Nov. 9, 10
Trinity circuit, at Bogalusa	Nov. 16, 17
Trinity circuit, at Bogalusa	Nov. 23, 24
Trinity circuit, at Bogalusa	Nov. 30, 1
Trinity circuit, at Bogalusa	Dec. 7, 8
Trinity circuit, at Bogalusa	Dec. 14, 15
Trinity circuit, at Bogalusa	Dec. 21, 22
Trinity circuit, at Bogalusa	Dec. 28, 29
Trinity circuit, at Bogalusa	Jan. 4, 5
Trinity circuit, at Bogalusa	Jan. 11, 12
Trinity circuit, at Bogalusa	Jan. 18, 19
Trinity circuit, at Bogalusa	Jan. 25, 26
Trinity circuit, at Bogalusa	Jan. 31, 1

OPELUSAS DIST.—FIRST ROUND.

Washington circuit, at New Orleans	Jan. 26, 27
Washington circuit, at New Orleans	Feb. 3, 4
Washington circuit, at New Orleans	Feb. 10, 11
Washington circuit, at New Orleans	Feb. 17, 18
Washington circuit, at New Orleans	Feb. 24, 25
Washington circuit, at New Orleans	Mar. 2, 3
Washington circuit, at New Orleans	Mar. 9, 10
Washington circuit, at New Orleans	Mar. 16, 17
Washington circuit, at New Orleans	Mar. 23, 24
Washington circuit, at New Orleans	Mar. 30, 31
Washington circuit, at New Orleans	Apr. 6, 7
Washington circuit, at New Orleans	Apr. 13, 14
Washington circuit, at New Orleans	Apr. 20, 21
Washington circuit, at New Orleans	Apr. 27, 28
Washington circuit, at New Orleans	May 4, 5
Washington circuit, at New Orleans	May 11, 12
Washington circuit, at New Orleans	May 18, 19
Washington circuit, at New Orleans	May 25, 26
Washington circuit, at New Orleans	May 31, 1
Washington circuit, at New Orleans	June 7, 8
Washington circuit, at New Orleans	June 14, 15
Washington circuit, at New Orleans	June 21, 22
Washington circuit, at New Orleans	June 28, 29
Washington circuit, at New Orleans	July 5, 6
Washington circuit, at New Orleans	July 12, 13
Washington circuit, at New Orleans	July 19, 20
Washington circuit, at New Orleans	July 26, 27
Washington circuit, at New Orleans	Aug. 2, 3
Washington circuit, at New Orleans	Aug. 9, 10
Washington circuit, at New Orleans	Aug. 16, 17
Washington circuit, at New Orleans	Aug. 23, 24
Washington circuit, at New Orleans	Aug. 30, 31
Washington circuit, at New Orleans	Sept. 6, 7
Washington circuit, at New Orleans	Sept. 13, 14
Washington circuit, at New Orleans	Sept. 20, 21
Washington circuit, at New Orleans	Sept. 27, 28
Washington circuit, at New Orleans	Oct. 4, 5
Washington circuit, at New Orleans	Oct. 11, 12
Washington circuit, at New Orleans	Oct. 18, 19
Washington circuit, at New Orleans	Oct. 25, 26
Washington circuit, at New Orleans	Oct. 31, 1
Washington circuit, at New Orleans	Nov. 7, 8
Washington circuit, at New Orleans	Nov. 14, 15
Washington circuit, at New Orleans	Nov. 21, 22
Washington circuit, at New Orleans	Nov. 28, 29
Washington circuit, at New Orleans	Dec. 5, 6
Washington circuit, at New Orleans	Dec. 12, 13
Washington circuit, at New Orleans	Dec. 19, 20
Washington circuit, at New Orleans	Dec. 26, 27
Washington circuit, at New Orleans	Dec. 31, 1

MISSISSIPPI CONFERENCE.

WOCHVILLE DIST.—SECOND ROUND.	
Wilkinson circuit, at Percy Creek	Apr. 6, 7
Wilkinson circuit, at Percy Creek	Apr. 13, 14
Wilkinson circuit, at Percy Creek	Apr. 20, 21
Wilkinson circuit, at Percy Creek	Apr. 27, 28
Wilkinson circuit, at Percy Creek	May 4, 5
Wilkinson circuit, at Percy Creek	May 11, 12
Wilkinson circuit, at Percy Creek	May 18, 19
Wilkinson circuit, at Percy Creek	May 25, 26
Wilkinson circuit, at Percy Creek	May 31, 1
Wilkinson circuit, at Percy Creek	June 7, 8
Wilkinson circuit, at Percy Creek	June 14, 15
Wilkinson circuit, at Percy Creek	June 21, 22
Wilkinson circuit, at Percy Creek	June 28, 29
Wilkinson circuit, at Percy Creek	July 5, 6

Christian Advocate.

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NEW ORLEANS, THURSDAY, MARCH 20, 1884.

WHOLE NO. 1442.

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JHAS. B. GALLOWAY, D. D., Editor.
CARVER & JAMIESON, Publishers.

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THE STILL COUNTRY.

From the German of "Sally."
To the still land:
Ah! who shall lead us over:
Through o'er the evening hower,
And e'er more new wrecks drift to the strand,
Who leadeth us, with gentle hand,
Safe over, ah! safe over,
To the still land!
To the still land:
To you, ye larger places
Of boundless growth: congenial spaces
For youth's high dreams, fulfillment grant!
Who faithful in life's battle stand,
Hope's blossoming laurel grace
In the still land!
Ah, land! Ah, land!
To all earth's tempest-driven
At its kindest moment is given,
With torch leveled, beckoning light,
Who leadeth us, with gentle hand,
To the great land in heaven!
To the still land!
—Christian at Work.

Prohibition in Copiah Co., Miss.—Report of Woman's Missionary Society.—A Correction, etc.

The prohibition bill for Copiah county, Miss., has passed both Houses of the Legislature. It goes into effect May 1, 1885—the time agreed upon in the compromise between the whiskey dealers and the Prohibition Committee. We had a large majority of the legal voters of the county on the petition for prohibition, and these, in the most part, were our best citizens and largest property holders. A few good citizens, however, have not thought best to give their influence to this movement. Some fear it will lead to political trouble; others, that it will deplete the school fund, and others, again, that it will injure business. Every good cause is beset with difficulties because the whole world leeth in the wicked one. Satan has so wrapt himself around all the great interests of life as to preclude the possibility of effecting a reformation in anything without friction somewhere. Even the kingdom of God suffereth violence, and the violent take it by force; but it must be taken.

I am told that there was an excitement over this matter on the streets of one of our towns when the bill passed the House some days ago. No doubt there was an excitement in hell at that time, for whiskey is one of Satan's strongest allies; but that excitement should have reached our shores and found a response in the breasts of human beings is something over which to wonder and to weep.

Miss Annie Linfield, in the Advocate, of March 6, calls for explanations in regard to reports of the Woman's Missionary Society from several charges in our (Mississippi) Conference. I will explain for Crystal Springs. First, I included the amount raised by our juvenile society, as it was a creature of the Woman's Missionary Society, and operates under its supervision. Secondly, I included the entire Conference year—from December, 1882, to December, 1883—without regard to the time of the annual meeting of the Conference society, which is in April. I was making report not to the Conference society, but to the Annual Conference of the Conference year's work in my charge. Thirdly, I included the amounts on hand as reported to me, as well as the amounts that had been remitted, so as to give my church due credit for all she had done during the year for the cause of missions.

Bro. Harris will allow me to cor-

rect two errors in his "Reminiscences" of Coles Creek (now Fayette) circuit, Mississippi Conference, in the Advocate, of March 6. Speaking of his first visit to Coles Ridge Church, in 1845, he mentions Thomas Leighton, the class leader, and says, "If I remember rightly, Bro. Leighton had no sons." His name was George, and not Thomas, and he had four sons—two of whom, George and Charles, are still living; the other two, William and Samuel, are dead. When I went to that circuit as junior preacher, in 1860, Bro. George Leighton had gone to his reward; but his virtues were fresh in the memories of the living, and his name was like oil poured forth. His son, Samuel, was at that time superintendent of the Sunday-school at Coles Ridge, and a most excellent young man. He died in the army during the late war. B. F. Jones—to whom he also refers—died in February, 1860, and his place in that church has not yet been filled.

W. B. LEWIS.

CHURCH OF SPAIN, Mississippi.

Some Reasons for a Stock Law.

By a stock law I mean a law requiring every owner of live stock to keep them on his own land. There are several good reasons for the existence of such a law, especially in agricultural countries.

1. With such a law the expense of fencing would be greatly diminished. Fences in the United States have been estimated to cost more than all the stock in the country is worth. A small portion of each man's land being fenced would furnish pasture for all his stock. It is cheaper to fence stock in than to fence them out.

2. Cultivated land would thus be saved from the great injury of being trampled by stock in winter. The loss of the grazing of the fields would be more than compensated by their fertilization from the decay of all unharvested vegetation.

3. A considerable portion of each crop, now eaten up annually by stock breaking in upon the unharvested fields, would be saved. The annual loss from this source alone under the present system of fencing is, perhaps, one-tenth of the entire crop.

4. Much more land would be cultivated. Thousands of acres are now lying idle for lack of fencing. Timber is too scarce and plank and wire, as well as rails, are too costly for these lands ever to be brought into cultivation under the system now generally prevalent. The annual crop in many parts of the country would, perhaps, be increased by one-fourth or even one-third by a stock law.

5. Much more small grain would be sown. The loss to the farmers of Mississippi from the non-raising of crops of oats, millet, barley, wheat, and other small grain, is immense. In large portions of the State almost no small grain is sown solely for lack of fences to protect it from stock during winter.

6. Stock of all kinds would be greatly improved. Even in the great stock-raising regions of Kentucky, Texas, and other States, stock of all kinds is almost always kept in fenced pastures or in herds. We might have less stock, but we would have better. The promiscuous mingling of herds and general lack of shelter during winter are sources of great deterioration and loss. Even the law forbidding hogs to run at large in several counties in this State, for the last four years, has caused manifest improvement in the number and quality of hogs in these counties. Jersey and other improved breeds of cattle can not be successfully kept under our present system.

7. Without assigning further reasons, a fundamental and all-embracing reason for a stock law is, that right and justice require that every man should keep his stock on his own land. A deed to land embraces all its products and appurtenances. Growing crops are never aggressors. Roaming, jumping and devouring stock ought to be fenced or controlled by their owners. Only on the public domain may stock graze at liberty.

To these reasons there are some apparent objections:

1. Such a law deprives a poor man of pasture. Not at all. His stock may graze upon his landlord's pasture then as it now grazes upon his

neighbor's commons. (How can land be common that is owned by individuals?) The poor man's lack of land stands upon the same reason with his lack of a house to live in, or animals to plow, or a full corn crib or a full purse. Society is under no more obligation to furnish the poor man pasture than anything else he needs.

2. The only real objection is the difficulty of abandoning a practical error. Having been long accustomed to treat all unfenced land as public property, and to compel every man at immense cost to fence against the stock of his neighbor, it is really not very easy to adopt the practice of justice and right. Both reason and Scripture plainly teach that it is every man's duty to restrain the animals he owns from injuring others. Right principles properly applied always produce good results. So soon as we become practically adjusted to the application of such a law, the whole country, landlords and tenants, will rejoice in its results, being surprised that they were so slow to seek them. Fence building is the Herculean task of American labor. It is the ever returning stone of Sisyphus, rolled to the mountain top, only to roll down that it may be rolled up again. Fences are being forever built and rebuilt to tumble down or be washed away. Friendly will that legislation be which shall permanently deliver the planting world from the enormous expense and intolerable labor of fence building except for inclosing stock. Such a law, too, would be decidedly in the interests of peace. Many a quarrel between neighbors arises about mischievous stock. Hard thoughts, personal enmities and even family feuds of many years' duration have not unfrequently owed their origin to the essential injustice of requiring one man to fence against another's stock. Once, in the days of old, it is said that devils were permitted to go from men into swine; in our times they sometimes seem to pass the other way, and cause the owners of the swine to say and do the hardest sort of things. If we are not prepared for such a law now, let us be looking toward it, for to it we must come ere long.

W. B. LEWIS.

CHURCH OF SPAIN, Mississippi.

Letter from California.

MR. EDITOR: Since writing you last we have been having floods of rain. For five years past but little rain had fallen and the seasons had been unusually dry even for California, and the times were becoming distressing. It is said that one more dry season would have bankrupted this country. The benefit from the recent rains is estimated at \$1,000,000 to this country alone. The rains did much damage also. The Southern Pacific railroad was washed up in many places between San Francisco and Los Angeles, and the great tunnel caved in at both ends; trains were stopped for several days. This, the Sacramento Valley, was partially inundated. The town of Fresno, in Fresno county, north of here, was flooded, in some parts of it, five feet deep. All this was caused from the warm rains melting the snow in the mountains. Our little city lacked only two or three feet of being flooded. We are now having delightful, balmy spring weather; the fruit trees are in bloom and the ground is covered with a carpet of rich green grass. The rain and mud interfered with and broke up our union meeting before we had time to accomplish anything. Our presiding elder, Rev. J. R. P. Price, was with us recently and gave us a week's preaching. He is a native of California, and his disposition is as genial as his climate. He is without any undue affectation of style or manner—an excellent preacher.

The ladies have organized a Woman's Missionary Society in this place, auxiliary to the Pacific Conference Society, making the fourth auxiliary society only in the entire Conference. The people are very indifferent concerning the missionary cause, and some are openly opposed to it, and especially to mission work in China. They say that the Chinese here have disgusted them with the race. They do not take into consideration the fact that the Chinese who come to this country are of the lowest class of Celestials,

and that we should not judge the whole Chinese race by those who are among us. It is generally the worse class of any nation who emigrate. What are the first impressions that are made on heathen nations concerning us as a people? We form an intercourse with them first usually through a commercial treaty, which allows our trading vessels to enter their ports and our merchants to establish themselves in their centers of trade. The sailors are usually a drunken, wicked class, too mean to live and not fit to die. The merchants engaged in foreign trade are generally ungodly men. What kind of impression is made, I repeat, on the mind of the heathen concerning us and our boasted civilization? Suppose they were governed by these first impressions, then would their homes be closed against our missionaries and their hearts against that Christ whom we profess to follow. Doubtless these first impressions have had their evil influences on the heathen world; but, thank God! they have had the good judgment to yield to better influences and teachings, and multiplied thousands of them are annually converted to the Christian faith.

There is, perhaps, only about ten per cent. of the citizens of this State (including children over ten years of age) who are professed Christians. Ninety-nine out of every hundred of the children and youth under twenty-one years are out of any church. They seem to regard the church as an institution designed solely for the benefit of old people. It is nothing uncommon for boys to go hunting on Sundays while their parents go to church, and the parents seem to think it is all right.

We have no Sunday law in this State, be it said to its shame. I am told that a Sunday law existed on the statute books until the meeting of the last Legislature, which had a Democratic majority, when it was repealed. It was never enforced, and they claimed that it was inoperative; but why they repealed it and made no other in its place is a question for grave reflection. Last Sunday, in this town, some were fence building; others were spading up their yards and others playing croquet; while off in the distance could be heard the sportsman's gun, and up on Main street bar rooms, billiard saloons, candy shops and gambling halls were open all day. It is a living disgrace to any State for such things to exist. Candor compels me to say these things. This is a rich country and these a prosperous people, but immeasurably poor toward God. I will write again by-and-by.

J. W. FOLSON.

VIRGINIA, CAL., Feb. 28, 1884.

Paine Institute.

By the joint action of the Methodist Episcopal Church, South, and the Colored Methodist Episcopal Church in America the "Paine Institute" has been begun, but in a hired house. The trustees desire to secure at once permanent quarters for it. To do so they have sought to reduce expenses to the minimum, and increase through some economical method of collection the income of the institution. At their recent meeting they determined to ask the church to give the institution an amount equal to three cents per member. This amount will procure grounds and buildings, and put the institution in position to secure help from other sources for its future maintenance. If the commissioner of education was charged with collecting this amount it would be necessary to pay his salary and traveling expenses, which would reduce the amount received for the institute. To ask the preachers in charge to collect it was adjudged not wise, seeing they have so many collections already. It was determined, therefore, to ask the presiding elders to undertake to raise an amount equal to three cents per member. Their superior judgment and discretion, and the fact that in the territory occupied by a district there are always a number of broad-minded men to whom to appeal, are reasons why it was thought the presiding elders could, without great inconvenience, do this work. The board leaves it to the wisdom of each brother to raise the amount by public or private appeal, as he may judge best, and only

asks that it be done early in the year.

Now, this long quotation from the appeal of the Board of Trustees for Paine Institute sets this matter in a clear light. The request is reasonable. Surely one or two generous, broad-minded men can be found in each presiding elder's district who will give an amount equal to three cents per member for this good cause. The appeal is made in the name of Christ, for the glory of God and for the good of our fellow-men.

The aggregate amount from the several districts of the North Mississippi Conference would be only \$913. What a small sum this for so great and so noble a work, and how appropriate that we give this amount during this centennial year of American Methodism. Send the money to Rev. J. E. Evans, D. D., Macon, Ga. GILDEROY.

Prosperous Mission Work.

MR. EDITOR: Never before did our German mission work give me such pleasure as during the first round of Quarterly Conferences which closed with that of Buetoiville, East Feliciana parish, on last Sunday. Prosperity is noticeable all along the line. Visiting the various fields in the country, the immigrants heed not large distance or bad roads, but gladly come to hear the word of God in their mother tongue. The familiar accents awaken reminiscences of former days, of life in the fatherland, of religious vows made to God and sacred promises made to parents, and tears thick and oftentimes penitential pour down the cheeks of the brawny hearers. I am grateful to our church that it affords me and my colleagues to carry on this blessed mission-work. From Texas, too, reports assure that our work there is healthily progressing. During the first Quarterly Conference of Llano circuit two young men were licensed to preach. Pray for us.

Yours truly,

J. H. A. ADAMS.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

CHAIRMAN, REV. E. R. HENDRIX, D. D.,

SECRETARY, REV. W. P. HARRISON, D. D.,

TREASURER, JUDGE JAMES WHITWORTH,

Centenary Spirit and Methods.

"This year, 1884, has been set apart for special exertions in behalf of church extension, education and foreign missions. Every element of future Methodism is recognized herein, while they are precisely those forms of enterprise most in accordance with her past historic development."

The very fact that this is our Centenary should elevate our thoughts to a higher plane and enlarge the sphere of our activities. Methodism is on trial this year. Her polity, doctrines, history—all are passing under review. Her place amid the factors in our Christian civilization is being closely scanned. Shall thoughtful minds of other churches alone be turned to these questions? Self-knowledge has ever been commended as the greatest wisdom. Each individual Methodist should be on trial before himself to see how fully he understands and appreciates our Methodist history, how largely he has experienced the great truths set forth in her doctrines. The measure of that knowledge and experience will be the measure of his interest and of his liberality during Centenary year. Nothing can be expected of those who are ignorant of our history or wanting in Christian experience. The monumental offerings of Centenary year will be made by the enlightened and the spiritual. What is this year more than any other to the Methodist who knows nothing of the wonderful century just closing, and whose religious life is too weak to keep any birthdays with holy gratitude? In many quarters the fondest hopes for Centenary year are being realized, in the great spiritual quickening of our people. The revival notices are read with eagerness. Already several thousand conversions have been re-

ported since the fall Conference adjourned. Many a preacher has sung and prayed with flowing tears:

Lord, I hear of showers of blessings
Thou art scattering, full and free
Showers of the thirsty land refreshing,
Let some droppings fall on me
Even me; even me;
Let thy blessing fall on me.

His prayer has become the passion of his life. His desire for the outpouring of the Holy Spirit shows itself in his very tones of voice in the pulpit and in private. Others catch his spirit. Soon "two or three are agreed as touching the thing that they shall ask," while importunate and untold prayer rends the heavens, and showers of blessings fall on many a thirsty heart. Shall there be a single pastor, in our connection to report a barren ministry this year of abounding grace, 1884? Nay, let us expect large things of God this year. Our numerical strength, including ministers and laymen, according to the showing soon to be printed, is over nine hundred thousand souls. Who does not see that we ought to make it a million before the close of our Centenary year? One hundred thousand souls converted to God this year is not too large a blessing to crave and labor for in faith. There were times, particularly about the year 1800, when, under the ministry of the fathers, the increase was proportionately much larger than that in one year. With like faith and singleness of purpose we will have our heart's desire. Many pastors are writing for information about methods. The methods are easily suggested if the spirit be not lacking; but methods can not take the place of the spirit. We are called Methodists because the spirit that was in our fathers fashioned channels of activity hitherto unknown. So it will be again, with our hearts and hands ready for the Master's work. The greatest need of Centenary year is a people prepared for the Lord. Then will Jesus again see the rich casting their gifts into the treasury, and the poor widow bringing her mites, even all her living.

The spiritual preparation opens the way for the great mass meetings in our cities and towns, and at our District Conferences and college commencements, when the key-note of a large liberality shall be sounded that shall be followed up not only on Centenary day, but throughout the year. Let nothing exhaust our liberality that could be attended to as well any other year. Improve your churches, remove all indebtedness, build parsonages, if this can be done over and above your gifts to the great national objects set forth for your Centenary thank-offering. But leave anything undone rather than neglect those great interests. Think of them until the mind expands to take them in, and your share of the two million dollars asked for in their behalf. Can any one think of less than one-tenth of his capital as at all meeting his obligation to God this Centenary year? Is that too much to give to Christ, to whom you profess that yourself, as well as all that you have, belongs? On such a basis of giving as that, would we have any difficulty in securing the two millions needed? Let us educate ourselves "in larger ideas, in broader sympathies, in wider ranges of exertion," so that when we fill the subscription cards for church extension, education and missions on Centenary day, it may indeed be as the Lord hath prospered us.

E. R. HENDRIX.

Another Notice.

Remember, brethren, the time is at hand when the treasurer must put his annual report in press. Send your collections for foreign missions forward so as to reach him on or before March 20, or this report must go to press with you left out.

H. A. YOUNG, Secy.

NASHVILLE, TENN., March 7, 1884.

"I have a belief of my own and it comforts me, that by desiring what is perfectly good, even when we don't quite know what it is, and can not do what we would, we are part of a divine power against evil, widening the skirts of light, and making the struggle with darkness narrower."—George Eliot.

—Never was there a time when there was a more urgent necessity for preaching God's holy law in all its scope of righteous demand and just penalty. Never was there a time when the popular conscience needed a more thorough tuning up.

Christian Advocate.

THURSDAY, MARCH 20, 1884.

For the New Orleans Christian Advocate.
PUBLISHED WEEKLY.

Oh! beautiful world, in which we live,
Please tell us who did you bring here?
And tell us who gave the sun-bright light
And tell us who gave the stars by night?

And tell us who gave the morning gray,
Who painted the sunset's golden ray,
Who makes their anguish all rejoice,
And tunes our hearts to devotion's voice?

And tell us who gave your cloak of green,
Who gave us eyes to gaze on the scene,
Who made it all bloom to please our sight,
Thus adding devotion's keen delight?

THE ANSWER.
This world, sir, is but a beautiful cloud,
Fashioned, as made by the hand of God;
Let worship, then, all to him be given,
And far brighter scenes will be in heaven.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KRAMER.

First Quarter—Lesson XII.

SUNDAY, MARCH 17, 1884.—11 THESSALONIANS III.

GOLDEN TEXT.—"Be not weary in well doing;"—11 Thessalonians III, 13.

CHRISTIAN DILIGENCE.

Our lesson is the closing chapter of Paul's second letter to the Thessalonians. In his first he wrote concerning the Lord's advent, with the purpose of correcting certain erroneous opinions in regard to the effect of that coming upon those who were asleep in Christ; but his deliverances upon the subject, so far from correcting these errors, gave rise to new ones, more damaging than the old. There should be great contentment in any attempt to correct a false opinion, which has become popular by the measure of truth it contains. If you can not separate the truth from the error so distinctly that the minds of the people can keep them separate you had better reject the whole without attempting any explanation whatever.

The result of Paul's teaching upon the Lord's coming set every mind to pondering upon this mysterious subject, and there sprang up in the church of Thessalonica a numerous band of Adventists, who did nothing but look for the Lord's coming. The church of all ages has been troubled by these unreasonable fanatics. They are the work of Satan, perverting in their unfaithful souls that grace of patient and persevering endurance which is connected with the hope of Christ's coming, and constituting the chief hope and inspiring impulse of the church militant. The characteristics of these lookers for the Lord are always the same. They cease working; their presence paralyzes all missionary effort; a sudden halt is called upon all aggressive movement, whether in the church or in personal growth in grace. The day of his coming is so near that there is no time nor opportunity for conversion of the world. Nothing must be entertained; and, besides in ominous tones, they tell you that the sun of the world's iniquity is full, the saints have suffered and toiled enough, and under the shade of their own quick grown piety they sit down to await the judgment. At this juncture of affairs we are not surprised to hear Paul say, Brethren, pray for us—for Silas, Timothy and himself—that the word of the Lord, which we preach, may have free course and be glorified as it is in you. As opposed to the retraction which these Adventists were putting upon the gospels, he would have them offer prayer that the word of the Lord, as they preached it, might run and spread speedily, with no drag upon the wheels of its progress. That the new creating word may run as swiftly as the creative word at first. "The word of God is not bound; it prospers in the thing whereto I sent it." In spite of unreasonable men and the stony barriers which raise their impregnable front about the frontiers of unbelief. This awful power to keep out of the heart this mighty word does not arrest the free course of the gospel of the Son of God.

Now his prayer changes in its object from himself to them. That may be delivered from unreasonable and wicked men, for all men have not faith, but the Lord is faithful, who will establish you. He turns away from asking prayer for his deliverance to assuring them. He tells them the only antidote to what is unreasonable and wicked is the Christian's faith. That the answer to their faith was the Lord's faithfulness. Though many have not faith, yet the Lord abideth faithful; he can not deny himself. Oh! what could we place against the organized forces of the world's unbelief had we not the assurance that "he is just and faithful to forgive us our sins and cleanse us from all unrighteousness." He tells them that his confidence in them was in the Lord not leaving them. We may well have confidence in no man left to himself; nay, we can not trust our own hearts; but in the Lord we may have confidence in the final perseverance of the weakest saint. Now the prayer rises. The Lord direct your hearts unto the love of God, and into the patient waiting for Christ. We prefer the text just as we find it here—awaiting for the Lord, which is full of loving service, which wears not in well doing, but endures as seeing him that is invisible—a grace to work and serve while we look and hope for his coming. This Lord is the Holy Ghost. The three persons of the Trinity are wonderfully grouped in this

portion. How appropriate his appeal to this guiding Spirit, whose office is to lead us into all truth, and by way of the Son, who can only reveal the Father.

In the name of the Lord Jesus he commands them, of all that walk disorderly "to steer clear," to give them over to their own company, that they may come to a sense of their own shame, and repent. The disorder seemed to grow out of a sort of fanatical religious laziness. The day of the Lord was at hand, and they would not work, like a set of children demoralized and disorderly on the verge of a holiday. These Adventists assumed the air of an angel, and worked not, as if they needed no food. Paul ordered their rations cut off, and commanded the church to foster this laziness no longer by feeding them. If they would not work they should not eat.

The mendicant friars, that order who have reduced such a disorderly and lazy life into their system, would not have been countenanced by this apostle. Maybe Paul's laboring with his own hands for his support, and valuing his right to wages, was his way of preaching against the laziness of that age, and a rebuke to the teachers of that time. No man could accuse him of preaching for filthy lucre or for his bread and board, a charge, by the way, not unheard of in the mouth of the world, nor altogether unfounded. There are professional whose highest conception of the ministry is that it furnishes a "living." The apostle shows a little quarter to the busy-bodies as to idlers, doing none of their own business, and overloading every one's business but their own. Nature abhors a vacuum; one must do something; if not his own, his neighbor's business. Idleness is the parent of busybodies. Among the intermeddling officiousness of these dissenters how timely his prayer. The Lord of peace give you peace always and by all means, inward and outward, in all places, here and hereafter.

A Remarkable Robbery.

Mr. Editor: Havana, a quiet village in Hale county, Ala., was startled on the morning of February 22, 1884, by the news of a remarkable robbery, which took place the previous night. W. L. Martin, one of our merchants, having business in Mobile, was absent. Mr. J. M. Brown, an efficient clerk, who had charge of his store and the postoffice, having closed up at the usual hour on the evening of the twenty-first, retired to his room for the night. The next morning, on returning to his business, he was paralyzed to find the house had been broken into by thieves. They entered by making a hole in the wall large enough for the hand, by the use of an auger, just opposite the bolt which secured the shutter of the window, and removing the bar. Goods and papers were scattered promiscuously over the floor, and the iron safe lying with face up, on bolts of cloth, with the lock and door bursted to pieces by powder. The powder was evidently inserted through the key hole, and the bolts of goods used to draw, as far as possible, the sound of the explosion. The report was heard by several persons in the community, but no one suspected it was anything more than the report of a gun or pistol. Mr. Martin estimates his loss at about three hundred dollars. In addition to a few hats, a pair of shoes, a suit of cloth, a pistol, various articles of light goods, all the jewelry, razors and cutlery in the store, they secured about sixty dollars in cash and fifty dollars' worth of postage stamps. Fortunately for Mr. Martin, he took with him to Mobile most all the money on hand. Up to this writing no discovery has been made as to the perpetrators of the crime. The only evidence that there were two or more is one man could not have handled the iron safe, which weighs at least a thousand pounds. Suspicion strongly rests upon a man signing his name Morton, who passed through here on January 15, pretending to represent an oil company in Baltimore, Md. He was affable, well dressed, rode in a splendid buggy, drawn by two elegant horses. On entering the store he introduced himself to Mr. Martin, and presented the following card:

STANDARD TANK LINE CO.,
REFINERS OF OIL,
—And Dealers in—
Lamps, Burners, Chimneys, Wicks, etc.,
Baltimore, Md.

He stated that he was here for the purpose of building up a trade in Alabama, and proposed to sell oil lower than the usual price. His manner was so courteous, his proposition so fair, and terms so low, that he soon succeeded in selling Mr. Martin five barrels of oil, to be delivered at his depot and paid for at his next visit, which was to be in ninety days. Having succeeded in this trade, he then represented his company as being the exclusive dealers in an article which they guaranteed to prevent the explosion of lamps. As a test, he called for a lamp, had it filled, put something in it, set the wick on fire, turned it down into the oil, and let it burn for some minutes. As further evidence that it was a sure preventive, he held the lamp over a hot fire, and gradually let the contents run out in a small stream within a few inches of the blaze. This was a demonstration sufficient to convince the most incredulous, and he sold Mr. Martin a number of packages for \$30 each. The contents of these packages seem to be

nothing more than coal dust and utterly worthless. After the lapse of six weeks, and the five barrels of oil did not come, Mr. Martin began to suspect that he had been deceived, and addressed a letter to "the Standard Tank Line Co., Baltimore, Md.," which letter was turned over by the postoffice authorities to the "United Oil Co., of Baltimore," who replied that they had received twelve or fifteen such communications from Alabama within the last few weeks, and that there was no such firm in Baltimore, and in their opinion is entirely fictitious.

I have written at length in order that others may be protected from such swindles, and that Morton, if that be his name, may be detected in his illicit traffic. As a protection to Society, secular papers would do well to copy this communication.

A. M. JONES.

HAVANA, ALA., Feb. 29, 1884.
P. S.—Since writing the above I understand that the same Morton went on to Achron, a small place, about ten miles distant, and effected a similar trade to that with Mr. Martin, and at same point on the railroad told the driver that urgent business called him to Selma, and that he would meet him at Centerville the next day. The driver made his way to the appointed place, but only to learn, after waiting a few days, that the oil dealer did not put in his appearance. The report is that the buggy and team were hired from a livery stable in Birmingham, Ala., and that they have long since been restored to the disappointed owner.

A. M. J.

Retrospective.

FIFTH PAPER.

In my last I wrote about the Hope-well appointment, on the Wilkinson circuit. I have a few other incidents to narrate. If "variety is the spice of life," may it not sometimes occur that the itinerant's life is over-spiced? This writer thought so one well-remembered night he awoke near Buffalo creek. An invitation was accepted to spend a night with a man who informed me that the preacher rarely came to his house, and he hoped not to be slighted by his new preacher. On reaching his place I found the surroundings neither pleasant nor tasteful. If he excelled in any one characteristic it was in talking. After prayers I was shown to a room, a shed-room, which was used as a convenient place to store away all sorts of useless trumpery. In one corner was a rude home-made bed scaffold, with bedding to correspond; the floor was made of split pinecones, by no means closely jointed; laying beneath was an old cow with young pigs. It was at a time of the year when frogs croak, mosquitoes awar, and search for supper, and flies are active. Superadded to these luxuries (7) varieties, the bedstead was alive with night-travelers. It required only a moment's reflection to take in the situation. Intending to leave my close quarters as soon as the family retired, and spend the night in walking exercise, meditation and prayer, in the adjacent plinery, I inquired of mine host, as he was taking leave, if in the event I had occasion to go out with your dogs interrupt me? "Yes, sir," he replied; "don't you leave the room without first calling me; my dogs are very severe." Bidding me good-night (anything else to me but good), he left me in miserable solitude. My readers can better imagine than I describe my feelings, for surely the sense of feeling was most acute to many touches during this memorable night. The sow and pigs would not lay still, the fine dust would rise, the flies hopped, while the bugs did the best for themselves, and the mosquitoes the worst for me. I will only add that through the night I sat on the bed railing, having sufficient employment for hands, head and heart. Like the anchored mariners we read about, I "wished for the day" to come to pursue my journey under more comfortable auspices. On leaving next morning I was "invited to visit them often, with assurance that I would always be welcome."

I have never admired a preacher who is over-squeamish, but such fare as the above indicates should be given in broken doses, or not at all.

A few reflections. I have observed that a tidy, industrious wife greatly improves the uncouth manners and habits of a careless and unpropitious husband, while a striking, palpitating husband, adjusting things convenient and tasty in appearance, about home premises, the wife will be encouraged to cleanliness and frugality.

Somewhere not distant from the place described above I spent a pleasant night with a clever man, who "lived off of the road and took no papers." It was soon after the telegraph wires connected Woodville with distant points. This man had just returned from Woodville, where he was informed that messages were being received from New York in Woodville in a few seconds. He went home wondering how this could be. Said he: "I want you to tell me how it is possible for a letter to start on the wire at New York and come whizzing all the way to Woodville without testing it all to hindert?" A little explanation greatly relieved his mind.

I had an appointment not far from the Homochitto river, where there had been a marked improvement in the morals of the people since Bro. Thomas Griffin preached to them in the early settlement of that country. I will relate an incident as told to me by one of

the early settlers, well posted in the history of that country, and was acquainted with Bro. Griffin in his palmy days. This gentleman informed me that when that country was first settled the people, generally, were in the habit of hunting, fishing, horse-racing and grinding corn, etc., on the Sabbath; only a few inclined to religion of any sort. About this time a camp meeting was held, at which a large concourse of people were in attendance. Griffin preached at eleven o'clock on Sunday morning. In his sermon he portrayed in striking colors (as few could) the wickedness of the people, giving them to understand that they had sold themselves to the devil. Said the preacher: "We read of a time when the Saviour was tempted by the devil, who took him up into an exceeding high mountain and showed him all the kingdoms of the world, and the glory of them, and promised all these things if he would fall down and worship him."

"But," said the preacher, "I imagine the devil clapped his thumb over all this Homochitto country, kept it concealed, never offered this part of his domain, but reserved it for himself." Such had been the improvement in the morals of the people, when included in the Wilkinson circuit, that churches were erected, the Sabbath observed, with a respectable membership in the churches, and law-abiding citizens. I remember to have taken occasion at one of my week day appointments, before taking up a missionary collection, to refer to their former condition, as above related, and compare it with their improved state of affairs, attributing the improvement to the influence of the gospel, and that they should show their appreciation by contributing to their means to send the gospel to others needing its benign influence. I remember the collection amounted to twenty dollars. Snayra and Friendship were good appointments where we had a pious and intelligent membership. Many of those good brethren I still cherish in fondest memory. In my next I may speak of my pastoral charge at Bethel, Midway and Perry's creek.

D. M.

MARSHALL, TEXAS, Feb. 15, 1884.

Letter from Inka.

Mr. Editor: You will please pardon my digression which I may cause you to make in your regular routine by this correspondence. But it is my nature to understand things as I come across them in my readings, and I hope that any effort I may make to gain light and information on subjects of importance will not be construed into censoriousness or impertinence on my part; far from it. I love to seek knowledge from my superiors, both in age and experience.

In a certain work we find the following language: "All substances of this material class (speaking of the works of nature) are said to be governed by the laws of nature, and these laws are considered unchangeable." Again: "A law in itself can exert no independent causative influence on any substance whatever." Again: "To assert that material things are governed by the laws of nature independently of any immediate influence from God is the same as to say that they are not governed at all."

The argument here is intended against fatalism. But to assert that the laws of nature are unchangeable, the argument against fatalism is not strengthened at all by arguing that God holds a grasp on the laws of nature. And the argument that the same agency of God which gave these laws their being and influence must still be perpetuated at every step in the processes of nature and throughout every instant of duration, or those laws become extinct, and their influence is lost, does not militate against fatalism if the laws are unchangeable.

The theory itself seems to me very much akin to fatalism in that nature's laws are unchangeable and that God executes these laws. If, as is alleged, the laws adapted to every species of creation were in the beginning foreordained to be unalterable or unchangeable, then any interpolation of God would be of no avail. According to the argument, God is only the executor of the laws promulgated in the beginning, which is a very narrow view of God's office as related to us. In the instance that the laws of nature are unchangeable, how can God, moved by sympathy for us, in his infinite love for his people, interpose the foreordained course of law to make it transpire otherwise than in the beginning decreed. Hence stumbled just at this point in his opposition to miracles. He held that miracles were contrary to the course of nature. His argument, however, that it was contrary to experience was just the reverse of what was true. It was contrary to ignorance in regard to miracles. It was inexperience rather than experience. The very fact of miracles teaches either the revelation of some new law, hitherto unknown to us, or unnoticed by us, or else teaches the alterableness of the laws of nature.

The idea that God does interpose changes in his laws is neither impossible nor inconsistent. It does not rob God of any wisdom nor foreknowledge. He may do these things to meet the exigencies of human life, and completely harmonize present and yet perfectly comport with his foreknowledge. It is neither contrary to the justice of God nor to his potentiality. He would interpose in behalf of his loyal subjects or to subvert some calamity from them, or also for the punishment of the wicked. It could have no other object in view since man is the delegated lord of creation. For he created man for his own glory, and in order to make man the most capable of glorifying, he made every other order of creation subservient to him, in order to develop him to the highest order of created being. As for his capabilities no one will deny that he has the power to do whatever he wishes with the machine which he has made. And unless it is possible for God to change the course of nature miracles are an impossibility—prayer and its concomitants would be in vain. Hence taught that the course of nature is unaltered, but not unalterable. It would be no more inconsistent with the Divine permissions for God to alter laws of nature than to retract one of his decrees; "yet forty days and Ninveh shall be destroyed." Yet God did not execute that decree, which is but one of many co-ordinate instances in the Bible.

What are your views upon this subject? By answering the above question you will oblige.

Yours fraternally,

C. H. G.

Marriages.

BAIRD-SMITH.—At the residence of the bride's uncle, Dr. C. M. Adams in Sanford, Fla., on Thursday evening, February 21, 1884, Rev. H. K. Kellum officiating. Mr. C. E. Baird, of Interlochen, Fla., and Miss Lena Smith, of Canton, Miss.

MCCLESKEY GARY.—At the residence of the bride's step-father, November 21, 1883, by Rev. J. A. Bowen, Mr. James McCleskey and Miss Lassa Gary, all of Marshall county, Miss.

HENDERSON-MCNALLY.—At the residence of the bride's brother-in-law, December 13, 1883, by Rev. J. A. Bowen, Mr. H. B. Henderson and Miss Susie McNally, all of Holly Springs, Miss.

TIPLER-PREWITT.—In the Baptist Church, Grand Junction, Tenn., December 19, 1883, by Rev. J. A. Bowen, Mr. Thomas Tipler and Miss Sallie Prewitt, all of Grand Junction.

PREWITT-TIPLER.—In the Baptist Church, Grand Junction, Tenn., December 19, 1883, by Rev. J. A. Bowen, Mr. Joseph Prewitt and Miss Mary Tipler, all of Grand Junction.

ATERY-MELTON.—At the residence of Rev. R. Young, Corinth, Miss., December 29, 1883, by Rev. J. A. Bowen, Mr. John Avery and Miss Fannie Melton.

DAVIS-MERREL.—At the residence of the bride's father, January 15, 1884, by Rev. J. A. Bowen, Mr. G. L. Davis, of Corinth, Miss., and Miss Helen Merrel, of Inka, Miss.

MARTIN-EMMONS.—At the residence of the bride's father, near Corinth, Miss., March 4, 1884, by Rev. J. A. Bowen, Mr. S. B. Martin, and Miss M. T. Emons, a native of Alabama county, Miss.

MCCRARY-MARTEN.—At the residence of the bride's father in Holmes county, Miss., February 20, 1884, by Rev. R. T. Davis, Mr. G. Henderson McCrary and Miss Fannie W. Marten, granddaughter of Rev. J. A. Bird.

SMITH-BURNELL.—At the residence of Mr. Thomas Mangum, in Yazoo county, Miss., February 24, 1884, by Rev. R. T. Davis, Mr. John E. Smith, of Galveston, Texas, to Miss Maggie Burnell, of Yazoo county, Miss.

ELLIOTT-BOWMAN.—At the residence of the bride's father, near Haden, Yazoo county, Miss., February 29, 1884, by Rev. Thomas W. Adams, Mr. Leo and C. Elliott to Miss Rickie Bowman, all of Yazoo county, Miss.

COLLINS-PERKINS.—At the residence of Mr. John Garry, of Yazoo county, Miss., January 24, 1884, by Rev. Thomas W. Adams, Mr. J. C. Collins to Miss Virginia Perkins, all of Yazoo county, Miss.

Obituaries.

LUFER—Miss SALLIE FLORENCE LUFER, eldest daughter of Rev. J. W. and M. A. Lufer, was born at Ripley, Miss., November 15, 1867 and died at Grenada, Miss., January 19, 1884.

In her day she was a devoted Christian, and a faithful member of the Methodist church. She was a faithful member until her death. With her Christianity was a reality, and her religion was genuine; therefore, her life was consistent, her influence good and her example worthy of imitation. Being a positive Christian, she was active in the performance of such work as would tend to advance the interests of the church, and was ever ready to follow the path of duty whether it led through pleasant fields and pleasing scenes or through toils and cares, sacrifices and self-denials. She was prayerful, and it was her habit after participating in the regular family worship to retire to her room for the purpose of reading her Bible, with meditation and prayer, ere she closed her eyes in sleep. But hitherto as was her Christian life while she was in the enjoyment of youthful health and vigor, it was in the time of a great calamity and terrible physical suffering that it burst forth in all of its brightness.

On December 28, 1883, while at school in Grenada, her clothes caught fire from a grate and she was terribly burned. We can not conceive the intense suffering she endured through the burning weeks, but we know that at times the pain was excruciating; yet under it all she was patient and submissive, and with smiles and words thanked those around for their sympathetic looks and kindly acts. In all her suffering she thought of others, and on one occasion when a beloved sister came to the bedside and stooped to kiss her she said, "Pray for me!" and, on being then asked by that sister if she was suffering much, answered in a whisper, so that her mother who was near might not hear: "Yes, yes, so much; but I do not wish mother to know because it will only cause her more sorrow."

Her trust was in God. He gave her sustaining grace, and she left this "everlasting arms" beneath her. Thus she lived and suffered until the day of her deliverance came, when peacefully she passed away. Her life on earth was short, but it has left an impress for good on the hearts of her associates. As she lived, so she died a Christian, so she must have a Christian's home in glory, where by the grace of God we can all after a little while meet her to live and live forever.

C. N. T.

COOPER—R. E. COOPER was born in the State of Georgia, April, 1831; moved to Marion county, Miss., with a wife and mother, about the year 1850; then to Lawrence county, 1859; was married to Mrs. P. Williams, in January, 1861, with whom he lived happily until his death, which occurred on the night of December 31, 1883.

He joined the Methodist Episcopal Church, South, several years ago. I do not know the exact time, and am not informed as to the exact time of his conversion; but that he was converted I have no doubt. Bro. Cooper, though a man of delicate health, was an euer-

getic and persevering man, a good citizen, a true friend, a loving husband, a Christian gentleman—one that will be sadly missed in the community in which he lived. He was a sort of leading spirit in his neighborhood, and those who knew him best loved him most. He loved the church, and his house was always a welcome place for the preaching. He contributed largely to the building of a Methodist Church, last year, and was the leader in that enterprise, assisted by the willing hands of his neighbors. He only lived to enjoy a very few services in his new church, but long enough to see a church organized in it, and now his body sleeps near it—the first one laid there.

We all miss Bro. Cooper, but none so sadly as his beloved companion. May the Lord comfort and sustain her by his grace in this her sad bereavement, and enable her to bear up under it. Bro. Cooper is gone, but has left a good name, which is rather to be chosen than great riches. While he resided from his labors he works may follow him. Though he is not permitted to occupy a seat in his new church, we feel confident that he has a place in one of those mansions prepared for the faithful in our Father's house.

H. A. H.

BUTLER—Mrs. P. P. BUTLER was born in Georgia, May 25, 1814, and died near Spring Ridge, La., March 1, 1884. Her maiden name was Butler, and she was married to P. P. Butler, her cousin, in 1839.

Thus the union of nearly fifty-five years is at last severed by the decree of him in whose name it was consummated. Many children were the result of this union; some of whom have preceded their mother to the grave, and some now mourn her loss. Her husband and several of her children years ago joined the Baptist Church; but she until a few years ago, while having great respect for all Christians, withheld application to any body for admission, but, finally, cast her lot with the Methodists.

Even before her profession of faith her life was exemplary and consistent, and afterward she simply kept on in her unobtrusive way until her weary feet carried her to the gates of rest. She left no "dying words," but she left behind a life of enviable record as wife and mother. She was not widely known; but she sought no distinction except the favor of her Maker. I have known her intimately all my life, and can bear testimony to her true worth and sincerity of purpose. She has gone, like Rachel, to her rest amid the mourning of her people, leaving the priceless heritage of a noble life.

P. E. BUTLER.

GREEN—Died, in Saintville, Sumter county, Fla., December 11, 1883, EUGENE, infant son of Dr. J. S. and M. A. Green, aged three months. He was frail and delicate, and God saw fit to take him to himself. Although we mourn for him, we know that he is better off.

M. A. G.

ADVERTISEMENTS.

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FOLDED EVEN.

Folded eyes, from which the sunlit
 Faded, leaving us in shade :
 In the light which fadesb never,
 Is it true, as poet said,
 Still beholding in unfolding,
 Glories that are never knew,
 Folded eyes see brighter colors
 Than the open ever do."

Let it here be added that he speaks truth, not merely as lodged in head, but lodged and living in the heart. The effective preacher has simply clear, theoretic knowledge, but especially a deep experiential knowledge of the grand system of doctrines. It has all been authenticated in the conflicts and triumphs of his own breast. He speaks what he does know. He testifies what he has suffered. Nothing can be more fatal to a preacher's influence and success than through ignorance or narrow and contracted views of doctrine, to have of the same discomfited or different courses in the same vicinity, stand to each other in a belligerent attitude. One paragraph undoes the impression

his materials, but who gloms
from every exterior quarter, of co
takes them on trust, and will
them often devoid of interest or
cacy. If he picks up arrows wa
others have thrown they will
prove to be blunt arrows. But
makes his own breast a labora
and then casts and shapes his p
and burnishes his weapons, he
he far more likely to have those
are likely to do the work (Inte
Heart answers to heart, swallow
the product of heart. It feels
comes from this fountain of fee
hence the power of experience,
the necessity that the preacher,
will have power, be a man o
perience; one who has not merely

otherwise he will reason without understanding any conviction, and in his fervid appeals he will awaken no particle of emotion, all well enough may be, for another order of being, but not in the least suited to the hearer the preacher has before him. The whole elaborate and masterly production goes completely over the head of the enlightened, and the hearts to be affected. In order to any practical effect on common minds the preacher must consent to keep down where the minds live, move and have their being. He must consent to think and feel as they do. They are men of this world on probation for another, and so is it very unfortunate for him to forget that he is a sublimity being, some forget this most egregiously. They ment they begin to move they aloft. They leave the region of business and real life and mount to the domains of halloons, and sometimes we are compelled to infer it is for the same reason, because they are. Influ When men, living, active, temperate, are understood and aimed at

ent to sin just to get on the
But through the process of genera-
tion God saved proper to introduce
perfect savior who took away the sin
engendered by generation, Gilderoy
"Man is of his own nature inclined
evil." The fact of little sin, or mis-
sin, or no actual sin, has nothing to
the world to do with, the question
being born again. The noble
being all sinners, it is innate ingrati-
the very worst and warp of our belief
From this Gilderoy would have
believe that conversion, regeneration
or the new birth would change evil
passion, temperament and natural
inclination so that a man never
feels again that he is a sinner. But, I
read the Bible. I find the conver-
man having just the same nature
had before, but most gloriously
in subjection to the spirit, or new
which has formed in his soul the
of glory. And the sword of the
placed in his hands to cut off
of clay is to be handed to cruci-
lusts of the flesh. Not only so was
taught that these evil, which are
tailed upon us by generation, of w
Gilderoy says the shack of sin, are
transformed as we enter the pro-
rise from its lonely slumber.
The apostle Paul is quoted as pro-
calvinists say when one falls
grace that he never was conve
David's language, as quoted by G

LITTLE FOALS.

-Children

Mr. Editor: As I see so many little girls and boys writing to your interesting paper, and as I have never written but once, I write again, hoping to be the first published soon. My paper is the pastor of the church at this place. We have a flourishing Sunday-school and I love to go very much. I mean as your excellent superintendent. We all like him very much. I will answer Gerlie Roane's question. No man has ever discovered the secrets of Moses. As this is our Centennial year, I will ask your little reader question in American Methodist story: Who was Barbara Heck? I will close for the present, for fear my letter will be tiresome. With many wishes for you and your interesting paper, I am, Your little friend,
MAMIE WOOD

He her heart a brimming chalice,
 Full of love and free of malice.
 Through life's journey, glad or weeping,
 Tolling, resting, waking, sleeping,
 God still have her in his keeping.

* Jesus, bless my little daughter!
 Wash her in the blood which bought her.
 Give her drink of living water.

With the bread eternal feed her,
 In the way of duty speed her.
 For thy name's sake guide her, lead her.

—Alice A.

Christian Advocate.

OF THE LOUISIANA, MISSISSIPPI AND
NORTH MISSISSIPPI CONFERENCES OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. ADAMS. REV. J. T. SAWYER.
REV. W. L. C. DUNNITT.

THURSDAY, MARCH 20, 1884.

Death of Bishop Kavanaugh.

A telegram from Rev. J. H. Scruggs, of Columbus, Miss., sent to-day (Tuesday), at noon, brings the sad intelligence that Bishop Kavanaugh is passing away. He says: "The Bishop is dying; he may last a couple of hours." But a few weeks ago he left this city, after a delightful sojourn with us of a month, in robust health that promised many more years of vigorous service. His strength of voice and limb was indeed remarkable when we consider his length of days. But in the ripe, rich fullness of an honored, glorious life he has fallen on sleep.

Thus passes to his reward one of the purest and noblest of God's heroes. Guileless, transparent, generous, gentle, large-hearted and saintly, he illustrated the graces of our holy religion, going in and out among his brethren for over four-score years without a blur on his name or a stain on his shield, and at last has gone up to the rich reward of a dauntless, tireless apostolic chieftain. No knightlier soul ever wielded with braver arm

He seemed to court and covet hard places—deserted and untrodden fields—where only phenomenal faith and courage would dare to go. Every nook and corner of a pioneer Methodist preacher's experience he had explored, from the poorest mission to the high office of a Bishop. And into each work he carried the same spirit of self-forgetfulness. It was not with the mere words of feigned modesty, but genuine humility, that he shrank from the responsibilities of the Episcopacy. He had a passion for preaching, not for its applause or stipend, but as a means of saving souls. And the pulpit was his throne of power. There he reigned and reigned, at times, without scarcely a peer in the entire church. Even within the past few weeks he has preached twice in a Sabbath, exhibiting the greater power in the second service. Thus he has ceased at once to work and live.

We have only time and space before going to press for this brief notice of our beloved personal friend and revered chief pastor.

Our Romish exchanges are exercised on the subject of "mixed marriages." This is a perplexing question to them. They are powerless to prevent their young people falling in love with our Protestant boys and girls, and are in a rage over it. One Bishop declares positively that he will grant no more "dispensations." If any one of his flock wants to wed a heretic application must be made to the Pope for the privilege. What nonsense! The idea of asking an old bachelor over in Rome, who knows nothing about the parties and their adaptability, whether or not they can marry!

On Monday evening, the seventeenth instant, there was a delightful episode at the residence of Rev. Dr. C. W. Carter, pastor of Felicity Street Church. It was the occasion of his silver wedding. His congregation having, by accident, learned the fact, signaled it by invading his home with handsome silver souvenirs and delicious refreshments. A terrible storm prevented many from attending, but quite a pleasant company assembled and passed an enjoyable evening. On account of the absence of the chosen speaker this editor had to make the little presentation address on the part of the congregation, and the "Felicity Workers" who brought a special offering—a beautiful silver butter dish. The doctor's response was felicitous, and at times pathetic. Twenty-five years ago, that day he was married to Miss Carrie Pentecost, in the parish of Tensas, not far from the town of Waterproof. And we question if the fair bride of that day looked handsomer than the queenly matron of twenty-five years on the evening of her silver wedding. The husband's tribute to his faithful companion, of half a jubilee of years, was as modest as beautiful. He closed by saying, "If I have accomplished anything in the work of the ministry, I owe it, under God, to my church and to this woman by my side." We wish our excellent friends many more years of happiness and enlarged usefulness in the Master's service.

Religion as an Investment.

The temporal profit of godliness is an unworthy motive, but an inevitable result. Worldly advantage should never prompt or occasion our espousal to Christ and his church, but can not be overlooked, and is not to be despised, in an estimate of a life of righteousness. The scriptural statement is, that "godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." It not only fits one for heaven—makes him meet for the inheritance of the saints in light—but brightens and beautifies, gladdens and glorifies, this earthly life. Nothing pays better than religion. It is a profitable and permanent investment, with large and unfailing dividends. According to the promise of the life that now is and of that which is to come. It not only fits one for heaven—makes him meet for the inheritance of the saints in light—but brightens and beautifies, gladdens and glorifies, this earthly life. Nothing pays better than religion. It is a profitable and permanent investment, with large and unfailing dividends. According to the promise of the life that now is and of that which is to come.

Men are honorable and memorable as they emulate the principles of Christianity. While the memory of the wicked shall "rot," the righteous shall be had in everlasting remembrance. However peerless the genius of any one if he outrages the virtues of our religion, his name will be remembered only to be execrated. This is the voiceful verdict of history. Adherence to manly principle is never disesteemed. Even a wicked world is compelled to acknowledge and applaud it. Righteousness exalts and canonizes. Fidelity and integrity never fail of their rich reward. Take the example of Joseph. Fidelity to duty was a marked characteristic of his life. When a slave in Potiphar's house he labored as faithfully as when he occupied a chair of state and felt the burdens of great public responsibility. Everywhere success rewarded industry and integrity. In the home of his Egyptian master he soon found favor, and became the ruler of his servants. When cast into prison his upright demeanor and obedience to authority won the friendly regard of keeper and fellow-prisoners. And his virtues alone at length released him and gave him a throne of power. Success may not and does not in all cases follow immediately, but inevitably. "Honesty is the best policy." We make nothing by compromise. Daniel's fidelity and unchangeable purpose cast him into a den of lions; but the same grand virtues wrought his miraculous deliverance. Luther's stern integrity and dauntless faith subjected him to keen reproach and bitter opposition, but by their omnipotent power he achieved success and fame that will swell the hallelujahs of eternity. A merchant friend remarked to us some time ago that while there were a number of daily applicants for employment, in many cases when a young man had secured a position he studied to see how little he could do and yet retain his place. This unreadiness to meet obligation—this lack of manly devotion to duty—will never attain success. The way to higher position is marked efficiency and conspicuous fidelity in a subordinate.

If, therefore, we had no judgment to meet and no eternity to face, the Christian religion would be a good investment. It would give the largest usefulness and greatest pleasure to life and exalt one into the highest estimate of history. If all men incarnated the sterling virtues of the gospel in their social, civil and business relations, this earth would become a paradise. There would be no courts nor prisons, no larcenies nor manslaughters, no feuds nor famines, no bankruptcies nor broken friendships, but peace and plenty would fill and thrill the land with songs of gladness. But as such a dream will not be realized, each of our readers is urged to conform his own life to the gospel rule. He will enjoy the fruitage of such a course, even in a world of sin and death. Godliness is all profit without a possible loss.

From a narrow investigation this may seem improbable. We have known some good men to lament the fact that honesty could not compete successfully with fraud. They mourned over their comparative failure, while the cunning schemer accumulated speedily a great fortune. But such gains are never permanent nor satisfactory. While on the other hand the man of honor enjoys the fruit of his toil, the consciousness of integrity and the respect of his fellow-men, which is worth more than colts or exchange.

The following, from the Holston Methodist, some one appropriately observes, has both rhyme and reason:

Snub your bright men, discount your strong men; run after light men, and honor the wrong men, and the dross will increase, and the gold will decrease, and the strong men will leave you, and the weak men will grieve you.

Our Ministerial Supply.

BY BISHOP PARKER.

The Conference sessions have disclosed the fact that there is a lack almost everywhere. In some fields where, in other years, there was plethora, there is straitsness now. I may mention Holston, Tennessee, Missouri. I do not recall a Conference that is quite full, though such there may be. How the supply averages as compared with ten, twenty or thirty years ago must be determined accurately by statistical comparison; but, in a general way, I venture to assume that it would reveal a greater destitution at the present time. In regard to the old, and formerly crowded, Conferences it may be said that many preachers have been transferred to the new and rapidly developing regions of the West, and to meet the demands of foreign missions. So far as shortness indicates expansion and progress, it is not altogether a bad sign. But the question comes in here, whether our fields are opening more widely and rapidly than in former years, in proportion to our membership and financial resources. I am not prepared to affirm that they are, though this may be true.

Multiplying stations and reducing the size of circuits may have more to do with the problem than the rapid extension of the work in new territory. Perhaps in many instances one preacher preached to more people than three or four do now. The supply of preachers has not kept pace with this process of making small stations and dividing circuits. In comparison with the membership more preachers are needed now. Places are left to be supplied that formerly would have been included in the work to which a pastor is sent. If this be a cause, it may be said that the changed condition of society, and the circumstances of the people, have made it necessary. We may have gone too fast and too far, but the process was inevitable, and, within proper bounds, advantageous.

It has been thought by some that the higher standard of qualifications required for admission into the traveling connection tends to keep back many young men who would otherwise knock at the doors of the Annual Conferences. And, further, that the importance of a collegiate course for candidates for the ministry has been so emphasized and avowed as to overcome the convictions of a call to the ministry in many instances. Mere coincidence may be mistaken for cause, and it must be remembered that, while the standard of qualifications is somewhat higher than formerly, the education of young men generally is much better. If the standard is higher and more exacting there is a greater corresponding ability to meet it. As a matter of fact, however, no young man of limited education, otherwise well endowed, is turned away. There may be something in this reference to higher literary attainments, but there is not enough in it to account for the lack of preachers. Its influence, as yet, is scarcely appreciable, if it be felt at all.

The ministerial call, while distinctive and peculiar, may be treated very much as calls to other duties. It may be resisted, and effaced measurably, so that, where many are called, few are chosen. In these times of great material prosperity young men are tempted to choose pursuits more lucrative than the Methodist itinerancy, and many whom God calls turn aside to the more alluring paths of secular gain. Some also, under the same influences, retire from the traveling ministry.

It may be inferred from the Lord's words that our ministerial supply depends largely upon the faith and prayer of the church: "The harvest truly is plentiful, but the laborers are few; pray ye, therefore, the Lord to send forth more laborers into his harvest." This is a startling, and almost mysterious, dependence. We might conclude that God would call the needed laborers, with sole reference to the plentiful harvest. But not so. The laborers have not been sent, because the church has failed to pray. Overlooking considerations which, whatever their force, lie upon the surface, here is one that touches the vital point. God is sovereign, and calls and sends, and yet he moves in answer to prayer. Is there in the closets of our people prayer, persistent, earnest and habitual, on this subject? It is not often that we hear it mentioned in the prayer meeting, and but seldom in the prayers of the pulpit. A day is sometimes set apart for the purpose, and good comes of it; but prayer for more laborers should be woven into the warp and woof of all our supplications. It should be the habitual attitude of our daily devotions, the burden of all our prayers. The supply of ministers is suspended upon our prayers,

and weak, languid, perfunctory and intermittent prayer will not meet the condition. Both as to number, and quality our ministerial supply is conditioned on prayer. And herein has the church been remiss. It is needless to say that colleges and seminaries and collections will avail little if the church be not on her knees, and beseeching the throne of grace. If preachers can be had without prayer, the sort that God sends can not be. For the lack is as to quality as well as to quantity. The need is for laborers, men of self-denying toil, zealous, heroic, and burning with the love of souls and missionary zeal. God alone can give us these men; men of deep spirituality, not self-seeking, ambitious, covetous, but endowed with faith and power. When we come to quality, effectiveness, spiritual force, character, the need is greater than mere numbers indicate.

Our ministerial supply depends also upon the spiritual state of the church. This supply, indeed, may be taken as the gauge of our spirituality. Where a lively state of religion exists, God's call to the ministry is heard. There is a response, as flowers and fruits respond to the spring and summer sun. A cold and worldly church is not likely to give us preachers. They rather spring up in the path of revivals, and under the breath of social, spiritual life. In an atmosphere of fashion, gaiety and religious-formality a call to a devoted, self-sacrificing life of ministerial labor is nearly inconceivable.

Our inadequate ministerial supply reflects almost accurately the state of the church. A deeper work of grace, a wide and sweeping revival would do more than anything else, in connection with special prayer, to fill our itinerant ranks. The need of a great awakening and revival presses us at this point. Our ministerial supply must be looked for in this direction. Such a revival would qualify and call out the young men whose work is ready for them. The type of character, experience and piety which a revival gives is the true type of ministerial character. How can a church with a dying prayer meeting, neglected class meeting, and full of worldliness, produce preachers? It is a matter of gratitude that the church, as a whole, grows, that there is much spirituality, and gracious manifestations of the Divine presence. There may, however, be such a decadence of spiritual life, and such a neglect of nursing instrumentalities, as to partially explain the lack of preachers. The class meeting, the prayer meeting and the Sunday-school are the institutions in which the call to the ministry has had its healthiest development. But these can flourish, and be vigorously fruitful only in a deeply spiritual atmosphere.

There is occasion in this connection to look carefully into our Sunday-school methods and their results. It would seem that the Sunday-schools alone should guarantee a plentiful supply of preachers. Their work is with the young, and the training of our young men is largely in their hands. Young preachers going out from a Sunday-school are its living epistles. The ministers and missionaries that it graduates are its noblest credentials. Never was the Sunday-school work so imposing in literature, organization and popular favor. But coincident with this is our lack of preachers. Without space for comment, here is food for reflection.

The subject might lead also to consider how our schools and colleges can contribute to our ministerial supply. Our young men are in these institutions at a time when a call to the ministry is most likely to be felt. Our religious educators have not overlooked this circumstance, and through their influence many useful preachers have been given to the church. I can only impress upon them the responsibility of their position, and, if possible, incite them to continued vigilance and care in clearing up and confirming the convictions of young men under their charge, and in helping them forward in the work to which God has called them.

Pastoral wisdom is displayed in discerning the capacity and adaptability of young converts and assigning them proper work. They need labor more than attention—to serve rather than be served. Many lapse into indifference and spiritual deadness for lack of something to do. In a church recently visited we were delighted to see a modest, handsome lad of thirteen or fourteen years acting as one of the collectors. He will make a model steward, if not called to the work of the ministry. Engaging young men to serve as ushers, collectors, etc., will bind them to the church, and lead them to intelligent activity in all spiritual enterprises. The best religious training is real, valuable work—not church recreation and dress parade.

Adjournment "De Junta Anual"—Sabbath of Conference—The Position of Protestantism in Mexico—Our Work.

BY BISHOP KEENER.

MR. EDITOR: Two days ago, the annual meeting of the Central Mexican Mission adjourned. It was no small matter to collect our forces from Colima, Oaxaca, Puebla, San Luis Potosi, Orizaba, Guadalajara, Leon and Aguascalientes, besides those from the districts of Mexico and Toluca, a surface embracing a large part of the Republic itself. This was not only accomplished, but they were all provided for by our own members in the City of Mexico. The superintendent had everything admirably and quietly arranged for the Conference. The centers of the work, prospective as well as present, have been wisely chosen. At this "Junta Anual" the members of the mission all met for the first time. It had in it, therefore, the true elements of a Conference occasion; the power of new faces, the inspiration of the Spirit's unity, the sublime harmony of a New Testament church. The calling the roll was in itself, as is all roll-calls, full of meaning; name after name was responded to, Mexican, American or Indian, which gave forth the key-note of a gospel mission, and which, I am sure, thrilled more than one heart. I do not think the interest lagged from this initial moment to the reading out of the appointments. Dr. Kelley contributed much to the occasion. In the eyes of the preachers he was the representative of the concrete expression of Southern Methodism—the Foreign Missionary Board. His speeches and suggestions were weighty and timely. His sermons supplied my lack, for I started from home in poor health, and was in bed during the Sabbath morning of the Conference, greatly to my own disappointment, though able to be out in the afternoon, and during all its business sessions. On the first day, at the adjournment, a remarkable event gave its tone to all the days after. Two of the preachers who were present at the martyrdom of Mr. Stevens in Ahualulco, ten years ago, now met for the first time since that event. One of them was the hand that carried the torch and led the mob against the missionary; the other was the friend who prayed with Mr. Stevens just a few moments before he was shot; they then separated, and Gallegos escaped through the garden. Crisanto Zepeda fled to the mountains, and remained away for four years. He came back to Guadalajara filled with wrath against Protestantism. A friend sent him a Testament. This he read, shutting himself up for two weeks that he might, without disturbance, see whether Protestantism was of God. Upon his first visit to a Protestant Church, after this reading, while at the door, he was powerfully converted, and ever since he has been a fearless and humble minister of the gospel. I saw the two men standing together, the tears coursing down their faces, their arms about each other, Bro. Grimes with a hand on each. Bro. Watkins and others gathered about, silent and weeping. When the scene was explained my own heart was filled and subdued with this wonder of the Holy Ghost.

There were in the Conference several excellent performers on the melodion, and all of the preachers sang well. There were distributed throughout the room copies of our "Himnario Evangelico," containing some one hundred and forty-six hymns. So we had excellent Conference singing at all the sessions and services. The memorial services and sacrament was on Saturday night. The ordination of Rev. James W. Grimes and the recognition of Rev. David F. Watkins from the Congregational Church to the office of elder took place on Sabbath afternoon. After these services the Conference love-feast was held—a memorable time. The speaking was characterized by clear statements of transitions from Roman Catholicism to the Protestant faith, of conviction and conversion, of gratitude and love to God, of devotion to the work of the ministry and of the power of the Holy Ghost. "Many tongues, but one Spirit." It was not necessary to know either English or Spanish to feel the presence of that Spirit who can fill the ecclesia with tongues and the soul with life. At its close we all had a Tennessee hand-shaking, but we had what was fully equal to it as a means of grace, a general Mexican hug.

The boys' and girls' schools of the mission added not a little to the interest of the Conference. The boys number some thirty-four, and are well instructed in singing and instrumental music. It was delightful to see them managing cornet, French-horn, bassoon and melodion, the rest singing lustily and in excellent time. Miss Callie Hallaran usually leads the music, vocal and instrumental, at the services of the chapel, and there is no better performer in Mexico. The night before the Conference we were all welcomed by the children with a concert, which could not have been surpassed by any school at home. On Monday, at half-past eleven o'clock, we received a visit from the representatives of the Methodist Episcopal, the Presbyterian and the Baptist missions, and also from the agent of the American Bible Society now working in Mexico. Speeches in Spanish were made by each of the brethren; four were Americans and two were natives. It was remarkable that all spoke of the Holy Ghost as the one impulse which stirred their hearts and crowned their labors. It was inspiring to our own spirits to know that we were in unison with these great churches of God in the work of spreading the kingdom and truth of Christ throughout Mexico. The more there are of such noble workmen in this field the better. A great deal has been accomplished in this Republic in a few years by Protestantism. The Mexican revolution opened the way by its enlightened views of religious and civil liberty, as not contrary, but as mutually supporting each other. Our better acquaintance has contributed not a little to the result, and the commercial treaty just passed between the United States and the Republic will, I have no doubt, prove mutually advantageous, economically and spiritually.

The statistics of the Central Mission will be published in the Advocate of Missions minutely. The general sum is: Number of weekly preaching places, 79; number of towns visited, 178; infants baptized, 157; adults, 149; new members, 323; actual membership, 1,614; Sabbath-schools, 49; Sabbath-school scholars, 1,542; day schools, 19; scholars in day schools, 467; periodicals distributed, 15,441; tracts, 20,221; Bibles, 392; average attendance on preaching, 2,255. For property, see Advocate of Missions.

We have an excellent printing press and good supply of type, and all else necessary to turning off good work. The Evangelista, the Messenger and the Amigo de la Ninera are well printed and very creditable to the mission. The binding of books is also well done. The Industrial School is domiciled in a part of the same house with the printing establishment, and some of the boys are employed in type-setting. The girls' school is now taught by Miss Callie Hallaran, and a Mexican young lady who was trained by Miss Charlotte Hallaran. At the beginning of the session it numbered forty-five scholars. This school has been a part of the mission ever since 1874. The ladies of New Orleans have contributed only in part to its expense, but rendered us great service the past four years by their sending out and supporting Miss Charlotte Hallaran.

When we add these items of the Central Mexican Mission to those of the Border Mexican Mission, as reported at the last session of the West Texas Conference, the reader may have some idea of the work which the Methodist Episcopal Church, South, is accomplishing among the Spanish-speaking people of North America. Let us thank God and take courage.

CITY OF MEXICO, Feb. 20, 1884.

Short Articles.

BY T. A. N. A.

Many readers of papers now want short articles. They are generally short people. This article is written for their benefit.

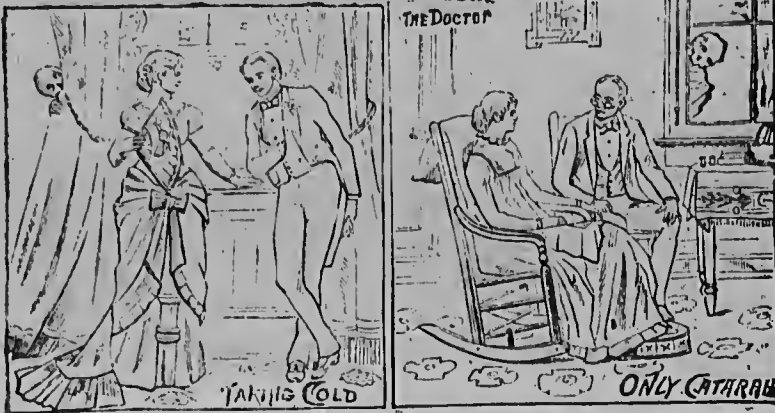
THE GUN LOG.

The gun log needs revision. Since it was first discovered by the pioneer as being hard to burn it has been found out that that was not what the Lord made it for anyhow. It is now good for furniture and Nicholson pavement. So there are many gun logs among the preachers who take a fine polish and are adapted to making parlor furniture. The only difficulty is to keep them from warping. If sawn into fence-boards and nailed to a southern exposure they are the best things to draw nails from oak posts I know of.

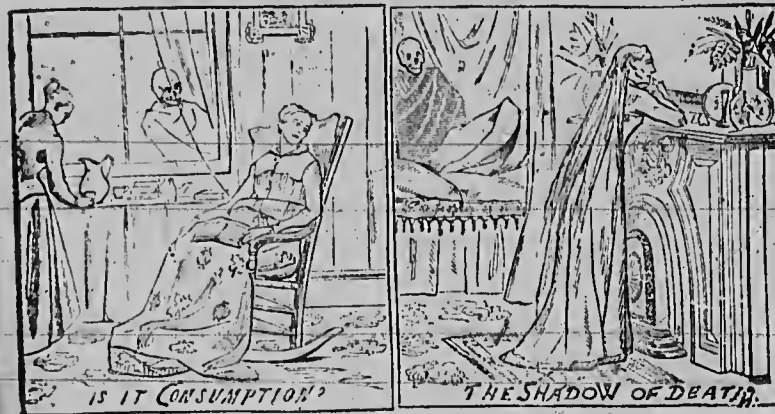
"HER CANDLE GOETH NOT OUT BY NIGHT." And yet she is not at a ball. She is not "entertaining" company. She is not reading dime novels. She is not crocheting. But she is busy. She doesn't keep the lamp burning because she is afraid of ghosts. She has not time to be afraid. Her life is purpose rather than motive, and lies in the actual rather than the contemplative. She lives for others. She lives for the world. Her empire is not in dreamland nor in the "irrevocable past." Each day reveals it in the active present. "Her candle goeth not out by night." Her influ-

10

The Progress of Disease.



We so unwilling to admit the presence of disease, fall a ready prey to the grim destroyer whose insidious approach, subtle progress and unseen workings, develops such fatal results. Let us be warned in time, lest it be "too late."



Are You Sure It Is Consumption?

Many thousands fully believe they or their friends are being hurried toward the grave by that terrible disease Consumption, and are being treated for that disease, when they have only CATARRH in some of its many types—the symptoms in many forms of these diseases are quite similar and can easily be mistaken. Catarrh, unattended in its character and beginning, neglected, develops and spreads, and in time poisons the vital organs, until it finally is no longer "ONLY CATARRH," but some disease that gives but little hope of health or life. We do not claim to cure Consumption, but are fully convinced from the results of our daily practice that we can save and restore to health many who now feel their case to be hopeless.

Danger Signals.

Do you take cold easily? Have you a cold in the head that does not get better? Have you a hacking cough? Is your throat affected? Are you troubled with hoarseness? Soreness of the throat? Difficulty in breathing? Have you pain in the head between and above the eyes? A sense of fullness in the head? Are the passages of the nose stopped up? Is your breath foul? Have you lost all sense of smell? Are you troubled by hawking? Spitting? Weak, inflamed eyes? Dizziness or drowsiness of the head? Dryness or heat of the nose? Is your voice harsh or rough? Have you any difficulty in talking? Have you an excessive secretion of mucus or matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or hawked or snuffed backward to the throat? Ringing or roaring or other noises in the ears, more or less impairment of the hearing?

If so, you have Catarrh.

Some have all these symptoms, others only a part. Some of these symptoms indicate that the disease has passed from the head and attacked the throat and bronchial tubes, and is affecting the lungs and other vital organs of the body, and unless the disease is stopped, its ravages will extend and endanger the life. In most cases Catarrh is only a local disease, and requires only local treatment. But in case of neglected cases the whole system becomes poisoned by the disease and then constitutional treatment is necessary to assist in expelling it from the organization.

Some Bad Symptoms.

The long continued corruption of the air that is breathed passing over the soul matter in the nasal passages, poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep, passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirit, the appetite is often tickle, the head less clear, it is difficult to keep the energies up to the old standard, and often without knowing why, he is conscious that he is not as well all the time as he used to be. These symptoms indicate that the vital organs are becoming impaired so that they can not perform their natural healthy functions. Our constitutional treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and on the blood.

Do Not Trifle With Disease.

We have the only known certain and reliable method for the cure of Nasal Catarrh, Throat and Lung disease; it is regarded by the best of judges as being the most complete treatment ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to these diseases in all their loathsome, painful and dangerous developments. Each case is examined into carefully and critically and the whole treatment compounded to meet the wants of each individual. To this fact alone, much of our success is due, and we think no case is incurable when our questions are properly answered. Fifteen years of constant practice with thousands of patients all over the country have enabled us to bring the application of our Remedies to the highest point of perfection. Do not trifle then with some cheap so-called "Cure" which at best can afford but temporary relief, while the roots of the vile disease are left to strike deeper and deeper, but be in earnest and be thorough or do nothing? You have been years in contracting the disease; you can not be rid of it in a day, or with one application of any medicine.

The Experience of Others.

The record is a guarantee that Child's Treatment for Catarrh and all diseases of the Head, Throat and Lungs is not new and untried, but a positive and certain remedy. We have shown all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh, Bronchitis and their effects on the Lungs and other Vital Organs, may feel certain of success in its use.

ONLY FAIR. We deem it only fair that every one who wishes should have the opportunity for this purpose we send a few of the many thousands of uncollected certificates which have been sent us by grateful patients—almost all of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Have been cured themselves, they will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young women and old children and adults.

Mr. Z. Z. LEE, of Graingerville, St. Helena Parish, La., writes: "I can not speak too highly in praise of your valuable remedies which act like a charm in relieving the loathsome disease for which they are recommended."

I have been permanently cured of Catarrh in the head by the use of your Catarrh Specific. I will send you the letter addressed to me, in regard to this subject."

F. POWELL, Health, Burke Co., N. C. You may use my name as a reference, as I have been cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies."

HARRY TREDELL, Rock Hill, S. C. I am a sufferer from Catarrh in the head and throat, but this cured me of my disease."

B. D. SKIN, Carroll, Ind. I was cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies."

L. W. BATH, Colorado Springs, Col. I was cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies."

I was thought to have had consumption, and had suffered many years with what was really Catarrh, before I procured your treatment. I have had no return of the disease."

MISS LOUISE JAMES, Crab Orchard, Ky. I was cured by your treatment. I shall be pleased to answer any inquiries in regard to your remedies."

Home Treatment. Child's Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home, with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address, Rev. T. P. CHILDS, Troy, Ohio.

May you saw this in New Orleans Christian Advocate.

Household.

ABOUT COUGHS AND COLDS.—Coughs and colds are prevalent now, especially among children, too often from the ignorance or carelessness of their elder guardians. Many mothers appear to accept with resignation the repeated and violent colds from which their children suffer as providential and unavoidable. A child is by no means always due to exposure. Indigestion, constipation, a lack of scrupulous cleanliness, the unwise habit of sleeping in the open air, the use of cold water, the use of cold chambers—all or any of these things may have far more to do with your child's tendency to cold than the keenest breath of the bracing winter air. And in great measure these things are under your control. Mothers should understand that it is a fact, whether they correct it or not, that the numerous colds and sore throats are directly traceable to indigestion and dietetic errors. Quantities of greasy food, fried meats, pastry and the like, ill-ventilated rooms and continued constipation, have to answer for many cases of croup and pertussis or whooping cough. All these things weaken the system and render it far less able to resist changes of temperature. Give every bedroom a thorough airing every day, more especially if several children are obliged to sleep together or with their parents. This is to be avoided if possible; if not, always lower a window slightly in the top—or if this can not be done raise it from below. There is frequently had air enough generated and breathed in the sleeping apartment of a family with small children to supply them all not only colds, but with a number of so-called "infectious" diseases to which they are liable. Neglect of bathing is another prolific source of colds. A child from three to ten years old should certainly receive an entire bath twice a week in winter. A warm bath at night, taking special care to avoid any chill after it, will frequently break up a cold, and keep children from playing in chilly, unheated rooms in autumn and winter weather. Let them play out of doors as much as possible, taking care to have their feet warm and dry. A flannel suit and rubber overshoes will often save much enough medicine and doctors' bills. See that they wear clean, but not too content with thick coats and worsted hoods, while short skirts, barely cover their knees, leaving the limbs chilled. —American Agriculturist.

TAPIOCA CREAM SOUP.—One quart of white stock; one pint of cream or milk; one ounce of butter; one-half cup of cold water; one cup of tapioca; two cups of cold water; one tablespoonful of butter; a piece of mace; salt, pepper. Wash the tapioca and soak over night in cold water. Cook it and the stock together very gently for one hour. Cut the onion and celery into small pieces, and put on to cook for twenty minutes with the milk and mace. Strain on the tapioca and stock. Season with salt and pepper, add butter, and serve.—Farmer's Friend.

BEEF CROQUETTES.—One cup of lean beef; half a cup of cold butter or fried ham; a piece of onion as large as a silver dollar; one teaspoonful of salt; half a teaspoonful of pepper; a pinch of sage, and a little grated lemon-peel. Chop all as fine as possible, or put through a mincing-machine. Heat, with half a cup of stock or cold soup, and add one egg well beaten; form into croquettes, roll in egg or bread crumbs, and fry in boiling lard.

RASPBERRY BLANCMANGE.—Stew fresh raspberries, strain off the juice and sweeten to taste; put over the fire, and when it boils stir in cornstarch wet in cold water, allowing two tablespoonfuls to each pint of juice; stir until cooked and pour into molds to cool. Strawberries and cherries are very nice. Eat with sweetened cream or boiled custard.

MISCELLANEOUS.

A Prominent Minister Writes. Dr. Moxley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and debility, and kidneys and constipation, I have been cured by your LEMON ELIXIR, and am now a well man. REV. C. C. DAVIS, Elder M. E. Church, South. No. 25 Tenth street, Atlanta, Ga.

From Two Prominent Ladies. I have not been able in two years to walk or stand without suffering great pain. Since taking Mr. Moxley's LEMON ELIXIR, I feel like a new woman without suffering the least inconvenience. Mrs. R. H. BLOOMING, Griffin, Ga.

Dr. Moxley: After years of suffering from indigestion, great debility, and nervous prostration, with the usual female irregularities and derangements, accompanied by such a condition of a woman's health I have been permanently relieved by the use of your LEMON ELIXIR. No. 48 Chapel St., Atlanta, Ga.

S. Pratt, druggist, Wright City, Missouri, writes: LEMON ELIXIR gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

Dr. Moxley's LEMON ELIXIR, prepared at his Dispensary, 114 Whitehall street, Atlanta, Ga., is a cure for all ailments, indigestion, headache, malaria, kidney disease, fever, chills, impurities of the blood, neuralgia, debility, nervous prostration, and all other diseases caused from diseased Liver and Kidneys.

Only cents for one half pint bottle. One dollar for one and a half pint bottle. Sold by druggists generally, and for sale by L. L. Lyons and O. H. Finlay, Wholesale Druggists, New Orleans.

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LEAVE ARRIVE. Exp. No. 2, 8:15 A. M. Exp. No. 1, 7:00 A. M. Exp. No. 4, 5:30 P. M. Exp. No. 5, 10:45 A. M. No. 1, 2, 3 and 4 run daily. Ticket office, 22 Camp street corner Common.

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WILLIAMS & RICHARDSON CO., Burlington, Vt.

Weekly Market Review.

For Week Ending March 18, 1884.

COTTON.

Low ordinary	7 1/2 @	—
Good common	8 11-16	—
Good ordinary	9 11-16	—
Low middling	10 1/2	—
Middling	10 11-16	—
Good middling	11 1/2	—
Middling fair	11 11-16	—
Fair	11 1/2	—
Galveston middling	10 9-16	—
Mobile middling	10 1/2	—
St. Louis middling	10 1/2	—

SUGAR.

Superior	34	41
Common	42	49
Good common	51	58
Fair	54	61
Good fair	54	61
Fully fair	54	61
Prime	54	61
Strictly Prime	54	61
Choice	54	61
Second	42	49
Yellow clarified	63	64
Gray clarified	63	64
Choice whites	63	64
Granulated	73	74

MOLASSES.

Syrup	25	29
Prime	30	39
Choice	—	—
Fancy	—	—

RICE.

Choice	54	64
Prime	54	64
Fair	54	64
Ordinary	41	42
Common	41	42
No. 2	22	23

FLOUR.

Minnesota lakers	5 90	6 00
Minnesota patents	7 00	—
Extra fancy	6 25	6 37 1/2
Winter wheat patents	7 00	7 25
Choice	5 95	6 25
Fancy	5 75	6 00

CORN PRODUCTS.

Cream meal	3 40	3 50
Coat meal	2 90	3 05
Graham	3 35	3 40
Honiny	4 00	—

GRAIN, ETC.

Wheat	—	72
Mixed	—	69
OATS	—	47
Western	—	48
Texas rust-proof	—	—

BEAN.

Choice	21 00	24 00
Prime	19 50	22 00

PROVISIONS.

Pork	—	10 12 1/2
Mess.	—	17 25
Prime mess.	—	17 50
Rumps	—	10 75

BACON.

Choice breakfast	12	12 1/2
Shoulders	83	—
Sides, clear	103	11
Sides, clear rib	103	—

HAMS.

Sugar-cured	131	—
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DRY SALT MEAT.

Choice	71	—
Sides, clear	94	10
Sides, clear rib	94	10 1/2

FISH.

Mackerel	14 25	—
No. 1 in hbls.	7 75	—
No. 2 in hbls.	13 75	—
No. 3 in hbls.	6 25	—
No. 3 in hbls, large	13 25	—
Half hbls.	7 00	—

GROCERIES.

Coffee	—	13
Rio, choice	11	13
Cordova, choice	13	14
Java, choice	16	22

BUTTER.

Western dairy	25	—
New York dairy	25	—
Country	17	20

LARD.

Choice	94	10
Chulo	50	1 00
Fair	25	50

OILS.

Coal, cases	18	—
Coal, hbls	13	—
Cotton seed	42 1/2	45
Lard	78	—

VEGETABLES.

CABBAGES:	—	—
Western	—	—
Country	4 50	5 00

POTATOES.

Eastern	2 00	2 25
Western	1 90	2 00
Seed, Eastern	2 00	2 25
Seed, Western	1 90	2 00

KNOUT.

3 hbl.	12 00	16 00
2 hbl.	2 50	3 50

BALING STUFFS.

BAGGING:	—	—
10 lb.	164	—
2 lb.	118	—

BALING TWINE.

10 lb.	134	—
2 lb.	134	—
10 lb.	136	—

SUNDRIES.

POULTRY:	—	—
Chickens, Western	4 50	5 25
Young	3 50	4 00
Chickens, Southern	3 50	4 50
Young	2 50	3 00
Turkeys, Southern	10 00	15 00

EGGS.

Western	20	—
Southern	20	22
Wool	—	—
Lake	21	22
Louisiana	10	20
Bury	10	15

HIDES.

Dry salted	6	7
Dry salted	10	11

STAVES.

Oak, kegs	50 00	55 00
Oak, barrels	75 00	80 00
Oak, clarets	50 00	105 00
Oak, hogheads	75 00	140 00

NEWS OF THE WEEK.

DOMESTIC.

NASHVILLE, Tenn., March 12.—William Spence, who yesterday shot and killed his son-in-law, Col. Edward S. Fisher, was today indicted by the grand jury.

DALLAS, March 12.—The dispatch this morning telling of the thrilling deaths of Ben Thompson and his wife, Fisher, was read with expressions of great satisfaction by every one, and particularly by delegates from Austin, San Antonio and along the Rio Grande, where these desperadoes have killed men by the score. Undoubtedly two of the worst men who ever lived in Texas or on earth, and who will no longer terrorize everybody who came near them.

STARKVILLE, Miss., March 12.—A terrible and very destructive storm passed through this county yesterday evening, between the hours of 3 and 5 o'clock, doing great damage. Its course was from southwest to northeast, striking the line of the Canton, Aberdeen and Nashville Railroad about twelve miles west of this place, and following the line closely about eight miles, destroying timber and blowing down houses, barns, etc.

At Sleet's Mills, about six miles from here, everything is a complete wreck. No more grain is being blown down. At the Agricultural and Mechanical College the loss is estimated at \$11,500. It being early in the evening the true cattle belonging to the college had not been driven from the pasture, or the loss would have been a great deal more. Thus, O. P. Rice, living a few miles east of here sustained a great loss. Mrs. Grier, an aged widow lady, was instantly killed, the timbers in the building falling across her body.

The full amount of damage can not be estimated at this writing, but as far as can be learned will not fall short of \$100,000. A number of poor, hard-working people are destitute.

COLUMBUS, Miss., March 12.—News was received here this evening of a terrible tornado, which struck the north-eastern portion of this county on yesterday. No lives were lost, but the destruction of property was very great. It has been raining here for ten days. The river is very high and still rising, while all the low lands are submerged.

TUSKALOOSA, Ala., March 12.—About 10 o'clock last night a tornado passed four miles east of this place. The swath of the cyclone was only about 100 yards wide, but it swept everything in its path. Where it passed through woodlands the trees were blown down. No loss of life is reported, but the destruction of property is great at this place.

CHATTANOOGA, March 13.—A terrible cyclone passed through a portion of Cherokee county, Ala., near Abbottsville, Tuesday night, the first particulars of which are just in. It was about half a mile wide, and touched the earth only for six miles. Almost every dwelling in its path, and every house went down before it.

Mrs. Tidmore and Mr. Tildmore were instantly killed, and Mr. Tildmore, a farmer, was seriously injured. One man, name unknown, was blown from his wagon, and fell to the ground. From thirty to forty dwellings and stores were completely demolished. The crops were badly injured. Trees were torn up by their roots, and fencing, in some instances, was blown hundreds of yards.

WASHINGTON, March 13.—There is little to talk about to-night except the action of the Senate this evening in passing the bill relieving Fitz John Porter.

LYNCHBURG, Va., March 13.—A special from Pocahontas this morning says: There was an explosion in the coal mines here last night at 12:30 o'clock. Full particulars of the affair represent the work of destruction as horrible and complete. There were 150 men in the mine at the time of the explosion, not one of whom is believed to have escaped. Those not killed outright by the terrible force of the explosion most likely perished from the after damp. The cause of the explosion is not yet definitely ascertained. The work of destruction was not confined entirely to the interior of the mine, but houses 200 or 300 feet removed from the mine were overturned, and in several instances outlying demolished.

HOUSTON, Tex., March 14.—Two cotton blooms are now on exhibition at the Cotton Exchange. They are from the farm of Mr. John Meyer, near Cuero. Mr. Meyer has three acres of this cotton, three weeks earlier than any variety ever before introduced into the State.

ST. LOUIS, March 14.—A dispatch from Harrisburg, Ill., says: Details of the damage by the tornado which passed over a part of Saline county last Tuesday are just being learned. Six farm houses were entirely destroyed and several others unroofed or badly damaged, and a dozen or more barns and other outbuildings torn to pieces. There was also much damage to fences, cribs and other farm property.

CINCINNATI, March 15.—The labor of compiling a complete list of losses along the Ohio River from the recent flood has been too great to be attempted, but Bradstreet's Mercantile Agency has made a list showing only the losses to business men from Pomeroy, O., to Madison, Ind. This is confined to losses on merchandise and manufactures, and does not include any losses not directly affecting business standing. The work in Cincinnati and a few other points is not complete. The estimate for Cincinnati is \$200,000. Other points put up as follows: Aberdeen, \$1,000; Buena Vista, \$1,900; Gonten, \$75,000; Levan, \$300; Leary Bottom, \$1,000; Higginsville, \$1,000; Manchester, \$1,000; Minersville, \$3,200; Moscow, \$800; Neville, \$1,000; New Richmond, \$10,000; Middleport, \$37,000; Pomeroy, \$42,450; Portsmouth, \$170,000; Rome, \$800; Racine, \$750; Scottsbluffs, \$1,000; Scott's Landing, \$1,000; Plant, \$1,000; Portland, \$2,000; Kentucky—Augusta, \$35,000; Catlettsburg, \$5,750; Maysville, \$10,000; Newport, \$3,000.

Indiana—Aurora, \$18,450; Florence, \$1,450; Lawrenceburg, \$32,000; Markland, \$3,000.

Miss., March 15.—During the last hour of the Legislature, a bill passed both Houses, and was approved by the Governor, consolidating the Eleventh and Twelfth Judicial Districts, with Sharkey added thereto, as District No. 11, assigning Judge North of Adams county, to District No. 13, and Judge Cowan of Warren county, as chancellor of the district. The Legislature adjourned sine die at 9 P. M.

WASHINGTON, March 16.—The annual meeting of the American Tract Society was held at the Congressional Church this evening, and was largely attended. The report shows receipts for the year, \$399,000; expenditures, \$301,280;

balance in the treasury, \$7,785. The donations and legacies were \$116,951, of which \$31,300 were special, leaving \$84,557 available for benevolent work. The benevolent expenditures were \$83,137.

The 147 colporteurs employed made 130,468 Christian family visits. The gratuitous distribution included 51,000,000 pages of tracts. The total issues of the society for the year were 12,346,300 copies of books, tracts and papers. Fourteen of the colporteurs were colored men laboring in the South. The grants to immigrants were 3,000,000 pages.

FOREIGN.

LONDON, March 13.—A dispatch from Gen. Graham says: "The camp of the enemy has been taken after hard fighting since 8 o'clock this morning. Over seventy British have been killed and 100 wounded."

LONDON, March 14.—Gen. Graham telegraphs that five officers and eighty-six men were killed, and eight officers and 103 men wounded; 11,000 men are missing. The rebels numbered from 10,000 to 12,000. Three officers and seven men of the naval brigade were killed at the guns. Over 2,000 rebels were killed. The rebels charged regardless of their great loss. They left 600 dead at one point of the square.

ST. PETERSBURG, March 16.—Admiral Hewette, Gen. Graham and the chief inhabitants held a meeting to-day, which resulted in the issue of a proclamation offering £1,000 for the capture of Osman Digma, whose lies and treachery have misled the Soudanese and caused great bloodshed.

DISTRICT CONFERENCES.

The Meridian District Conference will be held in Waynesboro, June 26-29.

J. A. G. GOREY, P. E.

The Greenville District Conference will be held at Greenville, Miss., beginning at 9 o'clock A. M., on Friday before the second Sabbath in May. Bishop McTear will preside. J. W. PRICE, P. E.

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Key-winding Silver Watches at \$12.

Stem-winding Silver Watches at \$15 to \$25.

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Christian Advocate.

VOL. 30.—NO. 13.

NEW ORLEANS, THURSDAY, MARCH 27, 1884.

WHOLE NO. 1443.

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THE ANSWERED PRAYER.

I have a prayer upon the wall,
Within my room,
Concluded in these simple words—
God bless our home!

An answered prayer:
For God hath heard
His silent utterance,
And sent, in quick response,
What I most needed.
Not what I most wished for,
Nor what I most expected.

Blessings came daily, hourly,
Crowding on my path;
Some so disguised, I would not say:
"Surely a Father's hand
Is not despising these!"
But as I shook, bewildered,
Came the voice I knew—
"Was it not blessing that my child desired?"

And so he blessed me,
In his own sweet way,
Taking my treasures from me
Day by day.
Changed all my dreams and plans of life
Not wisely said:
Put thorns within my paths
Where willingly I strayed.
Continue my spirit rose
In stern rebellion:
Can it be, O Lord,
Such clouds and darkness come from thee?

Yes, wisely, kindly has the prayer
Been answered, and my will
Now sweetly lost in his, and I am still
And restful:—As of yore
Blessings came in disguise,
Yet no more I wonder and rebel;
His ways are past the knowing,
Nor can we tell
What now he doeth, but shall know
And, knowing, say, "Thy will!"

Some Explanations.

An esteemed brother has written for light as regards the programme prepared and published by the Executive Committee of the Louisiana Conference Centenary Committee. The Conference Committee elected Rev. Charles W. Carter, D. D., of New Orleans, to deliver the Centenary sermon before our next Annual Conference; fixed the amount to be raised at \$50,000—\$20,000 for church extension, \$10,000 for Centenary College, \$10,000 for Mansfield College, and \$10,000 for domestic missions; settled upon the last Sabbath in May, and as many Sabbaths thereafter as may be necessary, to "be observed as days of special Centenary service" in all our stations, circuits and missions, and appointed an Executive Committee, consisting of Bros. C. F. Evans, B. F. Alexander and myself, to prepare and publish a Centenary programme for our Conference. Section 1 of that programme provides for mass meetings to be held at Carondelet Street Church, in New Orleans, Shreveport, New Iberia, Homer, Alexandria and Monroe. This was done in accordance with the third resolution of the General Centenary Committee, recommending that arrangements be made "for appropriate Centenary services at such points in the Conference as may be deemed best."

The fixing of time of meeting, appointment of speakers, designation of their fields of thought and all other necessary arrangements were put in the hands of the presiding elder. At these meetings special prominence is to be given to devotion exercises. It would, perhaps, be well, so far as that particular congregation is concerned, to take the special Centenary collection at the time of the mass meeting instead of the last Sunday in May. The presiding elders

and pastors in charge at those points will doubtless do what is best in the premises.

Section 2, in accordance with the fifth resolution of the General Centenary Committee, provides for a children's day in June, the time to be fixed by the pastor. The exercises are to be by the children, and their contributions to the cause are then to be gathered.

Section 3 provides for a Centenary day at each District Conference. The sermon by the presiding elder, and the love-feast, are to be the chief features of the day. Of course, if the presiding elder and pastor shall think it best, the special collection for the charge where the Conference is held can be then taken care of instead of in May. The presiding elders are the uniting links between the Bishops and preachers in charge, and so Centenary sermons from them, as in the case and after the manner of Bishops, are likely to make strong impressions upon the people. Beginning the day with a real Methodist love-feast, crowded as it must be with precious, hallowed memories of God's loving kindnesses and rich blessings through the years ago; the interest deepened by one of the presiding elder's best efforts, brimful of gospel meat and Divine unction, and the whole occasion wound up with a thank-offering from all the people in the shape of a "big collection," seems to be just the way to spend one day at our District Conferences.

Section 4 provides for the appointment by each pastor of three men and women to "circulate centennial literature and secure subscribers for the NEW ORLEANS CHRISTIAN ADVOCATE, aiming to place said paper in every family." This committee is also to aid the pastor in all his Centenary operations.

Section 5 relates to the very necessary improvement of our spirituality as a church, and stresses especially the importance of the "establishment and maintenance of class meetings in every congregation." "Clearing the decks," as Bishop McTearle puts it, by getting in all our usual collections not later than May 15, each section of the programme ought to be carried out successfully and with ease. In addition to all this, our people are expected this year to pay all church debts and to repair and build churches wherever needed.

Brethren, clerical and lay, let us move steadily on in the line mapped out, and we Louisiana Methodists will have no occasion at the year's end to regret that we laid ourselves out unto this blessed work.

J. T. SAWYER,
BASTROP, LA., March 11, 1884.

Life of Bishop Kavanaugh.

MR. EDITOR: The death of Bishop Kavanaugh has produced a profound sorrow throughout Kentucky. Beloved as he was by the entire church, yet in his own State his death will be more lamented than anywhere besides. He entered the ministry when there were only 18,000 Methodists in the commonwealth of Kentucky, and lived to see the church grow up to its present gigantic proportions, while he contributed more largely than any other person to its success.

There is scarcely a community in the State to which he has not preached the gospel of Christ, and but few persons can be found who have not looked upon his benignant face and felt the grasp of his hand. To say that Bishop Kavanaugh was Kentucky's favorite preacher, continuing such through a period of more than sixty years, would not be too much to say. Catholic in spirit, all denominations of Christians loved him. Pure in his life, and wonderfully gifted, he has left to the church a legacy more precious than gold.

Several years before he committed to me the pleasant task of writing his life, and one year ago, while in Florida, in feeble health, wrote to me renewing the request. This labor of love has been in progress for years, and is nearly completed. In a few weeks the manuscript will be placed in the printer's hands.

I will be glad to receive from any of your readers any recollections of this great and good man. I am,
Yours in Christian love,

A. H. REDFORD,
BOWLING GREEN, KY., March 21, 1884.

Missouri Notes.

A presiding elder of one year's experience said to me at Conference, last fall: "I always had a sympathy for presiding elders, but now my sympathy is increased by experience. When I return to my pastorate the softest bed in my house and the best meal that my resources can afford shall always be ready for my presiding elder."

In many respects the presiding elder's berth is no easy one. Those who think the office a sinecure have never held it. To say nothing of protracted absences from home, the frequent changes of bells; the amount of traveling involved, and the other items of physical discomfort and labor, there is a constant strain upon the nervous powers and a weight of responsibility which makes the position anything but a pleasant one. True, the law of compensation obtains here as elsewhere, and there is much pleasure in the constant companionship of the preachers of the district and in the other social features of the work, while it opens to the earnest, diligent, wide-awake man a large field of usefulness and influence. If he be a man of insight and judgment, he can touch the church for good at vital points; and if he be a man of force and character, he will impress himself upon the entire district. He will project new enterprises, send his preachers into unoccupied territory, bring up the finances and, if he be such a preacher as the presiding elder ought to be, he will quicken the church at his quarterly visits into renewed spiritual vitality. Every presiding elder should be something of a revivalist, and every quarterly meeting ought to be an occasion of deep spiritual interest. Carlyle says that genius is an immense capacity for taking trouble, and, if this definition be a correct one, every presiding elder should unquestionably be a genius. But four years of faithful work in this office is all that the church should require of any man at one time. Justice to the office and justice to the man demands a change at the end of a quadriennium. A man who serves as presiding elder longer than

four years is apt to grow stereotyped, and he will go through the round of his duties in merely a perfunctory manner. I know a few who have managed to be useful in the office longer than the time indicated; but they are the exceptions proving the rule. All the complaint against the office has arisen from keeping men in it until they had outgrown their usefulness. Then it is unjust to any man to keep him on a district longer than four years. His opportunities for study are necessarily very limited; his time must be largely occupied with the work of the district; he is apt to become discursive and diffusive in his sermonizing, and the longer he remains out of the pastorate the more difficult does it become for him to adapt himself to his work when he is again placed on a circuit or station. For these and other reasons, I believe the General Conference should limit a presiding elder's term to four years, and keep him in the pastorate for the same length of time before allowing him again to go on a district.

In our Conference none of the districts have over fourteen charges; but in the Missouri Conference, of the Methodist Episcopal Church, each district has from twenty-three to twenty-seven charges. They have only four white districts, where we have nine.

This latter Conference met at St. Joseph, last week, Bishop Foss presiding. Their minutes of last year reported 17,802 members, and there was a slight increase this year. In the same territory we reported last year 20,837; and 2,235 of their members are colored, which brings their white membership to only a little over half of ours. The Hannibal and St. Joseph railroad cuts North Missouri almost in half. Their principal strength lies north of this road, while we occupy almost the entire field south of the road. Like most of the Southern Conferences, this is a mixed Conference, though a resolution was introduced looking to a division on the color line. Most of the darkies seemed to be in favor of being set off to themselves, and I

saw one enthusiastic colored brother hold up both hands when the vote was taken. The fact is that the Northern Methodist preachers in this country are no more anxious for a mixed Conference than we would be; but they hold on to the negroes for political effect and because they are not yet ready to "go back on their record." Some of their preachers told me that they were getting very tired of them, and the negroes themselves are growing disgusted. They have a few strong men in their Conference; but I do not think that in this respect they will compare favorably with our Conference. In one respect, however, they have the advantage of us: they have a larger class of young men who are active and enterprising. They have few old men in active work, though their superannuated list is larger than ours. One thing surprised me: the small amount they raised the past year for missions. Their total foreign and domestic missionary collections only amounted to \$2,214 46—an increase of only \$81 over the previous year. Our Conference reported last fall \$5,795 for foreign, and \$3,148 for domestic missions; and our total assessment for both purposes this year is \$14,255, and we expect to raise most of it.

Our Conference Church Extension Board has resolved to try to raise \$10,000 of the half-million loan fund proposed by the general board as a centennial offering. The preachers of the Conference are "clearing the decks" preparatory to beginning Centenary work on the fourth Sunday in May. In my district most of the collections are already full, and the preachers promise me that the others will be by the first of May.

The revival work is still going on throughout our Conference. Over five hundred conversions have already been reported in my district (Plattsburg), and others are equal or not far behind. The union meetings in this city resulted in seven hundred conversions and large accessions to all the churches. About a hundred joined the three Southern Methodist Churches, making our strength in this city nearly seven hundred.

Dr. J. H. Vincent attended the session of the late Conference here, and delighted our people with several lectures and sermons. He is a grand man and a forcible speaker. T. DeWitt Talmage lectured at the Opera House the night after one of Vincent's addresses, and the almost universal verdict was in favor of the latter. Dr. Talmage said a great many good things, but he was somewhat disappointing. His voice and elocution are far inferior to Dr. Vincent's, and his mannerisms are unpleasant. But, for all that, there is a great deal in a man who can hold that Brooklyn Tabernacle audience Sunday after Sunday, and whose sermons are read in all parts of the English-speaking world.

M. B. CHAPMAN,
ST. JOSEPH, MO., March 17, 1884.

Letter from Yazoo City, Miss.

MR. EDITOR: "The bridge across the bayou is done," is the unanimous exclamation of our citizens. Well, what of that? says the reader. Nothing, perhaps, to the great majority; but to us, and those acquainted with our little city, by the river, under the hill, it means that the long-expected and impatiently waited for railroad has fairly entered our town. About two and a half years ago the first surveys for locating the road to this place were begun; and a little more than one year ago the work on the now Y. and M. V. road was begun. Again, it means to us a more thorough introduction to the world and a more rapid and convenient means of access to other places of business. The much degraded "old stage," as many were wont to call it, has shown signs of decay and final desertion for some months past, and ere many weeks shall have passed we will bid farewell forever to those familiar old coaches which have served us so well and so faithfully these many, many years. Yes, sir; we have entered the restless, busy, rapid railroad world. No more stages for us. But some, I think, will sadly part with the faithful old friend, which was such in time of need.

While the merchant and the arti-

san are calculating the great benefit its coming will be to them, it has been ours to query as to its moral effects upon our community. If it should be to increase our saloons, with all their attendant evils; to make more hold the gambler and the man of chance; to bring more Sabbath-breaking people; to increase the homicides, and produce a more careless feeling as to their eternal welfare, it were a calamity indeed, morally, that we ever should have heard the whistle of the locomotive. But if it be that we shall thereby have more frequent visits from foreign ministers, Bishops, D. D.'s, L. L. D.'s, temperance lecturers and mighty and valiant men of God, who shall come to us teaching in new and varied styles the old, old story, thereby attracting men by their spirit and eloquence to the cross of Christ, it shall prove to us a blessing indeed. Which shall it do? Ah! there's the question.

Our first quarterly meeting has just passed. The presiding elder was pleased, and everybody pleased with him. The best Quarterly Conference I ever attended; every steward and nearly every other official present.

A review of the work showed progress, and the brethren evinced a care for the church and a willingness to work which was gratifying to the preachers. We tried hard one Sunday to get up a boom and "clear the decks," and, whether in accord with our faith or not, we made a glorious failure. So we have resorted to our quiet, persistent card system. During the past three months we have had a perfect scourge of pneumonia, which has been very fatal, taking from us several of our oldest and best citizens. Many of the brethren will sorrow to learn of the death of Sister Susan Massey, whom we buried yesterday, having buried her last and only child, a young man of twenty-six years, just one week before. This passed away in a few years a whole family of father, mother, daughter and sons.

The river with us is beginning to rise quite rapidly, with considerable water behind. Some fear a repetition of '82; others think 1883's water will scarcely be reached. Time will tell us a few days, and when we have seen then we will know, and not till then. Bro. Abbey, I learn, has been very painfully, but not seriously, ill for some days. He is across the waters from us now; so it is very difficult for us to see him.

Yours fraternally, T. B. H.

Centenary College.

I had the pleasure of being present at the intermediate exhibition of Centenary College, Jackson, La., on Friday, March 7. The evening was very damp—part of the time raining furiously; yet the attendance was large and orderly. Five young men confided in oratory for a gold medal. Mr. George Galloway, by a hair's breadth, was the successful man. Two others of the class were about his equals in oratory. Sweet music by a string band—one of the best combinations according to my taste—was interspersed through the exercises; extempore speeches at the close. This part of the programme tries some of our more timid friends. To be vociferously called for—Speech! speech! speech!—when there is not a morsel within a mile of your mental grasp that you think would do at all to say, makes a man feel small. On one occasion somewhat like this a gentleman was called for. He ascended the stage perfectly serious, adjusted his eye-glasses, drew from his pocket a paper, unfolded it, and began, "Being very unexpectedly called upon on this occasion," etc. He was a little unfortunate in his efforts at concealment.

There are more students in the college department at Centenary this session than at any time since the war; in the preparatory department about the same as last year. This institution so ably officered, so healthfully situated, and so accessible since the Valley railroad passes it, ought to be largely patronized. President Rush has been called—and by those who ought to be able to judge—one of the best scholars of his age in the South. And his heart is in his work. Louisiana was once associated in my mind with long moss, marsh and malaria. But Jackson is situated

amid rolling hills and narrow valleys swept by quicksand creeks, and is as healthy, I suppose, as any part of the Union. It used to be almost inaccessible. The Valley road has completely remedied that difficulty. The fine moral influences that are thrown around a boy here are also to be considered. I do not think they can be much better anywhere. I hope the school may have continued and increasing sneezes.

T. B. WEST.

MARCH 12, 1884.

Suggestions to the Mississippi Conference by Their Centennial Committee.

1. Let our preachers discourse not once, but many times, upon the distinctive features of Methodism; let them post our people upon the origin, the history, the doctrines and the polity of our church.

2. Let the subject, "The Hundredth Year of American Methodism," be made prominent at District Conferences, Quarterly Conferences, church Conferences, in prayer meetings, in class meetings, in Sunday-schools and at the social gatherings of the people.

3. Let special effort be made to circulate the ADVOCATE, and to encourage our people to read upon the year we celebrate.

4. Let a class meeting be organized at every church.

5. Let a Centennial Committee, composed of the most faithful and enterprising members, male and female, be appointed in each society, whose duty it shall be to project plans, to devise ways and means, to be foremost in all efforts to make the year fruitful of glorious results.

6. Let the District Conferences be held on different Sabbaths; but as near this same season as possible, so that a Bishop or special speakers may attend them all.

7. Let the pastors arrange a programme of centennial services for the last Sabbath in May (and in circuits and missions as many successive Sabbaths thereafter as may be necessary.) Let them appoint persons to prepare sketches of local churches; others to make appropriate addresses or sermons, and exhort all to make ready a liberal thank-offering to the God of our fathers who hath made us to "grow into a multitude in the midst of the earth."

8. Let the Sunday-schools arrange for a Centenary celebration in June. If on a week day, a picnic or an excursion might add to the interest. Let appropriate songs and addresses be provided, and let the children each and all be encouraged to save up money to contribute to the great cause.

9. Let the preachers and the people, let the old and the young, let male and female be united in heartfelt and continuous prayer unto the great Source of all success that as in the past, so in the future, and even more abundantly, we may have occasion humbly, yet exultingly, to sing: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

C. O. ANDREWS, Chairman.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

REV. E. R. HENDRIX, D. D., Chairman.

REV. W. P. HARRISON, D. D., Secretary.

JUDGE JAMES WHITWORTH, Treasurer.

Centenary Watchword—No. 5.

Faithful preaching on Christian giving, and a Centenary thank-offering from every member!

E. R. HENDRIX,
Chairman Cent. Committee.

Another Notice.

Remember, brethren, the time is at hand when the treasurer must put his annual report in press. Send your collections for foreign missions forward, so as to reach him on or before March 20, or this report must go to press with you left out.

H. A. YOUNG, Sec.
NASHVILLE, TENN., March 7, 1884.

Christian Advocate.

THURSDAY, MARCH 27, 1884.

"REST AND BE THANKFUL."

BY MARIANNE FARRINGTON.

Not at the gate of the journey,
Not till some work is done,
Not till the hill is mounted,
And high in the heavens is the sun,
Not till the feet are aching,
Not till the hands are tired—
Who rests at the road's beginning
Has earned no rest desired.

When the mountain top is below you,
Below you the tops of the hills,
Where the voices of men can not reach you,
And you sing with the singing rills:
When the roughest task is accomplished,
And the valleys are far beneath,
When God has provided a shelter
And spread you a couch of heaven.

Then is the time for resting,
There is the place of repose;
How grand are the skies above you,
How cool is the wind that blows!
And the thought of the task attempted,
Fully and nobly done,
Makes gladder the welcome respite,
For it comes after victories won.

Rest then, eye, and be thankful,
For it is not given to all,
To gain the heights they aspire to,
Some faint, some struggle and fall.
If God has given you courage,
Strength and patience that do not fail,
Sing unto him heart-praises,
Through him do your hands prevail.

Not long must you rest. Go forward,
There are heights brighter to gain;
Part of the journey is over,
But other parts remain;
Learn from the past how surely
The needed strength shall be given,
And heed the exhorting voices
Until you have rest in heaven.

"I Was Glad When They Said Unto Me,
Let Us Go Into the House of the
Lord."

There are fearful delinquencies upon the part of many in attending the ordinance of the world. Such delinquencies certainly exert a very deleterious influence upon the world, and are considerable bars to the prosperity and spiritual development of our people. Looking at the church from this standpoint our prospects appear gloomy; but, notwithstanding these discouraging features, I am not inclined to think that there is no hope, and that the church is not doing great good. As an evidence, I say close our church doors and have no more preaching, no more Sabbaths, no more prayer meetings, no more ordinances, no more Sabbath-schools. Let us hear no longer the gladdening sound of the church bells as wafted out upon the breeze of the quiet Sabbath morning, reminding us of a Christian Sabbath, a Christian's Bible, of the preached gospel, and the mellow songs of Zion, and the fervent prayers of faithful servants of God, who are ashamed not to be found in the sanctuary upon the holy Sabbath. Let this be done, and instead of the peace and order now so prevalent, prosecutions, law-suits and vexatious litigations would swell our court dockets, and the creaking of mighty iron doors and the clanking of chains would be heard as common occurrences, and thus the peace and harmony of society would be destroyed. The church, though corrupted, is yet an institution of power and of good. It is not of human, but of Divine origin. While there are many who can not conscientiously utter, "I am glad when it is said unto me, Let us go into the house of the Lord," I say, even if the church can not be improved, give it to us as it is, for the benefit of those who can say: "I am glad when it is said unto me, Let us go into the house of the Lord." We inquire what was the underlying principle of the Psalmist prompting him to the house of God? Why was he glad when it was said, "Let us go into the house of the Lord?" Was it duty? It may have been, but not altogether. This was not the chief reason. As to his having been his duty there can be no doubt. Aside from any specific law, reason is sufficient to teach the duty of attending the house of the Lord. The very fact of the Psalmist being a member of the church, and the fact of the existence of the church, made it his duty to attend. These were sufficient reasons to settle the matter with the man of God. It was of little consequence to the Psalmist as to its being his duty to attend the Lord's house. "Duty" to him did not seem a load nor worship prove a task. He was a lover of duty, and duty to him was a pleasure. He was a lover of consistency and of Christian veracity. These were sufficient reasons to prompt him to action. But these were not the mainspring of his promptings. He did not assemble at the house of the Lord because of duty, fear, or because he was a member and expected to be there. Not altogether. There was something grander and more worthy, and beautiful in his character, which prompted his attendance upon the services of the church. What was it? It was love and a holy desire begotten in him by the religion of our Lord Jesus Christ. The services of the sanctuary were a pleasure to him. Hence he was glad when it was said unto him: "Let us go into the house of the Lord." By way of application, let me inquire, is it our duty to assemble at the house of the Lord? Is this Christian duty to be regarded as a mere incidental business? An honest conscience answers that it is not. The hindrances upon which this duty is suspended are providential, and not of our own appointing. Over these we have no control.

FEBRUARY 27, 1884.

HESLEY.

Analysis of the Statistics of the North Mississippi Conference—1883.

In this Centenary year of organic Methodism preachers and laymen will study and compare statistics more than usual. It has occurred to me that an analysis of the statistics of our Conference for last year might be helpful to the interests we wish to advance this year. A careful review of these statistics ought to convince any one that we have no grounds for boasting, but great room for improvement. My object in writing is to give honor to whom honor is due, and by the argument of stubborn facts, figures as stubborn facts, excite all to greater zeal in behalf of these interests. To make these facts tutorial, as far as possible, I will follow the plan observed by Dr. Young on "Missionary Day," i. e., to give credit to each district in the order they come, for the amount paid per member of the church in the district, for the several collections ordered by the Conference, and for the support of the ministry.

I.—FOREIGN MISSIONS.

District.	Members.	Paid.	Per Member.
Sardis.....	2,856	\$425.35	14.72 cents.
Columbus.....	4,501	1,073.95	23.85
Winona.....	4,579	1,068.01	23.32
Greenville.....	4,794	1,032.25	21.53
Aberdeen.....	5,305	884.28	16.65
Greenville.....	1,667	125.10	7.50
Holly Springs.....	2,594	394.40	15.20
Corinth.....	4,763	579.80	12.15

Total.....30,479 \$5,433.10 17.45

II.—DOMESTIC MISSIONS.

District.	Members.	Paid.	Per Member.
Greenville.....	1,007	\$110.90	11.00 cents.
Sardis.....	2,836	261.85	9.23
Corinth.....	4,762	401.75	8.43
Winona.....	4,579	389.00	8.50
Columbus.....	4,501	280.00	6.22
Greenville.....	4,794	269.20	5.62
Aberdeen.....	5,305	232.75	4.39
Greenville.....	4,794	107.25	2.24

Total.....30,479 \$1,439.25 4.72

III.—CONFERENCE FUND.

District.	Members.	Paid.	Per Member.
Sardis.....	2,836	\$259.35	9.14 cents.
Columbus.....	4,501	547.15	12.15
Winona.....	4,579	521.70	11.39
Greenville.....	1,007	91.00	9.03
Corinth.....	4,762	321.00	6.74
Aberdeen.....	5,305	285.90	5.39
Holly Springs.....	2,594	269.20	10.38
Corinth.....	4,763	218.20	4.58

Total.....30,479 \$2,161.40 7.09

IV.—CHURCH EXTENSION.

District.	Members.	Paid.	Per Member.
Winona.....	4,579	\$33.33	7.28 cents.
Sardis.....	2,836	105.10	3.71
Greenville.....	1,007	37.15	3.69
Holly Springs.....	2,594	178.00	6.86
Columbus.....	4,501	124.75	2.77
Greenville.....	4,794	114.85	2.39
Aberdeen.....	5,305	39.75	7.50
Holly Springs.....	2,594	30.80	11.10

Total.....30,479 \$663.53 21.76

V.—SUPPORT OF THE MINISTRY, PRESBYTERIAL ELDER AND PASTOR.

District.	Members.	Paid.	Per Member.
Greenville.....	1,007	\$11.85	1.17 cents.
Sardis.....	2,836	335.15	11.82
Columbus.....	4,501	115.00	2.55
Winona.....	4,579	152.00	3.32
Greenville.....	4,794	135.00	2.81
Aberdeen.....	5,305	146.25	2.75
Greenville.....	4,794	75.00	1.56
Corinth.....	4,763	90.00	1.89

Total.....30,479 \$992.25 3.26

VI.—SUPPORT OF THE MINISTRY, PRESBYTERIAL ELDER AND PASTOR.

District.	Members.	Paid.	Per Member.
Greenville.....	1,007	\$5,045.60	\$5.00 cents.
Sardis.....	2,836	6,700.00	2.36
Columbus.....	4,501	4,222.50	9.38
Winona.....	4,579	2,923.10	6.38
Greenville.....	4,794	2,248.00	4.69
Holly Springs.....	2,594	1,248.00	4.81
Aberdeen.....	5,305	7,575.55	14.28
Corinth.....	4,763	4,405.65	9.25

Total.....30,479 \$35,345.31 11.60

The average salary paid presiding elders was \$931.51; that of pastors in charge, \$108.85. Pastors and Indian Bayou, Greenville district, paid \$24.20 per member for the support of the ministry. Columbus station heads the list on foreign missions, having paid \$1.05 per member. Grenada and Sena-tolia stations come next, the first with ninety-five cents and the second with seventy-seven cents per member. Bolivar, Greenville district, heads the Conference on three of the collections— for domestic missions, \$1.25; for Conference fund, sixty cents; for Bishops', forty cents per member. Grenada station makes the best showing on church extension, having paid twenty-two and a half cents per member. Sena-tolia comes next, with eighteen cents per member. These figures don't look large by themselves, but on turning to the statistical reports you will find that thirty-four out of 112 pastoral charges paid last year less than \$1 per member for the support of the ministry, forty-three paid less than ten cents per member for foreign missions, and not half of the charges paid as much as twenty-five cents per member on all of the collections ordered by the Conference. There is one district parsonage and forty-eight other parsonages in the Conference, leaving seventy-one appointments without a home for the preacher. There are 294 Sunday-schools, with 12,837 scholars, or about one scholar for every two and a half members. There are 2,832 church papers taken, or one paper to every eleven members. These figures speak for themselves. I offer no comments.

JAMES M. MOON.

From a Presiding Elder.

MR. EDITOR: The first quarter of the Conference year has expired, and the weather has been so bad it seems that almost nothing has been done in church work or any other business wherever I have gone, however I find the preachers and people hopeful as to the future. Notwithstanding the discouragements, I believe we have commenced the year as well as usual. A portion of our district is under water—three charges in the Yazoo valley. I have not been to that part yet, as I have never adopted the dug out as a mode of locomotion. And the prospect now is that I shall not be able to reach there before summer. I am told the water on the Yazoo has reached the stage of 1882. It is terrible on those people to have three overflows in three successive years.

We are trying to get ready for centennial work, and at some points there are symptoms of a revival of pure religion.

I wish to call the attention of all persons applying for assistance from our Church Extension Board to the following statement: We can not grant assistance to any church unless they send us a copy of the deed conveying a fee-simple title to the ground on which their house is built. Send your applications to Col. R. C. Clark. We are not authorized to assist in building parsonages or in building or repairing churches where the people are able to do it themselves. The object of the board is to aid those who can not build without assistance.

Now, brethren, this is one of the most important collections we have to take up. Please give your people an opportunity to contribute. They will contribute something whenever the subject is properly presented to them. We have aided several, and have some money on hand. Others would have been aided if their applications had been made according to our constitution. See constitution, article 6.

THOS. Y. RAMSEY.

Pastoral Sympathy.

MR. EDITOR: Please allow a note of a personal nature. January was to us a month of great sorrow. During the greater part of this month we experienced painful solicitude, and our sorrow reached its culmination on the last day. On this day, at nine o'clock P. M., our precious son, William, breathed his last. He had just reached his majority, having been stricken down with pneumonia on his twenty-first birthday. Oh! how we loved him. He was so noble, so true, so affectionate.

This hard, indeed, to realize that we shall see his manly face no more on earth. Our hearts, all lacerated, yet submissive, echo the words of the Psalmist: "All thy waves, and thy billows are gone over me, yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life."

I write this sad note to tell you of the sorrowful love of our charge in this hour of our crushing grief. Having been advised of our great pecuniary pressure, our kind people paid at our first Quarterly Conference about fifty dollars in addition to the amount reported in answer to question 8. Tears of appreciation flowed freely on reaching home. No is this all. Not many days after Bro. Wesley Cain drove up to our house, and put into our already depleted larder meat, coffee, etc., accompanying which was this touching sentiment: "This is a present to our pastor, the Rev. J. T. Cunningham, in token of our love and sympathy in his late bereavement."

J. T. CUNNINGHAM.

Letter from Carrollton.

MR. EDITOR: No doubt your readers will feel an interest in the success of the missionary work which is being carried on in this locality by Bro. Newby and those who are assisting him in an earnest effort to accomplish a work of grace, by the Divine blessing. For two months past services have been held every Sunday evening, either at the residence of Sister C. W. Bentley, on Cambridge street, or else at the house of Bro. R. W. Knickerbocker, on Monroe street. A greater degree of heartiness and interest now characterizes our services, and there are those who are earnestly seeking salvation through the atoning merits of a crucified Saviour. After the sermon and the singing of some beautiful and appropriate hymns, last Sunday evening, several of the brethren and sisters gave glorious testimony to a personal work of Divine grace in their hearts. All that we need to make this missionary work an assured and permanent success is a church building in which to hold our services. Oh may the blessed Lord put it into the hearts of the brethren and sisters of New Orleans to help us in this good work in Carrollton. Probably there is no place where a comparatively small expenditure would accomplish more blessed and immediate results. With a population of twelve thousand souls, among whom are several zealous members of the church, it could not be long before a flourishing and successful organization might be secured. Contributions for the building fund may be sent to the pastor, at his residence, No. 320 St. Charles street, or handed to Bro. Knickerbocker, at his office, No. 20 St. Charles street.

Very truly yours, FIDELIS.

From the Work.

MONROE, LA.

MR. EDITOR: We have organized "the band of Christian workers" of the Methodist Episcopal Church, South, in Monroe, La. Its officers are: Miss Margie Garrett, president; Miss Mollie Hanna, vice-president; Miss Ida Preston, secretary and treasurer. These are all misses, but the society is composed of all ages. The object is to raise money for missions. The band meets every Sunday morning at half-past nine o'clock. It has made quite a successful beginning. Each member pays five cents per month as dues, and is expected to collect as much more from friends as he or she can. We have five prize books offered, to be given to the five children who collect the most missionary money in three months, the one collecting the most to have first choice, and the next the second choice, and so on. Our meetings are opened with Scripture read-

ing, singing and prayer. Then extracts are read from the Advocates on missions and on various topics suited to children. The roll is then called, and the monies collected paid in.

MAY 18, 1884.

M. P. WHITE, P. O.

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Marriages.

GAGNET-JONES.—At the residence of David Allen, Esq., in Franklin, St. Mary parish, La., March 12, 1884, by Rev. T. K. Faint Lefroy, Mr. Seymour P. Gagnet, of New Orleans, to Miss Belmont Jones, of Franklin, La.

GRIMES-REYES.—At the residence of the bride's mother, near Walnut Grove, Miss, March 8, 1884, by Rev. Irvin Miller, Mr. D. F. C. Grimes to Miss Alice Reyes.

BARNES-PITTMAN.—At the residence of the bride's father, February 27, 1884, by Rev. R. S. Gale, Mr. William Barnes, of Deer Creek, to Miss Sophronia Pittman, of South county, Miss.

ROOMS-CUNNINGHAM.—At the residence of Mr. J. T. Cunningham, March 12, 1884, by Rev. William Hart, Mr. Joseph Rooms and Miss Ella Cunningham, all of Ouchitla parish, La.

WEBB-CLARK.—At the residence of the bride's father, Dr. Clark, March 5, 1884, by Rev. Marcus C. Manley, Dr. Rufus C. Webb, of Sulphur Mine Station, to Miss Sue Clark, of St. Landry parish, La.

Obituaries.

MURPHY.—JOHN MURPHY, M. D., son of William and Henrietta Murphy, was born and educated in Union district, S. C.; moved, in 1853, to Holmes county, Miss., and on March 23, 1859, was married to Miss Laura L. Harrington, at the home of his uncle, Dr. Charles T. Murphy, in Durant, Miss. In 1860 he professed faith in Christ and joined the Methodist Episcopal Church, South, where he lived until his death, which occurred at his happy home, near Durant, Miss., October 10, 1883.

In this brief memoir it shall be the object of the writer to make a simple statement of facts connected with the life and death of the subject of this notice, and gather and present a few of the impressions received from legitimate sources.

The stature, address and bearing of Dr. Murphy declared him at once above mediocrity. His fine equiline, grace of manner, thought and expression, adorned the great man with all things abreast with the age. As a citizen, his policy was sound and healthful. He responded readily and cheerfully to all legitimate calls made upon him. His tendency was upward; influence, refining and elevating; advice, wholesome and timely; example, emulating. He was honored and loved by a large circle of friends; but the less is more keenly felt and most deeply deplored by his immediate community, where it is regarded as irreplaceable. As a physician, he was courteous, approachable, thoughtful and kind; his practice, kind to tenderness, conscientious and cautious. In his intercourse prudent bearing and wise discretion, the constituent elements of the cultured gentleman and learned physician, were blended in beautiful harmony. He enjoyed the unqualified confidence of the critics as one with ample head and heart, qualified for the important position he so nobly filled. As a friend, he was safe, judicious and reliable—one in whose keeping your good name was secured—one to whom in darkest hours of severest trial and deepest affliction you could turn with confidence, and whose counsel and comfort would be a source of strength and courage.

As a Christian, he was meditative, earnest, serious, quiet, unpretentious, but fixed and strict; his religious life being marked with firmness, humility and unflinching devotion. His character—his attractive—symmetrical and beautiful, crowned with an abiding confidence in Jesus Christ; and as his religious life flowed as a deep, placid river, and was peaceful, so he lived "as dead a wave along the shore." In the family circle he was a most devoted and loving husband and father. He was a man of many labors, abundant, night and day—much of which was given to the suffering, moneyless poor—attacked with a fatal malady, looking to the inevitable result from an earthly standpoint, how mournfully and heart-sickeningly must have been the faithful realization of the natural man, husband, father cries out: How pleasant! comfort many, scenes beautiful, surroundings all inviting, food, raiment, limpid water, toil fitted, trial attuned for the enjoyment of the earthly rest! In the prime of a splendid health, with ample head and heart, qualified for the important position he so nobly filled. As a friend, he was safe, judicious and reliable—one in whose keeping your good name was secured—one to whom in darkest hours of severest trial and deepest affliction you could turn with confidence, and whose counsel and comfort would be a source of strength and courage.

To determine the true status of a man the witness is questioned as to the impression made upon the unprejudiced mind by what others say of him. With holy pride and joy, the pleasure of thus occupying the witness stand, while the angels are the jury and God shall be our judge. We would drop upon the casket containing all that is mortal of Dr. John Murphy a leaf, an evergreen, conscious of touch in the heart of the living, the responsive chord, where many friends memory shall ever be embalmed the deeds of nature's nobleman and the child of God.

Precious dust, quietly rest until Time's funeral knell shall awaken thee to a deathless life, when parted loved ones shall meet again.

J. C. STONE.

MEAD.—MRS. MARY JANE MEAD (nee Lewis), a native of Maine, was born Jan. 18, 1808, and had completed the seventy-sixth year of her age. She came to this parish in 1832, where she continuously resided for more than half a century. In 1839 she was united in marriage to Capt. Joshua R. Mead, a very early settler here, a gentleman of indomitable energy and perseverance, such as characterized many of the early pioneers who shaped its destiny, and have left their impress on the community of which they were honored representatives. Capt. Mead died in 1858, leaving as widow the subject of this sketch, and an only child, the present Mrs. James Jeffries. Mrs. Mead possessed, in an eminent degree, domestic habits, preferring the quiet joys of the home circle, where she ever presided with dignified amiability. Imbued with all the grace and charm of a true womanhood, of a fine presence, gentle and affectionate by nature and practice, the bright jewel, charity adorned her crown, and during her life she was honored and beloved by all who knew her; and while she will be sorely missed, her memory will be held in her immediate

family circle, to whom she was especially endeared. The death of this venerable lady, among the oldest residents of this parish, has left a void nothing can fill. It is the breaking of another link that connects the past with the present. Alas! how few of her old acquaintances still linger on the threshold that divides time from eternity. Very soon must others be called. Oh! may all be so happily prepared.

From early convictions, Mrs. Mead adopted the walk and conversation of the Christian, and to the closing scene of her living career she beautifully adorned the doctrine she professed; hence death to her possessed no terrors, for by a long life of virtuous and pious, and the constant practice of deeds of charity, she had overcome all, and in perfect resignation yielded up her pure spirit to God, who gave it. Of her it may truly be said: She bore the cross, and now wears the crown. How inestimably dear the comfort and consolation to the grief-stricken ones left to mourn the realization that the victory was here, and not only this, but through her last sickness, of months duration, even to the end, her physical sufferings seemed to be light, and such as they were, were borne cheerfully and without a murmur. The remembrance of her rare and exalted Christian virtues and deeds of gentleness will dwell among us as a sweet incense. May the brightness of her pure and noble example teach us to strive to emulate it. Farewell, dear and cherished friend; thy sainted spirit has winged its flight to brighter realms, and earth contains nothing purer than we have lost.

The obsequies, which were solemnly and reverently held in the Methodist Church at Pineville, were attended by a large concourse of mourning friends and relatives. A most impressive and eloquent eulogy was pronounced by its pastor, Rev. J. M. Beard, and then in the family cemetery we laid the remains beside the husband and loved ones who had preceded her. The writer of this feeble tribute, having been honored with her acquaintance and friendship for a period extending beyond a third of a century, bows in humble submission to the Divine decree, and begs to mingle his tears with those of her immediate family.

MILLER.—A good man and minister fallen. REV. DAVID L. MILLER was born January 10, 1814, in the State of North Carolina; while yet in childhood removed to the State of Georgia; was happily married to Miss Isabella McCorvey, September 7, 1837; joined the Methodist Episcopal Church in 1838; was licensed to exhort July 15, 1841; licensed to preach October 15, 1840; was ordained deacon by Bishop Kavanaugh, December 4, 1859; was elected to elder's orders, but was never ordained.

The writer first made the acquaintance of this pure, good and consecrated man when, but a boy, dating as far back as 1834, and will remember that the earlier days of his religious experience and Christian activities were associated with the private walks and public ministrations of the subject of this sketch. I forgot to say that about the time he reached the years of matured manhood he removed from Georgia to Alabama, and settled in Coffee county, where for many years he labored with marked success. Subsequently, about the time he reached the climax of his ministerial efficiency, he removed to Dale county, where for a full decade or more he worked with such irrepressible zeal, thoroughness of Christian devotion and ministerial success as but seldom ever mark the life and labors of any preacher, local or itinerant. Nor will we ever forget the multitudes that crowded the many houses where he preached, and scores were made to feel the joys of God's grace and pardoning love. His health failing, and thinking that a climate a little more northerly would be more friendly to his condition, he, about the year 1869, removed to north Alabama, and subsequently to the State of Mississippi, where, with much bodily suffering, he remained still God saw fit to call the faithful servant home. His disease—dropsy of the heart—was of such a nature as always to subject the patient to a sudden demise, consequently on the twenty-ninth of November, 1883, he sto his dinner, sat by the fire a while, and then lay down to rest, and in a few minutes without a groan, he was no more. His wife and all his children, except three, had preceded him to the bright beyond. His two sons are preachers in the Methodist Episcopal Church, South, one of them, A. D. Miller, a member of the Mississippi Conference. His only surviving daughter is the wife of Mr. W. H. Barus, formerly of Dale county, Ala., but at present of Smith county, Miss.

J. L. SKIFFER.

NEWSOM.—MRS. FRANCES MARY NEWSOM, consort of the Rev. Joseph D. Newsom, of the North Mississippi Conference, was born in Wilkinson county, Miss., December 22, 1832, and died at Faisonla, Miss., February 27, 1884. She was the daughter of the Rev. William Jones, of precious memory. Having been reared by pious parents, Sister Newsom was well instructed in the doctrines, duties and practices of our holy religion, and most faithfully did she exemplify these in her life. She was converted and joined the church in early life, and for more than forty years, walked worthy of the vocation wherewith she was called. She was married to the Rev. Joseph D. Newsom November 17, 1872, and bore her share of his itinerant life to the end of her earthly pilgrimage. She never complained of the sacrifices, self-denials, removals, or the breaking up of endeared associations incident to the itinerant life. Her religious life was cheerful, full of light and song, and her religion was of the demonstrative kind. She was ever ready to give a reason for the hope that was in her. Often her trembling, rushing joy, at such times she would voice her feelings, with emphasis that gave no uncertain sound. When it became evident that she must soon die, her spiritual sky seemed overcast with clouds, but before her death the clouds were all driven away by the light of the sun of righteousness, and she said to her husband: "There is not a mist, not a shadow between me and my Saviour." In an almost inaudible voice she was heard pleading the promises of God, and asking him to go with her "through the valley of the shadow of death." She repeated the blessed old hymn, "Children of the heavenly King," emphasizing "Only thou our leader be, and we still will follow thee." After sending messages of love to friends far away, and exhorting those about her to meet her in heaven, and bidding loved ones farewell, she opened a part of the hymn, "I would not live always," and then the disembodied, blood-washed spirit went weeping through the gates into the land of light and song.

JOHN W. FRIJOE.

DUBOIS.—REV. JOHN DUBOIS was born in Charleston, S. C., June 2, 1808, and died at the residence of his daughter, Mrs. J. J. Grant, at Whitehall, Ala., January 30, 1884. He was educated in South Carolina, and was a pupil of Rev. E. Palmer. He came to Alabama in January, 1821, and was most happily married to Miss Louisa Williams, niece of Gen. J. E. Moore, in January, 1825, who preceded him to the better land only a few years. Bro. Dubois was converted and joined the Methodist Episcopal Church in 1822, was licensed to preach in 1833; ordained deacon by Bishop Morris in 1837, and elder by Bishop Andrew in 1841. Though not a member of the Conference since, yet he was frequently employed to supply vacant works, and was one of the most efficient local elders of the Methodist Church. Truly it may be said of him, as of Paul, that "he manifested his office." He had written a number of articles for the Alabama Christian Advocate, the last of which was on the desecration of the Sabbath. This article was read to him a few days before his death, and he was most gratified to think that he had left something written upon a subject of such vital importance to the Christian religion.

Bro. Dubois had a mechanical mind. He was the inventor of the Dubois Cotton Gin, and for many years lived in Greenboro, Ala., when he was at one time had a large factory. During the last few years of his life he had been subject to heart disease, which finally resulted in his death.

It was my privilege to be intimately associated with him for three weeks before he died, and we have never seen anyone suffer such excruciating pain, suffering, he never doubted the goodness and mercy of God. He was a man of great faith and prayer, and would often ask us to pray until he might be spared, but that he might have sufficient grace to patiently suffer the will of God. Often during his illness his soul was made happy, and he would shout the praises of his redeeming Lord. He died in peace and in the full assurance of hope. The good accomplished by his pure and holy life eternally alone will reveal. Though dead, he yet speaks. Among the last things that he said to his children was that he had no messages to leave them—that they knew how he had lived, and that was sufficient. Three sons, three daughters and a number of grandchildren survive him. "Let me die the death of the righteous, and let my last end be like his."

L. H. S. CHATFIELD.
DOLLAR.—ASA O. DOLLAR, son of Rev. W. A. Dollar, of the North Mississippi Conference, was born October 3, 1852, and died January 22, 1884. "Of such is the kingdom of heaven."

N. H. HAMER.

ADVERTISEMENTS.

With the fullest confidence the manufacturers of the Ivory Soap recommend it to those not already acquainted with it. They do not claim that it is the only pure soap; but the only pure soap to be had at a moderate price is the Ivory (99.44% pure.)

Free of charge. A full size cake of Ivory Soap sent to any one who can not get it. Write to J. W. Gamble, Cincinnati. Please mention this advertisement.

PHOTOGRAPHS!

The Finest Establishment in the South.

Christian Advocate.

THURSDAY, MARCH 27, 1884.

TRUST.

I can not see, with my small human sight,
Why God should lead this way or that for me;
I only know he said, "Child, follow Me."
But I can trust.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God could keep wide the door.
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray.
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found.
But I can trust.

I can not know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches still my path—
And I can trust.

"Muzzling God's Oxen."

MR. EDITOR: In your paper of the twenty-eighth ultimo there appears an article from Gilderoy, headed "Muzzling God's Oxen," which gives utterance to sentiments that lead one to believe the author to be a diseased man, either in mind or body, and it may be both. We infer this from the fact that such expressions as he uses can emanate only from a morbid sense, and must, if persisted in, sooner or later, prove conducive to the financial downfall of the church through its members. No doubt many a dollar that would find its way into the contribution box for ministers and charitable purposes, is diverted into other channels by such scathings from ministers or other church members through the press.

Gilderoy writes like an avaricious man also, wanting all in his own pockets and none in others, and does not seem to think "God's oxen" work in but one place, and that there is no trouble so the muzzle is not put on a certain class, and invited there by a "parsimonious membership." He does not seem to imagine for a moment that there might be such a thing as transferring the muzzle to one less able to do without the "wisp of wheat" that might be "licked up," or one less able even to "tread out the corn," but that one class (ministers) constitute "God's oxen" and another class (the stewards and members) the muzzlers, which would be an excellent rule could it be applied only to cases and subjects like unto the ones now under consideration.

Perhaps Gilderoy has never seen an old gray-haired steward who had served for years in that capacity, and had footed the balance of assessment bills year after year rather than see it go unpaid, while his circumstances would not by any means justify such liberality. Perhaps he has never had charge of a circuit on which there was a church, the membership of which might have been large, but a few, perhaps three or four members fully alive to their duty, would pay the big end of church tax for every purpose rather than have a "parsimonious" parson say, "the last spark of grace is dead, or so dim it can not be seen with the naked eye." We say perhaps Gilderoy has never had such case under his observation, or certainly an honorable exception would have been mentioned. We contend there has been and is now plenty just such, and should the Lord in his wonderful goodness pour out his spirit on such people and converts be added to the church, and these new members, even able and willing to pay, and help support the church and its institutions, would it be an unreasonable or unjust thing to lighten the burdens of those who had borne the "heat and burden" of the day and made much sacrifice to support these noble purposes? We think not. Gilderoy would call it a "harvest of cash for the members," and that their "great joy" would consist in the reflection that good material was converted. "Paying men and women," or in other words stewards and members, would appropriate the extra cash to themselves and speculate in human souls instead of putting it in his bottomless pockets. Such principle is abhorrent, detestable, emanating from whatever source it may, and I rebel against it. Bear ye one another's burdens, and we must contribute to the necessities. Thus doing, these old soldiers would praise their God for the conversion of souls that might be saved from eternal death, rather than for their paying qualities alone and at the same time willing to contribute to the relief of suffering humanity. Does Gilderoy know of any person or persons who desire the conversion of souls through mercenary motives alone? or does he know of "stewards and members making merchandise of souls converted and added to the church." These are pertinent questions, and well deserve serious consideration. Should he be in possession of facts sufficient to justify an affirmative answer, we say he is certainly pursuing the wrong course, for such people can never be turned from the error of their ways by his style, for I believe it is a well conceded fact that the pockets of men can not be reached by abuse; but may, by reason and common sense, I believe, Mr. Editor, the world, say nothing of the church, will protest against Gilderoy's course. He reminds me of the law-making powers of some of the States, constantly passing laws to keep people from paying their debts, while, if they would enact such laws as would compel them to pay, there would be no

necessity for any to keep them from it, enough to do that anyhow. Plenty church members pay little enough, and would pay just as much, and do it in a better spirit, if such articles as Gilderoy's never appeared in newspapers. This constant abuse of the stewards and members, by ministers about being parsimonious, stingy and negligent of duty, etc., gives great room to suspect those who did it of being themselves afflicted with the same disease, call it by what name you please. I once heard a presiding elder say, "I would fight a cow-pen of wild oats before I would come back to this district." That man still lives, and though he is well on in years, has no deeper hold on the affections of those who heard him say it than he would, perhaps, had he left that sentiment unexpressed, it is beneath the standard of dignity which should govern God's people, it begets a kind of alienation towards those who should be revered and esteemed on account of the position they occupy if nothing else.

"Let brotherly love continue." Yes, and let it be expressed by ministers towards those to whom they minister in holy things, and hard feelings and sayings provoked by such language as Gilderoy uses will, in a great measure, be overcome and subdued.

Yours,
WM. H. RAIFORD,
LIBERTY, MISS., March 7, 1884.
Lorenzo Dow.

In the "Reminiscences" by Rev. J. J. Harris, mention is made of this noted man. The writer is reminded of having once seen this strange minister of the gospel and heard him preach. You can publish my recollection of that event.

Lorenzo Dow lived about fifty miles southeast of Vicksburg, and was probably the second person to preach a sermon in that town. The first was Rev. John Lane, who laid off the town. He would preach in a blacksmith shop, with planks and blocks of wood for seats, the anvil as a rest for the Bible and hymn book, whilst he stood by the furnace for a pulpit. The writer has heard him preach under such circumstances.

Lorenzo Dow made an appointment to preach in Vicksburg, which was published; but, as it was several months before the day of preaching, the time was forgotten by all except the preacher. He came, but found no one expecting him nor any preparation for preaching. There was then neither court-house nor church in that little town, now historic city. Several citizens met the stranger, the result of consultation was that there could be no preaching for want of a house to preach in.

At this juncture Mr. Hartwell Vick, the oldest resident of the place, a very intelligent man and deservedly popular, proposed to have preaching at his house. He was the son of a Methodist preacher, and a man who knew and could properly consider what was due to the visitor and to his fellow-citizens, hence the tender of his house for preaching. In the evening many persons collected at Mr. Vick's residence than could have been expected. To many preaching would be a novelty, and to all the expected preacher was a man whose history excited curiosity. The dining room was filled by men, an adjoining room was occupied by women, the preacher stood in the door between the rooms so as to see and be heard by both men and women. A young man crowded in and saw it all, little thinking that he would write about it more than fifty years after, as he is now doing.

Before dismissal Mr. Vick rose and spoke in substance: "He told assured that his fellow-citizens would unite with him in thanks to the preacher for his visit to their town and for the sermon which they had just heard, and besides some of them would, no doubt, contribute to defray the expense of his traveling to and from the place. He called upon two gentlemen to hand around a hat, each to receive what any one would give."

To this the preacher replied: "He preferred that no collection should be taken; true, he was a preacher in good standing, but not acting under the discipline of his church; he could not properly accept compensation as by authority of the church. He would, however, state that he had with him a preparation for sore eyes in small vials, which he would sell for twenty-five cents each. He believed the purchaser would get value received for his money, and he would be as thankful as if the contribution had been made as Mr. Vick suggested." Each person retiring passed by the preacher. Some shook hands with him, and nearly all took a vial of this eye water, leaving on the table twenty-five cents in its place. Some left twelve and a half cents, taking no vial; there were no dimes or nickles then. Some gave even fifty cents for the vial which they took.

This was, no doubt, the only time he was present in Vicksburg. He soon left Mississippi, died, and is buried in the District of Columbia. His life was written, and can be consulted by any one whose curiosity may incline them to do so.

The subject of this notice had more notoriety than popularity. He must have been remarkable in some way to have made a reputation such as attached to his name even now.

The Philosophy of Liquor Legislation.

BY REV. J. W. HAMMON.

Liquor laws, more or less stringent in their character, have been enacted among all civilized people and in all organized forms of government. And what challenges our attention to the history of this remarkable legislation is the single fact that all these laws have had their origin in the universally admitted opinion of mankind, that the evils inevitably attached to, and growing out of the traffic, were so damaging to the financial interests of the country, and so damaging to the morals of every community, and so productive of every crime, that it was found absolutely necessary, as they supposed, to place it under restrictive laws in order to diminish its power for evil. The philosophy of these statutory laws was designed by their authors to protect society against an increase of crime and its deadly evils, and to prevent financial damage to the general prosperity of the commonwealth; and, therefore, they concluded to make it a great source of revenue under a regular license system.

How far it has fulfilled the expectation of its authors may be readily exhibited by municipal, State and national official records. These records show conclusively that all these statutory laws and restrictive enactments, instituted for purposes of restraint, protection and revenue, have, in all cases, proven to be absolute and disastrous failures. Surely the lessons of the past ought to teach our legislators wisdom in the future; for the wisdom of the British Parliament, embodied in four hundred and seventy statutory laws, embracing a period of three hundred years, to regulate the sale and obtain a revenue from the liquor traffic, has been confessed, within the last few weeks, by her wisest statesmen, to be a mortifying and disastrous failure.

The criminal statistics have become so voluminous on the subject, and they prove so conclusively, that license laws have not restricted the evils growing out of the traffic, to say nothing of the financial failure in the revenue, besides the financial damage done to the mechanical and labor systems of the countries, that a revolution is going on in the public mind that will culminate in absolute prohibition, save under the authority of the government.

The official records in regard to the failure of revenue is overwhelming, because the criminal expenditures exceed the revenue as five to one in most cases; but in our large cities seven dollars expenditure to one dollar of revenue is the common exhibit of municipal records.

These stern official facts that bristle all over with loss to the people can not be set aside any longer and pulled out of existence, because the social nature and generous sympathies of some of our legislators would have it otherwise. These official facts and damaging figures can not be ruled out of our legislative assemblies or out of the courts, for they "brought their birth in these places and have the legal stamp upon every one of them, no matter how false."

To ignore these facts in framing laws for the prosperity and well being of our citizens will be criminal in the future, and no man should be permitted to betray the highest interests of our social and political economy by the franchises of the citizen.

To sum up the philosophy, therefore, of its strange history, it may be formulated in a few sentences, and will read: National aspect of the traffic, millions for revenue and billions for expenditure.

Statehood record: Thousands for revenue, millions for expenditure. Municipal record: Hundreds for revenue, thousands for criminal expenditure.

As there is no rebutting testimony to condemn these well-known official figures we conclude that it will be exceedingly unwise in the voter or legislator, to treat such telling truths with false pleading or ridicule or even indifference.

Legislators, therefore, who propose to regulate the traffic when they ought to abolish, who propose the delusion of revenue when they ought to prohibit, who propose to tolerate when they ought to crush it, ought to be watched by the voter, jealous for his country's good, and relegate all such to the walks of a private farm, or to the smooth floor of some quiet law office, until they can rise up to the dignity of statesmanship to grapple with the master vice of the age and the leading question of the day.

And hence we have the strange and perplexing exhibition inaugurated by some legislators to regulate as a necessary evil the traffic, when the unvarnished truth now stands out like great rabbit ears, that the object of such laws is not to prevent damage to the commonwealth, not to abate criminal taxation, not to prevent crime, but when all these are consummated by the traffic, and the damage actually done, then they will display profound wisdom in making ample provisions of law for the payment of the damage done. Then, in statutes that ring with dollars and cents in the way of taxation, they will call upon the tax payers to foot the bills, balance the criminal docket, see the lawyers, and run up the scarlet, crimson flag of the great red dragon for another legislative campaign.

And this has been the philosophy of the liquor legislation; but a practical storm is brewing, a revolution has actually begun, and the banner of prohibition is advancing rapidly to the front.

Faithful to the Lord.

BY MRS. L. C. SADLER.

(An essay written for the Woman's Foreign Missionary Society of Enterprise, Miss.)

We read in Acts xvi, 14, that St. Paul, after going into Macedonia in obedience to the vision he had and the call he heard, went to Philippi with other ministers and tarried there waiting for an opportunity to preach.

Philippi had been made a Roman colony after the great battle where Roman liberty perished B. C. forty-two years, and this was a fitting place to begin the triumphal march of Christianity. Here he and his tarried "certain days." He had come "to help" somebody. Who was it? There was not a Methodist parsonage in all the whole city where he might go and tell his mission and find out how to begin his work. But he knew of a custom the people had of going to the riverside to pray.

So on the Sabbath day he and those with him went their way to the riverside. "And he sat down and spake to the women which were come thither." These women had come to this resort from different motives, as some go to church in our day, some to take an airing, some to see and be seen, some out of curiosity, some to hear and a few to worship.

Paul began a conversation with them. Some of them stared, some laughed, some wondered, some affectedly turned away, some with open eyes said, "He speaks as one having authority."

But among those women there was one that had "ears to hear" and a heart to heed, and she "attended to those things which were spoken of by Paul."

Her attention was manifested immediately. She did not try to conceal her attentiveness or "quench the Spirit" that was speaking to her. Then she was baptized and all her household. Her husband, (if she had one) her servants and her children, among the latter there might have been a baby. If there was she had it baptized in the faith she had accepted.

Lydia "worshiped God" before she saw or heard Paul, but when she heard the blessed glad tidings from him who had had a glimpse of "the third heavens" her soul was filled with joy and she received the grace of God in her heart.

This was Paul's first convert in Europe; though she was not a native of Europe. Her conversion was complete, and she seemed immediately inspired with the missionary spirit. Paul had helped her to find the "pearl of great price," now she must help him to help others. She opened her heart first, her house and means (for very probably she was possessed of wealth), next.

That call of which Paul had told her had no "uncertain sound," there was work to do and she in her zeal did the first thing her hands found to do. And that was the very thing Jesus told the disciples to do, "feed the hungry" and "entertain strangers."

She said to herself these holy men need rest and food, to them she said if you have "judged me to be faithful to the Lord come into my house and abide here."

Her work did not stop there, although we are not told much more about her, she probably spent her time and means in "labors abundant."

In this beautiful mention of Lydia the women of this day may find comfort and encouragement. We can "attend unto the things spoken of." We can open our hearts, houses and purses and enter the first open door to do good.

It may seem a little thing to some to be a member of a missionary society. A little thing to pay a small amount of money. A little thing to take a part in the exercises, but Lydia did not think it was a little thing to ask the preachers home to dinner or say she was sorry she could not do some big thing, but all she said was, "If you believe I am faithful, come and dine with me and make my house your home while you remain here."

Who will be a Lydia? and take hold of the first thing she can do and do that earnestly. If you are "faithful to the Lord," he will bless that work although it be a little thing, and give you more to do. Lydia was a model for all women who love our Lord Jesus Christ and want something to do. She confessed Christ. She was hospitable, earnest and "faithful to the Lord." Do not ask what can women do? But rather what can they not do? There is a lost world to save. O, ye Lydias, come, come and help us! The church needs your prayers, your presence and your means. Be a Lydia and "faithful to the Lord."

When I see a man holding faster his integrity in proportion as it is assailed, hoping in the ultimate triumph of virtue more surely in proportion to its present affliction; cherishing philanthropy amid the discouraging experience of men's unkindness and unthankfulness, and extending to others the sympathy which his own sufferings cannot obtain—I see a good produced so transcendent as to justify all the evil and suffering under which it grows up. The formation of even a few such minds is worth all the apparatus of this present world.—W. E. Channing.

Our Young People.

GOD IS WATCHING.

When I'm quiet, when I'm rude,
When I'm happy, when I'm sad,
When I'm sorry, when I'm glad,
When I pluck the scented rose,
Which in my next garden grows,
When I crush the tiny fly,
God is watching from the sky.
God is watching from the sky.

When the sun gives heat and light,
When the stars are twinkling bright,
When the moon shines on my bed,
God still watches o'er my head,
Night or day, and everywhere,
God is ever near,
Kindly guiding lest I stray,
Pointing to the happy way.

MR. EDITOR: I read your kind invitation in the ADVOCATE. I thought I would write and tell you what the Centenary year means. It has been one hundred years since the Methodists started, and that was before I was born. But I have heard my mamma talk about Methodists and Methodists all my life. She is one, and my grandmothers were all Methodists, and I am, too. I am going to join the church. I am making tidies for Centenary money. I have some thank-offering money. Our missionary society died; we are going to have a new one for Centenary year. We love our pastor. He has been to see us twice. Our Sunday-school died because we all had the whooping cough. We are going to start it again next Sunday. I am so glad. My mamma told me about some Methodist stories; but it would take me too long to write it all, so I must say good-by. God bless you, Mr. Editor, and all the consils!

WEST PEARL RIVER, LOUISIANA.
IDA C. SADLER.

(What say our little friends to Ida's definition of Centenary year? Has it been only one hundred years "since the Methodists started?"—Editor.)

MR. EDITOR: As I have never written to your paper, I thought I would write a few lines, as I want to answer Katie J. Coleman's questions. "The Old Testament contains 2,728,100 letters; the New Testament contains 838,350 letters; the entire Bible contains 3,566,450 letters. The word 'and' occurs in the Bible 40,227 times, viz: in the Old Testament 35,543 times, in the New Testament 10,690 times. In Ezra vii, 21, are all the letters of the alphabet—'a' and 'z' being considered as one. The thirtieth chapter of 11 Kings and the thirty-seventh of Isaiah are the same. Now, I want to ask a few questions: How many times does the name 'Jehovah' (or Lord) occur in the Old Testament? Which is the middle chapter, and which the middle verse in the Old Testament? Which is the middle line in the entire Bible? I am eleven years of age. I attend Sunday-school every Sunday. We have a splendid Sunday-school with a large membership—eighty in number. I am a Methodist, and we all like our new preacher, Bro. Featherston, splendid. For fear of growing wearisome, I will close. I remain,
Your little friend,
CLINTON STEGALL,
SOMMIT, MISSISSIPPI.

MR. EDITOR: I am a little boy six years old. I can write right well, but not well enough to write to an editor, so mamma said she would write for me if I would tell her what to tell you. I am going to school. My teacher's name is Mrs. Chrisman; my Sunday-school teacher's name is Miss Lizzie Lewis. I know no other little boy has any better or prettier teachers than me. Papa and I go to Sunday-school every Sunday. Bro. Forsythe is our pastor. I love all the preachers. Mamma reads all the girls' and boys' and Bro. Jones' letters to me. I hope Bro. Sims will see my letter in your good paper. I expect he has forgotten me. I have a sweet little brother. His name is Johnnie, but we call him Pat. He is just one year and a half old, and can tell who made him. He cries to go to school with me. I wish you could see him say his prayers with me to mamma every night. I want some of the little folks to tell me, Who climbed up the acaymore tree to see Jesus, and what for? Hope you will put my letter in your good paper, and hope soon to write well enough so I will not have to get mamma to write.

Your little friend,
EDDIE H. REMBERT,
WESLEY, MISSISSIPPI.

MR. EDITOR: Knowing you allow girls and boys a column in your paper, I will take advantage of it. I am going to school at Rural Seminary, one mile from the city of Natchez. We have a good school whose principal is Prof. J. M. Fly. The children come out from town in a large omnibus drawn by two large mules named Dove and Tib. We have been having debates for the last few Fridays, which proved very interesting to us children. As I was reading the children's column last night I noticed a question, asked by Ernest Neil, that seemed a little peculiar. It was this: "At what point in the Union can one sit down and be in two States, three counties and four towns at the same time?" I would like very much for this young gentleman to explain himself, if not too much trouble. Our Sunday-school is quite flourishing in Natchez; but I guess you know that, as you were here during the Annual Conference, last December. I will close for fear of tiring you. Wishing you and the ADVOCATE success, I am, Your little friend,
NATCHEZ, MISSISSIPPI.
FREDDIE PETTY.

MR. EDITOR: As I have never written to your most worthy paper before, I concluded to write a letter. I have taken your paper, and we all eagerly await its coming. We have had no Sabbath-school this year on account of bad weather. We have been having Sabbath-school regularly, winter and summer, for six years until this winter. We have been going to school, but school has closed on account of measles. I will answer some of the boys' and girls' questions. The answer to John C. Mims' question—"Is there any taste in the white of an egg?"—is found in Job vi, 6. Also Hattie Tucker's—"Where is the word 'blue lace' found in the Bible?"—is found in Exodus xxvii, 37. Willie P. Nelson's—"Cut off a dog's neck"—is found in Isaiah lxi, 3. Maggie B. Gordon's is found in 11 Kings xix, Isaiah xxxvii—just alike. I will ask a few questions: How many letters, words, verses, chapters and books are in the Bible? Where in the Bible are there four verses alike? Which is the middle verse in the Bible? With many bright wishes for yourself and ADVOCATE, I remain,
Your friend,
COLEMAN BROCK,
BROCK'S, MISSISSIPPI.

MR. EDITOR: I must tell you about my missionary chickens, too. I had eight; but papa's hogs ate four, and I sold the others to Mrs. Cazo for a dollar, which I gave to Mr. Caldwell, our pastor. I did not sell my "mamma," as W. M. B. did, for I want to give a better account this year. Our Sunday-school will begin soon. Mr. G. W. Galloway is our superintendent; he is also president of our Wide Awake Missionary Society. I am twelve years old. There are four of us children here, and one on the "shining shore"—my dear brother, Johnnie, who was baptized in infancy by yourself, Mr. Editor. It has been a year and a half since we had to part with him, and our home is desolate yet. This is my first letter, and I will close, as I do not know whether it will be worth publishing or not. Your friend,
CANTON, MISSISSIPPI.
BIRDIE DAVIS.

MR. EDITOR: I have been reading the letters in your valuable paper, which papa has been taking over since I can remember, and I like it very much. We have no Sunday-school, but hope we will as soon as spring opens. The answer to Hattie Tucker's question is found in Exodus xxvii, 28. The answer to Maggie B. Gordon's, Lillie B. Goodwyn's and Mattie Star's question: 11 Kings xix and Isaiah xxxvii are alike. (The word "reverend" is found in Psalms xli, 9.) I will also answer Daisy Urquhart's question: The book of Esther does not contain the word "God." I will ask the cousins, What Psalm has four verses in italics? With many good wishes to the dear ADVOCATE, I remain,
Yours etc.,
MOLLIE S. HOLT,
YAZON CITY, MISSISSIPPI.

MR. EDITOR: I have been reading the letters in your valuable paper, which papa has been taking over since I can remember, and I like it very much. We have no Sunday-school, but hope we will as soon as spring opens. The answer to Hattie Tucker's question is found in Exodus xxvii, 28. The answer to Maggie B. Gordon's, Lillie B. Goodwyn's and Mattie Star's question: 11 Kings xix and Isaiah xxxvii are alike. (The word "reverend" is found in Psalms xli, 9.) I will also answer Daisy Urquhart's question: The book of Esther does not contain the word "God." I will ask the cousins, What Psalm has four verses in italics? With many good wishes to the dear ADVOCATE, I remain,
Yours etc.,
MOLLIE S. HOLT,
YAZON CITY, MISSISSIPPI.

MR. EDITOR: I have taken a great deal of interest in reading the young people's column in the ADVOCATE. I am a little boy fourteen years old. We have a nice little Sunday-school. Papa is the superintendent, and mamma is my teacher. I go to Sunday-school every Sunday. I do not see how we could do without it. I will close by answering Gerie St. Roane's question. It was, "Has anyone ever discovered Moses' sepulchre?" No. I will ask a question: Where is "dead dog" found in the Old Testament?

Your little friend,
WILLIE C. OUNLEY,
BAGDAD, LOUISIANA.

MR. EDITOR: You were kind enough to publish my first letter to your valuable paper, and it has encouraged me to write again. You may tell Joseph E. Norwood the answer to his question is found in Jeremiah xxxi, 23. The answer to Edmund Brock's question may be found in Isaiah xxxiv, 14. Who of my little friends will tell me how often the word "Lord" is used in the book of Psalms? With many kind wishes from
Your little friend,
EUNICE E. HARMON,
BALLIS, MISSISSIPPI.

MR. EDITOR: I thought I would write another letter to your paper. We all love to read the ADVOCATE. Papa says he is going to take the ADVOCATE another year. I am a boy of thirteen years of age. I am going to ask the girls and boys a few questions: What kind of wood was Noah's ark made of, and where was it found? What is the middle of Samson? How many foxes did Samson catch? Yours truly,
FLETCHER TATUM,
FORT PAYNE, ALABAMA.

MR. EDITOR: As my father takes your valuable paper, I thought I would write a short letter. As I see that so many girls and boys ask questions, I thought I would ask one: What book and chapter and verse in the Old Testament has all of the letters of the alphabet except "j"? Your little friend,
ESTELLE HAMILTON,
BLACK HAWK, MISSISSIPPI.

MR. EDITOR: I am a little boy six years old. I was named for my grandpa, and a preacher, both of whom I love. I am a Sunday-school scholar, and can read in the first reader. I want some of the little folks to tell us how long white is to "Jacob's ladder," and how long white is to "deceased upon it?"
Your little friend,
L. H. LEWIN,
TYLER TOWNS, MISSISSIPPI.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, REV. J. T. SAWYER,
REV. W. L. O. HENRICHT.

THURSDAY, MARCH 27, 1884.

Death of Bishop Kavanaugh.

We made a brief announcement last week of the death of our revered chief pastor, but a more extended notice of his character and career is due our readers. He passed peacefully away on the early morning of March 19 from the parsonage in Columbus, Miss., after a painful illness of two or three weeks. To him was given "length of days," and grandly did he fill up the measure of a laborious and glorious life and ministry. An honored son of Kentucky, to his native State he was proudly, devotedly attached, and it was fitting for his body to be carried home and laid to rest in the generous soil that gave him birth. He was born in Clarke county, January 14, 1802, and inherited on his mother's side a noble line of Methodist ancestry. His grandfather, Dr. Thomas Hinde, ranks among the most historic characters of early Methodism in the then pioneer State of Kentucky. His father dying when he was quite a boy, he went out to service, and apprenticed himself to Rev. Mr. Lily, a Presbyterian minister, as a printer. At sixteen years of age he was converted, and united himself with the Methodist Church, and at once gave evidence of that spiritual zeal and consecration that made his ministry so powerful and successful. In 1823 he was admitted on trial into the Kentucky Conference, and without a break in his effective itinerant labor continued to preach the word with unremitting ardor until the cross was exchanged for the crown. He went up from the field of battle—the veteran victor of many a struggle.

"His sword was in his hand,
Still worn with recent fight."

At the General Conference of 1854 he was elected to the office of a Bishop, and with genuine reluctance and humility assumed its great and multitudinous responsibilities.

Without tracing in minute outline the bare facts of our dear old Bishop's remarkable ministry, we will instance and emphasize those salient points of character that gave him greatness.

First, because foremost and most important, he had a clear conversion and an inspiring Christian experience. He preached a living Christ. Religion to him was not a theory, but a joyful reality. His conversion was a radiant, distinct, supernatural fact, and it gave a glow and confidence to his faith that no doubt or temptation could cloud or eclipse. Cold form and lifeless dogma could not contain a soul aflame with a perpetual pentecost of fire. He dwelt amid the higher spiritualities, and preached out of a full heart and a rich, ripe, glowing experience. He talked not of an unknown and unfelt Christ, but of a personal, ever-present and all-powerful Saviour. He knew whom he had believed, and thrilled the church because of his very abundance of spiritual revelation.

Bishop Kavanaugh had a phenomenal catholicity of spirit. No narrow, pent-up ecclesiasticism confined the power and expression of his Christian charity. Evangelical above sectionalism or sectarianism, he had a brother's hand and kindly word for every true son of God. Though firmly denominational, he was warmly and Scripturally fraternal. An ardent Methodist, he bade every evangelical church a hearty, prayerful God-speed. There was in him nothing of the partisan. His Christian love knew no race nor creed, nor points of the compass. Though severely tried, suspected and persecuted during the war, because he was a Southern Methodist Bishop—arrested and arraigned on frivolous, groundless charges—he prosecuted his one work without fear or favor, stain or compromise. Nor did he nurse any antagonism or trace of bitterness toward the enemies of his life and character. He was conspicuous as an advocate of fraternal relations with the Church, North, and rejoiced when the same was established.

The Bishop had a refined and irrepressible humor, worthy the genius of Sydney Smith. This, chastened and controlled by a consecrated purpose and kindly heart, made him one of the most genial and charming companions. Few men excelled in the sparkle and readiness of genuine wit. The monotony of conference sessions was often ended by his pointed anecdotes and witticisms. They were pun-

gent or sparkling as the occasion indicated. His fund of anecdote seemed to be inexhaustible, and were at times the striking and telling illustrations of his sermons and Conference addresses.

Bishop Kavanaugh was a theologian. He studied with profound interest the Bible as a system of doctrine, and in the hands of his rare analysis its teachings formed a harmonious and perfect whole. Independent in inquiry and exhaustive in investigation, he was yet conservative and reverent to an eminent degree, and had no patience with theological empirics or adventurers. He adopted the Arminian statement of doctrine entirely, and from investigation, not by family inheritance or social influence. So thoroughly had he mastered the science of theology that the slightest divergence in statement or tendency was detected at a glance.

But the Bishop's greatest glory was as a preacher. He was a master in the pulpit. It was his throne of power; and there he shone as a star of the first magnitude. Uniting at once the logical acuteness and skill of the metaphysician with the exuberant imagination and exultant temperament of the poet, he was a pulpit orator of almost peerless power. Rigid in analysis, clear in statement, logical in argument, and felicitous in illustration, he combined all the elements of a masterful gospel preacher. Argumentative and imaginative, he convinced the judgment and aroused the conscience—he instructed the intellect and stirred the soul. Some of his mighty achievements in the pulpit partook of the marvelous. On occasions vast congregations were lifted to their feet by the resistless charm of his wonderful eloquence. He revealed amid the celestial delights of the saints, and kindled many a camp meeting into a pentecost by his graphic descriptions of the glories of the redeemed. At such times his homely faces shone with a heavenly illumination, and his clear, clarion voice had a flute-like sweetness and power. Bishop Kavanaugh was the last of that old school of pulpit giants of which Bascom was the central and grandest figure.

As a Bishop in the church, his administration was characterized by rare gentleness, and an entire absence of the air and port of authority. Amiable and guileless, he lacked some of the sterner metal necessary for a model administrator. Abundant kindness, no doubt, sometimes controlled his better judgment, both in the assignment of preachers and the enforcement of law. But in purity of purpose, singleness of aim, innocence of unholy ambition, sweetness of temper, serenity of spirit, and transparent beauty of character, his name will shine among the most illustrious of our chief pastors. The funeral services in Broadway Church, Louisville, the sermon by Bishop McTear, and the vast mourning multitudes that early sought the spacious temple, were a worthy tribute to the apostolic character and labors of Kentucky's distinguished son. With a tender hand and an appreciative heart, responsive to his warm personal friendship, we lay a flower upon his peaceful grave.

Incidents of the Last Illness and Death of Bishop Kavanaugh.

BY MRS. LUTIE PAINE SCRUGGS.

Mr. Scruggs left Columbus, this morning, with Mrs. Kavanaugh, for Louisville with the remains of our much-lamented Bishop Kavanaugh, and requested that I should write you of the last illness and death of the Bishop.

The announcement of this death must have been both a sorrow and a surprise to his many friends; for, although he had attained an advanced age, he was so youthful in his feelings, so hale and hearty in appearance, that we were apt to forget that he was the "old man eloquent," and hope for him many years more of useful labor.

He left Kentucky, in the early fall, to preside over the Conference assigned him, attending the Virginia at Richmond, the Mississippi at Natchez, and the Louisiana at New Orleans. While in the latter place he preached his last sermon, on February 10, in Dr. Markham's Presbyterian Church. After a sojourn in New Orleans of several weeks, and a pleasant visit to his old friend, Col. W. R. Stuart, of Ocean Springs, Miss., he came to our city, February 27, in fulfillment of a promise made many months ago. He was quite feeble when he reached Columbus; but it was hoped he would regain his health after the fatigue of the trip had passed off. But such was not the case. Indeed, he grew so alarmingly ill that his physicians, Drs. Lipscomb and Vaughn, pronounced him in a most critical condition, and advised his wife to return at once to Kentucky with him. But

the Bishop was such a sufferer, and so loath to leave, that it was decided to move him from the residence of Capt. C. A. Johnston, where he had been hospitably entertained, to the parsonage, where Mr. Scruggs could give him his personal attention.

This move was effected on Monday, March 10, without any inconvenience to him, and the following three or four days he seemed to improve. However, there was one unfavorable symptom: a desire to sleep. He had no disposition to converse, and, when aroused from a heavy, unnatural sleep, would answer incoherently or in a brief way as possible and immediately relapse into drowsiness. On Thursday, March 12, he was unusually sleepy until the close of the day, when he passed from out of the state of lethargy, was able to leave his bed and spend a social evening with us. The night was a dismal one. The rain fell in torrents, the lightning flashed and the wind blew to our utter dismay; but the good Bishop heeded none of these things. He was so bright and cheerful as we sat around the parsonage hearth and heard him quiz his wife by recounting their courtship and marriage (nineteen years ago), and tell of his trials as a young itinerant in the mountains of Eastern Kentucky.

One incident which he told amused him, and he laughed immoderately over it. You will pardon the digression if I recount it, as it engrossed his thoughts the last lucid moments of his life. On his first circuit there were twenty-four appointments, and on one occasion he spent Saturday night with his most aristocratic members. Sunday morning the gentleman of the house could not leave home, and requested the young preacher to escort two young ladies (who were, like himself, visiting the place) to church. The ladies were intelligent, accomplished, and the superiors of their neighbors; so he naturally enjoyed their society. The day was a pleasant one, and they rode leisurely, reaching the church as the congregation was assembling. He assisted the ladies to dismount, attending to their horses, after which he went into the pulpit. At the conclusion of the service he bade his friends good-by, and started to another appointment many miles distant. "Imagine my surprise," said he, "when upon returning to this appointment after an absence of a month, as I began the opening service, I was interrupted by one of the stewards, and requested not to proceed with my sermon as the church had charges to prefer against me for escorting two ladies to church, and even to be so indiscreet as to assist them from their horses. The church could not tolerate such behavior. She wished a minister in her pulpit, and not a gallant. Well," said the Bishop, laughingly, "I told them I had no defense to make, but would simply state I would do the same thing again; and before the year had closed they were heartily ashamed of their conduct, and to this day it is told in that neighborhood with mortification."

It was ten o'clock when he finished the recital of this little incident. He complained of being weary and desired to retire. Mr. Scruggs asked him to pray with us if he was able, which he did, kneeling and invoking the blessing of God upon us in a low, tremulous voice. This was his last rational act, except the recognition of a friend next morning. He had a severe rigor during the night, which was succeeded by a comatose state from which he never rallied entirely. Skillful physicians and good nurses did what they could to alleviate his sufferings and stay the hand of death. But he rapidly declined, and on Tuesday morning, March 18, the sad fact was realized that the Bishop was dying. During that day he was in a heavy stupor, each breath becoming more labored, and the following morning, at three o'clock, he passed away.

Mrs. Kavanaugh will deposit the remains in a vault in Louisville until she can confer with the Bishop's family regarding the proper place for final interment. The goodly people of Columbus feel that it has been a great privilege to administer to the dying wants of this great and pious man. Bishop Kavanaugh was my father's colleague in the episcopacy for thirty years. They loved and revered each other in this life; they are reunited now "where sickness and sorrow, pain and death are felt and feared no more."

COLUMBUS, MISS., March 20, 1884.

We notice in the Southwestern Presbyterian an item of news that furnishes a good suggestion. Judge Pentress, of this city, founded the Sunday-school library in the church at San Saba, Texas, known as the "Thomas Pentress Library." In memory of a son. That example might be emulated to profit in all our Sunday-schools. We need books—good books, carefully selected—for the children to read during the week.

The Mania of No Deficits.

A writer in the Nashville Advocate says some pointed and pertinent things on the subject of assessments for ministerial support and the relation of presiding elders thereto. We are distressed about the meager stipend on which our pastors have to subsist. The average "allowance" seems to have decreased within the past several years, until we wonder how many families are maintained and how the heroic pastor can go to Conference with a smiling face and a new suit of cloth. But the rigid economy and self-denying drudgery of the home are not seen and known. There should be an advance in this matter of pastoral support. One reason and explanation for the decrease is stated by the correspondent above referred to in what he calls "a mania on the subject of no deficits." Assessments are reduced to the minimum to assure full payments and the pleasure of reporting at Conference all the collections in hand. And the preachers sometimes encourage the policy. There is pastoral pride in being signaled on the Conference floor as having brought up a clear fiscal report, including one's own salary. Such comparisons are odious and enologies ill-timed, unless we consider the several assessments and financial strength of the congregations. A meager assessment on a wealthy pastorate, if fully paid, is poor liberality as compared with a larger apportionment to a weaker congregation only partially met. For such discriminations to be fair and stimulating to all, there must be no inequality of assessments. But this "mania of no deficits" has so reduced the pastor's allowance until self-denial cheapens his self-respect, and becomes a rock of offense instead of a Christian virtue.

There is an educating force in a good assessment. It indicates spiritual appreciation and enterprise. It is a mark to be reached, and worthy of the truest grace of liberality. We would rather have an assessment of \$800 with only \$600 paid than a salary of \$400, every cent in hand—that is, provided \$800 could be realized if each member contributed according to ability. So long as the church fails to observe this rule, low assessments are a compromise with duty and an apology for covetousness. Let the figures stand there as the Imperial call of conscience, though never reached.

Brethren sometimes say to the stewards: "Don't assess any more than you are sure of paying. We can not live on promises." And the stewards in response say: "That is our idea exactly. We always pay what we promise." Very good, provided the promise is the full measure of duty. But if not, it needs interment with that other musty morsel old avarice has rolled under his tongue for ages, viz.: "Charity begins at home." They are near of kin, and should sleep in a common grave. A deficit on a Scriptural assessment, after faithful, prayerful effort, is far better than full reports on a stingy, starving allowance. There is an evil in this mania of no deficits, and we here and now lift the danger signal.

A Good Law.

The late Legislature of Mississippi passed a timely and stringent act forbidding the sale or exhibition of obscene and immoral literature in the State. It prohibits any person from selling, giving away or exhibiting "any indecent pictorial newspaper tending to debauch the morals, or any indecent or obscene book, pamphlet, paper, drawing, lithograph, engraving, daguerreotype, photograph, picture or any model, cast, instrument or article of indecent or obscene use," or from advertising any of said articles. All the newspapers of the State are placed under the restraints of the act. The penalty for each violation is a fine not exceeding one thousand dollars or twelve months imprisonment.

That is a good law, and should be enforced. We are encouraged at the growth of a moral sentiment that demanded such a measure from the Legislature. Now, if the administrators of justice are active and watchful the law will be a schoolmaster to bring the people to a higher plane of public morals.

The evils of an obscene and immoral literature are beyond calculation. The innocence and purity of many a young mind has been corrupted and poisoned by popular pictorial newspapers. Art refines and ennobles when the pencil is wielded by a hand as pure as skillful. But it may be an agent of infinite evil. Before some lofty conception of a genius whose soul was aflame with an inspiration of light and love, we are lifted out of our lower, selfish natures and seem to hold communion with the divine. We turn from the sensual and earthly and dwell amid

the higher spiritualities. But, on the other hand, the immoral inflames the young imagination, and it is soon "set on fire of hell." A gentleman strongly contended, with us recently that boys ought to be early acquainted with the ways of the world that they might take warning and be strengthened against evil. A false and most dangerous policy. We pity any soul who is so reared and prophecy for him a career of sin and shame. As long as possible the young mind should be kept unsoiled. Let it grow into the strength of manhood in the contemplation and companionship of the pure, the beautiful and the good, and then the vulgar and sinful will shock and offend. He will flee from it and cling to the right.

An Afternoon at Amite.

In response to a request from the ladies of the Wesleyan Society at Amite City, La., we spent last Wednesday afternoon in that place, and delivered a lecture in behalf of the new church. It was a most enjoyable visit, and not soon to be forgotten. Our little congregation there, amid many discouragements and embarrassments, have done nobly. About fifteen months ago their church building was destroyed by fire, without a dollar of insurance. But nothing daunted, they renewed zeal and effort, and have nearly ready for occupancy a neat frame church of tasteful design and ample accommodations. They have also a comfortable little parsonage, quite well furnished, in which their faithful and highly esteemed pastor, Rev. J. M. Pugh, is pleasantly domiciled. We attended the prayer meeting at four o'clock, and was delighted with the numbers present, the spirit of the occasion and the manner of its conduct. Indications seemed favorable for a great awakening. Nearly every person in the house repeated an appropriate passage of Scripture, on which the pastor made a pointed comment. It was, indeed, a prayer class meeting, full of spiritual life and power.

At seven o'clock a fine audience assembled to hear the promised lecture on "Illustrious Ducees." That so many filled the church was a pleasant surprise. Unless in exceptional communities, our people have not attained unto the idea and value of lecture courses. Quite a nice little sum was realized for the building fund. With many warm hand-grips we hurried away, and at a quarter past eight was bounding homeward with all the speed of steam.

Our friends are profuse in their grateful acknowledgments to the Baptist and Presbyterian brethren for giving them shelter during the long months of their church homelessness.

Jealous for the Lord of Hosts.

Two traits not peculiar to Elijah are discoverable in this expression: 1. The making a merit of zeal, as if that brought God under obligation. 2. An expectation of approval from the world, whose course was condemned by his teachings and life.

There is a circumlocution in the words which may be noticed. Instead of answering God's question directly, "What doest thou here?" he begins away back, and winds up by saying: "I only am left." We did not say, "Hiding from Jezebel," though he might have done so. Nor "Praying to die, and leave the whole world to the devil," though that was the gist of his prayer. He begins, "I have been very jealous," etc. Why not put it in the present tense, "I am very jealous for the Lord, and Jezebel is seeking to kill me for it." That would have been a straight answer.

Zeal is meritorious if it be in a good cause. But it is better to be evenly zealous than apassionately so. Yet Elijah's depression was natural, and had perhaps the benefit of teaching him that the reaction of popular opinion was nothing more than the reappearance of depravity, hid for the moment by the fire from heaven. Miracles convert very few unbelievers. "They would not believe though one rose from the dead." The reason is clear; faith is voluntary. Forced belief is an absurdity. Elijah's zeal would have compelled belief. Divine wisdom foresaw the tendency, and provided for its cure. The influence of Jezebel's influence drives him into the desert. Idolatry asserts itself and revels in its triumph. The supreme moment seems to Elijah to have come. "Let me die." Life a failure. Surely I have lived holy to no purpose. What avail toil and self-sacrifice? Divine favor has been shown me. I have fought long, and apparently with success until now. But, alas! Diabolic resolution and resources seem inexhaustible. Fire from heaven does not appal. The death of four hundred prophets does not dishearten Jezebel. "The gods do so

to me." What a fearful imprecation! Into what a thunderbolt does diabolism convert itself! Elijah is not prepared for it.

"I have been jealous." How many Elijahs do we find to-day? I have done my best, but no one was on my side. I struggled with all might against the fearful odds. But I was alone. I could have done without sympathy if I had had help, or without help had I had sympathy. But I had neither. It was more than I could bear. I have retired. Here let me die, under this juniper tree. Its own half perished branches standing out on the face of the desert like the torn and riven masts and sails of a stranded ship on a desolate shore. I under it. Let me die. Were I to die in the city only curse and rude gibes would be uttered over me. Here at least in peace. The winds sing a dirge through these old boughs. The whirlwind will pass, and heap earth to earth, ashes to ashes, dust to dust. The ravens will light above my head and croak out: "Man that labors of a woman hath but few days; and full of trouble." I have been jealous, but my dead energies now pray for death of all the real. Better die than live to become as selfish and as godless as others. Better die than to go again upon the forlorn hope. No. Don't talk about a revival that will shame the devil. I have been along there. You think it worth something; I know better. As the early dew. But there is another light in which to look at it. Elijah is telling over his experience to himself and God. It is by no means a profitless exercise. To what has life been so long directed? To God's service? Then mark it down. Bear an Ebenezer. The aim was lofty, the purpose sublime. The wings of Icarus melted, but it was at his topmost, and not at his lowest flight. Better thus than never to have soared. Is he fallen? He is not now lower than those who never dared the empyrean. So here under the juniper tree, praying to die, let Elijah tell what he has been. He will find in the recital no cause for self-reproach. Thank God a man that can make that discovery has not thrown away his life! Does Elijah want the fifty years of his life of jealous service of God undone that he may follow successful kingcraft, successful idolatry, successful mammon, successful debauchery of self and of all others? No. Let it stand: "I have been jealous for the Lord of hosts." Write it upon the old juniper trunk; write it on the desert rocks, and show it to the desert winds. "It has been a failure," but sublimer as a failure than the triumphs of Alexander or Timour. Men leave nothing behind at last but the record of their endeavors which have fallen infinitely short of their hopes and aspirations. What is the summation of all the love of Egypt upon its pyramids, its pillars, its tablets, its sarcophagi? "I have been eager for immortality." The most powerful despots of earth have set down and become beggars by the wayside of posterity, and *Da obolom Belisario* is a proverb that echoes from every mausoleum. But the failure of Elijah shines out in immortal beauty from the withered juniper. "I have been jealous for the Lord of hosts."

I have been.—So much history has gone to record. Whatever may be said of others contemporaneous with me, my history stands unique, conspicuous. Petty jealousies never disturbed my soul. Communal elections, partisan politics, national questions were beneath me. From the top of the mountain of my elevation I have looked down upon the eagle and the sparrow alike busied with things too low for me. The storm have swept below, shooting from their black bosoms the red lightning; but from above in calm sunlight I have looked upon those same clouds rolling in snow-white billows along the lower skies. Men have abounded; "God save the King," but I have been jealous for that God, defending his honor from imposition and fraud. Let men write others' history, and tell of the little prejudices and sly hates that have moved them to drench empires in blood. Mine must be written from a higher standpoint. Struggling with these mighty themes and eternal aspirations, I shall sit down alone in the desert and die; but the world must know that I have been, and heaven will stoop and forbid my bans with mortality. Henceforth the way is solitary, but not long. Even as he moves on the prophet seems to grow ethereal. With intensest longing he seeks to be alone, and yet Ellaha will cling. He who has passed the bitter stream and has drunk with Jesus the cup of Gethsemane has chartered the roadway of the skies and the ministry of angels, and at the same time has magnified all that is noble of earth which follows it with tears and anguish sweeter than all the glory and feasts of worldly kings.

T. A. S. A.

The Place of Power.

It is not often that we find anything so timely, practical and suggestive as an editorial on this subject in the New York Independent. It deals with the most important of all questions—the proper attitude of the soul and church for receiving that divine bestowment of power on which is conditioned all spiritual enjoyment and achievement. We must occupy a certain place or power can not be imparted. Outside the path of duty there can be no communication of spiritual life. If we are to see Jesus and feel his healing love, we must meet him in the way. The poor blind man near Jericho knew the road our Lord was traveling, and made haste to reach it. He was healed, because in the way of Life. There are some places our God never frequents. If we visit there, he does not accompany us. We commend the following liberal extracts as worthy of careful, prayerful study:

By a simple induction of the facts in connection with our Lord's ministry and that of the apostles and first Christian ministers of the word, we have seen several things to be true. First, that power belongs to God, and that the Holy Spirit is the great agent of it in the Godhead. Second, that the gospel of God concerning his Son, Jesus Christ, can only be made efficient in the salvation of men when it is accompanied with the power of the Holy Spirit. Third, that this power goes not so much with the word as with the minister of it. Fourth, that Jesus himself affords us the first illustration of the method of the operation of this power in that his whole ministry on earth was prosecuted by means of this power which was given to him as the "servant of God."

Furthermore, that he explicitly charged his disciples, who were to preach his gospel among all nations and peoples till the end of the days, that they must not undertake it until they were "endued with power" even as he was; and, lastly, we have seen that, when they were so endued, they were both faithful and bold in their preaching, and that mighty results followed their words. We fairly conclude that the general absence of apostolic results in the present ministry of the word argues an absence of the power of the Holy Ghost with the ministers of the word. We assume that it is still, as ever, the will of God "that all men shall be saved," and that the gospel is still the instrument of human salvation, and that the Holy Spirit is as ready and efficient as ever in his mighty work.

Our present inquiry is as to where the break is in the circuit of power. It is not in the gospel itself, for we hold that it is fairly and faithfully preached; it is not in the failure of virtue in the finished work of Christ; it is not in withdrawal of the Spirit of God from the work of human salvation; it must be in the fact that the ministers of the word, especially, and the whole church in general, have lost their proper position before God. If we may borrow a word from natural law to illustrate a fact in spiritual life, we would say our insulation is defective. If not wholly, at least in great part. For we hold that where there is perfect insulation from the world on the part of the ministry and the church there will always be a mighty rush and flow of power wherever the word is preached.

The continuation of this power ever since is seen only where the place of separation is clear and distinct. The law of the spiritual life is separation. God's people first separated from the dead religious world at Jerusalem. The testimony of the early church was one of life for a world to come. It gathered both its testimony and its life about a risen Christ. It did not study to make peace with the world, or how to adjust itself to its surroundings, but it steadily testified against it, and called upon the people of God to break with it. The doctrine of Jesus Christ is not the conversion of the world, but conversion from the world to God. The church occupied the same place and took up the same testimony in the pagan world. She first lost her place when she sought to accommodate herself to the world, and finally sank into superstition and death when she forsake her heavenly bridegroom and made an adulterous marriage with Caesar. Her first great awakening was from the sleep and death of the ensnaring Romanism. This began in the separation of a few from the false and apostate church and the world to God, taking up a testimony against both. The echoes of this great truth are heard in every week of prayer, in every assembly of God's people who look for revival. But no spasmodic and feeble measures will answer. If we are to have power again in the church of God there must be a moving into position. We believe it must begin among the ministers of the church. Each only place and power, earthly position and rewards, popularity and applause from man, and even ecclesiastical success as motives must be cast down as unclean and carnal, and a real inward separation to God from the world and to the gospel of his Son is the place into which we must move if we are to be endued with power.

A fearless study of the book of the Acts of the Apostles, as setting forth the fundamental law of the life of the church of God, the condition of power and "much fruit," would, we believe, lead many of us to see that we are not in our true place before God. We are not in the place where the Holy Ghost can use us. He will not, he can not use a ministry or a church that is not in a place of separation. A well try to force the electric current along a non-insulated wire as to expect the power of the Holy Spirit to flow through a worldly church or ministry. We study

and magnify the life and work of Paul, and many of his spiritual successors in all ages; but who among us are ready to take the place of Paul and those worthies (who are the church's earthly glory), in their self-forgetful separation to God for the sake of Christ and his gospel?

An Affecting Scene.

We clip the following from the Evangelical Messenger. What a terrible revelation of sorrow! And what an eloquent lesson of warning! No man slus unto himself alone. Others are affected by his offenses. This wife and these children are not only widowed and orphaned by the dreadful crime of a husband and father, but through life the disgrace of his bloody deed and hangman's death will stain their otherwise fair names:

A heart-breaking scene occurred in a Southern State several weeks ago, showing the bitterness and cruelty of sin and the sufferings of helpless innocence with the guilty. John Thomas, convicted of murder, and sentenced to be hanged in April next, was on his way to Atlanta jail, where he was to be confined until the date of the execution. While waiting for the train at the railroad station in Palmetto his wife sat by him, her head upon his breast, sobbing violently. His three little children were gathered at his knees, kissing his hands and begging him not to go. At length one of them noticed the steel manacles on his wrist, took hold of them, and, pulling them vigorously, said:

"Papa, what have you these on for?"

The child kept trying to pull them off, ignorant of the dreadful truth of why they were there. Failing to release him, the child appealed piteously:

"Papa, do please take off these ugly things; I don't like to see them on you. Take them off so you can lift me on your lap."

By this time the other children joined in the appeal, and the crowd of persons surrounding could not repress their tears. At length the train rolled up, the murderer was taken from his weeping family, and was soon on his way to await his terrible doom.

Rev. Rober Randle, presiding elder of the Delhi district, Louisiana Conference, writes, under date of March 12, as follows "from the floods":

Things are rather watery with us now, as about three-fourths of the land in this district is inundated, with prospect of higher water. Yet our people are reasonably cheerful. Those who trust God look to him for deliverance, and the remainder have a vague hope of some success, from whence they know not, nor care. The preachers are all at work with some hopeful tokens. Our finances are, of course, quite prostrate.

Our jury laws seem to have been framed for the protection of criminals. If a man has had intelligence enough to read newspapers and has formed in view of the facts published, any opinion of a given case he is disqualified for jury service. The result is, ordinarily, our juries in criminal cases are composed of the most ignorant and irresponsible classes. We are glad to see that Ohio has taken a much-needed departure in so amending her jury laws that the court shall determine after examination whether a juror, who has knowledge of case, may have expressed an opinion of its merits, "will render an impartial verdict on the evidence." Such legislation would subvert the ends of justice in every State in the Union. Under the existing statutes the theory of a trial by jury—"a council of peers"—is a nullity and an absurdity. The trial of a wealthy and influential murderer by a jury of illiterates and undescripts is not by "a council of peers." In that way criminals go unwhipped of justice and the administration of law is brought into contempt.

A New Congregational Creed has been prepared and published by a commission appointed for the purpose at the instance of the National Congregational Council, held at St. Louis, in 1880. The creed, consisting of twelve articles, is a clear general statement of doctrine without much distinctiveness. We quite agree with the Northern Christian Advocate that "its distinguishing feature is its non-distinguishing distinctions." Except the statement on baptism, to which our Baptist brethren would object, it might be adopted by all evangelical churches. One fact, however, is noticeable, the progress of Congregationalism has made from the rigid Calvinism of other years. The following is the second article of the new creed: "We believe that the providence of God, by which he executes his eternal purposes in the government of the world, is in and over all events; yet so that the freedom and responsibility of man are not impaired, and sin is the act of the creature alone."

Enterprise, Miss., under the pastorate of Rev. J. M. Weems, "cleared the decks" last Sunday, and is now ready for Centenary work. Enterprise has thus shown herself worthy of the name.

—The fourth of July will be doubly celebrated in Iowa this year. The State prohibitory law goes into effect on that day.

—Bishop Keener leaves to-day for Nashville to attend the meeting of the College of Bishops and the Board of Missions.

—The New York Herald says the great City of New York "is governed, through the aldermen, by a lot of foreign-born rumsellers."

—St. Paul's Church, Baltimore, was assessed \$216 for foreign missions and paid \$433, and Trinity Church, in the same city, was assessed \$590 and paid \$700.

—The Rev. T. A. S. Adams, of the North Mississippi Conference, has been appointed by Gov. Lowry one of the trustees of the State Female College to be established.

—Rev. J. T. Sawyer, of Bastrop, La., has "cleared the decks" of his assessments for foreign and domestic missions and church extension. We expected as much of that wide-awake pastor.

—Our special and appreciated correspondent, "Invalid," has been very critically ill, but we are glad to learn is improved and will continue to favor our readers with the choice fruit of her ready pen.

—The judges of the Court of Appeals, New York, have decided to wear silk gowns when sitting on the bench. Robes will add to their official dignity, if not dignity, but will hardly affect their wisdom or integrity.

—Rev. J. A. Parker, of the Louisiana Conference, will soon publish a volume entitled, "Facts Concerning the Church, Gathered from the Bible." We have seen the manuscript, and can commend its eminent worth.

—Dr. Ahrens delivered a memorial sermon in honor of Bishop Kavanaugh, at Dryades Street Church, last Sunday morning, from the text the Bishop selected for his Conference discourse at Carondelet some weeks ago.

—In a note to Bro. Jamieson, dated March 20, Dr. Walker writes: "I am able to sit up, some and to walk about my room a little." We hope the doctor will take counsel of prudence and await his full restoration before beginning active work.

—Missionary Ransom reports the prosperous opening of the college in Rio de Janeiro. Already one hundred and twenty-five pupils have been enrolled, and, if accommodations could be furnished, the number would increase to three hundred. From every point in our Brazil mission there are cheerful tidings.

—Hon. Frank Hurd, of Ohio, is a devout Romanist, and declined to attend President Arthur's State dinner because it occurred on a fast day. Without a particle of sympathy for his Romanism we honor a man who so respects his religious conscience and is not ashamed to declare it. Not every politician in Washington has such moral courage.

—The Argosy Society, of the Carondelet Street Church—an organization of active young members of that congregation—signaled their meeting on last Thursday night, by presenting the pastor, Rev. Felix R. Hill, an ornamental writing desk and outfit as a birthday souvenir. The Carondelet pastor wears such a youthful appearance that we refrain from publishing the almanac register of that day.

—Not every politician could echo the death-bed words of Congressman Haskell, who died recently in Washington. He said: "Next to my God, my wife and my children, I value my good name. My record is clean, and my children can look back upon it with pride. I'd rather have a good name than all the world." And that accords with the words of the wise man: "A good name is better than precious ointment; rather to be chosen than great riches."

—The Presbytery of Shantung, China, at a recent meeting reported six hundred and seventy-two converts as having been received during the past year, making an aggregate of two thousand and seventy-two members within the bounds of the Presbytery. Such a large percentage of increase we have not known; not in our Israel at home. The gates of the morning are opening on all heathen lands. Heaven deliver us from "dawdling at daybreak!"

—The last New York Advocate devotes eight columns to Dr. J. P. Newman and the Madison Avenue muddle. We must think that the distinguished New York editor is making much ado about a small affair. Dr. Newman's ecclesiastical tergiversations and acrobatics are too silly for such prominence. If a man gets too big for Methodism and wants to leave, the back door stands wide open for him. Nor do we believe in dignifying his exit by excessive mention.

—Our brethren at Vicksburg purpose repairing and remodeling their church, and are hard at work gathering funds. That unornamental nondescript on top of the building has needed laking down for years. We are specially interested in their success, and would modestly suggest that money paid a good architect is the cheapest investment they can make. There is an old saying that "when a man is his own lawyer he has a fool for a client." Suggestive of a fact when he wants to build and plays architect himself.

—O, for the rarity of a good sexton! Our Richmond confrere says, "A worthless doorkeeper of the house of God is a choice tool of the devil." A late Bro. Smith, of Charlottesville, Va., by bequest, endowed the sextonship of the Methodist Church in that place. A wise legacy. We visited a church recently that has a model sexton. He takes pride in having the house neat, comfortable and well-filled. The bells were rung at the right time, and the doors were closed after each new comer. We agree with Dr. Lathrop that "the average sexton and the average furnace make Israel to sin."

—The Colorado Methodist reports cheerfully of the red and substantial growth of our church in the great West. Six churches have been built during the year and improvements made valued at \$13,000. The Las Vegas Seminary has 102 pupils and an addition of \$1,000 to its property. Another school has been projected at Farmington, which promises well. Revivals at La. Veta, Colorado Springs, San Luis circuit and Beulah have netted about one hundred souls, and in nearly every congregation there have been conversions and accessions. A second church in Denver has been entered. These are good tidings, and give the general church great joy.

—One of the most solemn services we ever attended was a funeral, last Sunday afternoon, in the chapel of the Deaf and Dumb Institute at Jackson. One of the pupils—the first in the history of the institution—had died during the day. In presence of the entire school of deaf-mutes and their teachers we read the Scriptures, offered prayer and made some remarks. Prof. Dobyns stood by and interpreted to the pupils in sign-language. No word could they speak or hear, but the tears in their eyes and the sorrow of their countenances eloquently revealed the grief of their hearts. And so without ear of voice God can speak to the human spirit. It was a strangely, solemn hour.

—We had the pleasure, on Tuesday evening, of last week, to hear a lecture in Werlein Hall, from Rev. Dr. R. A. Holland, on "A Day in Jerusalem." The lecturer, well known as an accomplished elocutionist and rare rhetorician, and fully sustained his reputation on that occasion. Many passages were strikingly eloquent. Before entering the city and describing minutely its objects and places of memorable interest he gave a general description of it as seen from Mt. Olivet. Dr. Holland's manner is graceful, and his enunciation remarkably clear, but rather too studied for pathos. He will delight instead of arouse—entertain rather than convince. But on an occasion such as the above, when his descriptive powers have full play, he is at his best. He will lecture again soon under the same auspices on "The Sea of Galilee."

—The temperance agitation is bearing unexpected fruit both as to kind and quantity. It is not only arousing the masses to their danger and duty, ventering law officers and frightening the politicians, but is converting the liquor dealers. A meeting of liquor men was held in New York recently, when a series of resolutions were passed pledging themselves to support existing excise laws, to close their houses on Sunday, and to assist the police in enforcing the Sunday closing law. One of the gentlemen urged that theirs was "an organization that has been formed to observe the law and not to defy it." Well, that is encouraging. For saloon keepers to become observers and not despoilers of our Sunday laws was more than our faith had anticipated. Let the agitation go on. It is worth all this labor to compel such resolutions from any number of liquor men, however few.

Books and Periodicals.

—FAC-SIMILE REPRINTS OF WESLEYAN HYMNS. Nashville: Southern Methodist Publishing House.

This is a literary curiosity for Centenary year. They are exact reproductions of the original hymns published in 1737 and 1742, as to type, paper and arrangement. Price, seventy-five cents.

—AT THIS TIME; A Holy Week and Easter Musing. By Mary Leland McLaughlin. New York: A. D. F. Randolph & Co., 900 Broadway.

This is a beautiful poem, and printed in a beautiful style. Those desiring Easter cards and souvenirs, should send at once to this popular house.

RAWLINSON'S HISTORICAL EVIDENCES.

—New York: John B. Alden, publisher. This is an excellent reprint, at greatly reduced price, of the celebrated Hampton lectures in 1859, delivered by George Rawlinson, M. A., on the Historical Evidences of the Truth of the Scripture Records. They have been so long before the public, and so often quoted as authority on the subject discussed, we need add no word of commendation. Mr. Alden has put them in the reach of all our readers.

JUDITH; A Chronicle of Old Virginia. By Martha Ballard. Philadelphia: The Centennial Publishing Company, New York: Fords, Howard & Thibert.

It is needless to speak in terms of high praise of any production from the pen of Marian Harland. Her name ranks among the highest for beauty of conception, felicity of expression and rare power of description. The story of Virginia, and of social life is one of her best, and will find appreciative readers North and South. There are a few fine illustrations. Send to publishers for a copy.

—The Sunday Magazine, for April, is the best number of that excellent monthly we have received for some time. Most of the articles have been read, and some of them with real profit and pleasure. The leading article has exceptional interest. "A Pilgrim in Yellowstone Park," by M. Seymour. The paper on the great German philosopher, Goethe, is worth double the subscription for a year. This is an excellent illustrated literary-religious monthly for only \$2.50 a year. Mrs. Frank Leslie, 55, 57 Park Place, New York.

—The North-American Review, for April, is a fine subject discussed with freshness and ability. The following is the table of contents: The Decline of American Shipping; Shall our Civilization be Preserved? The Development of Religious Freedom; Changes in the Climate of North America; A Plan for Modern Languages; Literature for Children, by Julian Hawthorne, and Recent Criticisms on the Bible. The last and the article on Religious Freedom, by Dr. Philip Schaff, are of special interest. New York: No. 30 Lafayette Place. Single number, fifty cents; yearly subscription, \$5.

—The Irving and Elzvir Libraries are unique conceptions of John B. Alden of New York. They are marvels of cheapness and excellence. Of the Irving Library, we have received Salamsund, by Washington Irving; Some Twice-Told Tales, by Nathaniel Hawthorne; Conversation, by Thomas DeQuincey, and A Century's Message, by Dr. A. D. McLean. Of the Elzvir Library we have a Life of George Mallory; Luther's Anecdotes; Luther's Table Talk; The Raven and Other Poems; Legend of the Wandering Jew; and Public Health. Either of those can be had for a few cents. They range in price from two to twenty cents. New York: John B. Alden, 18 Vesey street.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

"Ella" wants to know if we can tell her what the Knights of the Kith are? Usually Saturday nights, dear.

GOOD NEWS TO PLANTERS.—Ozier Cotton Seed reduced to 41 per bushel.

Lambkin says the only sure preventive against Western rivers rising would be for him to own a few shares in 'em.

The New La. Remedy has found its way to more than twenty States and to Europe; and wherever it goes, it elicits enthusiastic eulogies from delighted men, women and children.

Two boys quarrelling: "My pa is a preacher and will go to heaven." "Yes; an' my pa is a doctor, an' cau kill your pa."

Sanarian Nerve, the great nerve conqueror, is invaluable in nervous prostration. "May God bless you," said Rev. W. L. Martin, of Mechanicaltown, Md. "Sanarian Nerve cured my fits." \$1.00 at Druggists.

He: "You made a fool of me when I married you, an' an." She: "Lo! You always told me you were a self-made man!"

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"How do you know when a cyclone is coming?" asked a stranger of a Western man. "Oh! I get wind of it," was the reply.

For consumption use HALE'S HONEY OF HOREHOUND AND TAR. PIKE'S TOOTHACHE DROPS cure in one minute.

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A contest between two dentists as to which of the two could take out the most teeth in a given time resulted, as was expected, in a draw.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 149 Powers' Block, Rochester, N. Y.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

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RACE.

BY FATHER RYAN.

My feet are weary and my hands are tired,
My soul oppressed,
And with desire have I long desired
Rest—only rest.

'Tis hard to toll, when toll is almost vain,
In barren ways;
'Tis hard to sow and never gather grain
In harvest days.

'Tis hard to plant in a field that is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer,
For rest, sweet rest.

'Tis hard to plant in a field that is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer,
For rest, sweet rest.

'Tis hard to till the soil, when 'tis tilted to weep
O'er fruitless toil.

And so I cry, a weak and human cry,
So rest—rest—rest;
And so I sigh, a weak and human sigh,
For rest—rest—rest.

My way has wound across the desert years,
And care is left;
My path, and there the flowing of hot tears
I pine for rest.

'Twas always so; when still a child I laid
On mother's breast;
My weary little head—'twas then I prayed,
As now, for rest.

And I am restless still, 'twill soon be over,
For down the west,
Life's sun is setting, and I see the shore
Where I shall rest.

Musings.

BY JOSEPH B. COTTELL, D. D.

There was once before the Alabama Conference—prior to the divisions and re-divisions whereby that grand old Conference of Jefferson Hamilton, Neely, Walter C. Harris, Cottey, Summers, Father Riley, and the like of them, became fragmented—a proposition for the establishment of a Conference organ to be published within its geographical borders. In a little talk regarding our journalistic and other literary needs I remarked that it was well for us to have a central representative paper whose columns should furnish to this Methodist public the very finest we are capable of producing upon all questions and subjects of interest to the human mind. From its columns should be excluded that which was of merely local significance—such as mention of men's whereabouts, marriages, pastoral presentations, births of babies, great big little revivals and the stupendous effects of the preaching of "our beloved presiding elder, whose praise in the gospel is in all the churches"—leaving these to the Advocates and Methodists secondary to the connectional, metropolitan paper. In illustration, I said that our mental needs were similar to our physical needs; that as a horse could not thrive on corn simply, but must have shucks and fodder to fill up with, so was there a demand of the mind for the coarser, gossipy matter relating to ordinary persons and events, and that a Conference organ should meet this demand. It is very well that this policy did not prevail, for instead thereof there has ensued a generations, courteous rivalry among our papers, and it appears now that all narrow-gauge theologic and ecclesiastic policies are being quietly, but inevitably, substituted by whatever pertains to the world of mind. In a word, catholicity in its highest evangelical sense seems to be the demand; so that a church journal, in order to be in demand, must feed the mind

with the word in its every legitimate variety. Such was the significance of what Christ said when he declared that "man shall not live by bread alone."

Original Wesleyan Methodism was as the springing forth of a new dispensation of fraternity among men, and, in order to conveyance of the enlarged thought and sentiment, a wider gauge was in demand. Wesley—whom I regard as the best historic personal representative since Christ of that religion which is one in this life itself, and whose genius is to discover the sacredness of all that is not sinful—availed himself of what he could gather from any source, evolving, according to the exigencies and surprises of the new life that had dawned upon him and others, methods that were organic, and not mechanical. Hence a growth, and not a mere upbuilding. No one can take an inventory of such a field, for it belongs to the Christian world in common. What is properly Methodism has so diffused itself through all ecclesiastical orders, and has so infiltrated the public as to reconsecrate society. No church on earth is now in its movements and manners toward the public and toward other churches what it would have been without Methodism. It has wrought a wonderful softening and refining. The Christian ministry of the world has become a brotherhood, so that we are almost as much at home when we sit on the train with a minister of another denomination as if with a Methodist. After awhile it will be realized that man to man is sacred as man, and then a thrill of the love-life of humanity, of the Christ-life, will pass us out from many of the peculiar ways which have been operating their insulations and inducing self-consciousness and complacencies.

But I began to speak of our literature. Bishop McTear has recently, in a letter to a Canada editor, mentioned the seeming inability or indisposition of the Church, South, to maintain a monthly magazine. The solution of that problem is simply this: Let some capable man smitten with a zeal on behalf of what is best in philosophy, art, science, poetry, and all economic interests of society, dare somewhat and throw his enterprise upon the support of men and women of all classes, in attorneyship for nobody and nothing, and there would be no failure. We want no election or appointment of such editor, as we want no church institution, by Annual or General Conference action, of such a monthly. We want fat light-wood kindling, and no soggy wood for a literary flame of that order; and writers who are competent to contribute, profitably, to the columns of such a journal should be compensated for their work. Above all else is there need for that which will go by its own strength or weight to the heart, and inspire by its own living energy; engender by its own vigor, thought and sentiment that are enriching and refining. Writers that insist upon religiousness, and write about holiness and piety, and about Christ and about the Holy Ghost, and who are hortatory and monitory, but who yield little or nothing that a reader feels to be strengthening or refreshing, have occupied about as much space in our literature as has been profitable to us. Like tearfulness of voice in the preacher, or any other religiousistic fetch in substitution of sense severely sifted out or sentiment impulsively, writing of that order is at a premium among the less discerning.

Bishop Keener once said that the greatest man is he who is capable of doing the most drudgery. Yet does it require the inspiration of that which is above drudgery to spring a great soul to the tedious details. An editor is taxed in sensibility quite as much as in other regards, as he is compelled to decline publication of what writers have been at pains to furnish under conceit of literary sufficiency. Dr. Summers suffered in the spirit no little in this regard. A wearisome waste of salamander and hills, indexing the dreariness and punctuating the monotony of the poorer pine ranges, of Florida, is after the order of much of the religious literature of this churches. When an editor becomes smitten with a conceit of epigrammatic apt-

ness in himself, and essays something peculiar in this form of literary brevity, it takes more than a sprinkling of piety to make relishable his little flirts and frips. There ought to be at least one plum or one apple-slice in each of the little dumplings. When all dough, with merely a sprinkle of sugar thereon, they make pensively the countenance of the guest. In truth, it is as we are ourselves, read by that which engages us, that literature gives us pleasure and profit, and not that which we have this task of reading. No little of banality and insipidity of writing arises out of thumbing on a few strings—treatment of themes and disquisition of duties that have again and again brought words into requisition until they seem faint and sluggish. This droop of nothing in nature is more provocative of pity than is a willing of words annoying.

It is ungracious to be hypercritical; it is unbrotherly—yes, coarse, to discount or to deride what others do according to their peculiar make up of mind or moral being. Dr. Lafferty has an editorial in the last issue of the Richmond Advocate, on nursing our antagonisms, that is to the point. It is a hard old time of it we have with human faces. They will follow us into our solitudes. We will forget a thousand faces that have smiled in benevolences as we have greeted them, and allow a single one, or two, or three, of them that have worn a grin to haunt us. I have spoken of expressions of literature that are not attractive. I must head off from this subject of human faces. Aught that is sinister in the expression of the human countenance is afflictive to the eyes of one whose soul seeks soul. To see a face pass from repose to expression of thought and to radiation of sentiment that betoken self-forgetfulness in preoccupation with truth, and to hear a voice accordant, as words fraught with sincerity and ponderous in meaning carry out to others the inner being of him who thinks and speaks, cheapens all other expressions in art and nature. Alas for us that our lives are not ingenious enough to have secured to us such qualifications for spiritual service to our fellows! "He that loveth pureness of heart, for the grace of his lips shall the King be his friend." The grace of one's lips borrows from the brow and the eyes and from abroad everywhere where that master conception of the Divine mind—the human countenance. It may be with faces as it is with words. We put a meaning into or upon them from our own moods. As all attempts at ascertaining truths by inquisition of words, by philological siftings, have been abortive, even so it may be in regard of this other method of discourse; for sickness and suffering and superinduced affectations and imitations of admired ones, and much that we may not account specifically, have wrought disguises, so that underneath coverings not the most suggestive of such treasures are often found the most hountful supplies of nobility and benevolence; and after we have otherwise made discovery we seem to see it all written upon the face. How true it is in this, as in everything else: when we have appeared to reach a conclusion, or to have made discovery of something that we flatter ourselves with as an increment of wisdom, precisely its apparent opposites presents itself as quite as true. It is only the mind well practiced in apprehensions of truth's paradoxical turns that can escape one-sidedness and avoid partial views leading to belittlings of life and character. This accounts for some men, who have promised much in early manhood, falling off and dropping out just where was expected the ripening of their greatness.

Letter from Memphis.

Our people have enjoyed a visit from Bishop Hargrove. He spent the third Sunday in March with us, and delighted us both in the pulpit and the social circle. His account of Western matters was peculiarly interesting. He is not only full of enthusiasm and hope about our church in the West, but also of wise practical plans for its enlargement. I confess I have been more or less skeptical about the Western work, and have questioned the policy of spending

money in that field; but Bishop Hargrove's calm and business-like look at the condition of its development has impressed me. When I say the Western work I mean Montana, Idaho, and the ends of the earth that way. We have a grand future in all that region if Bishop Hargrove's recognizances has not been a mistake.

The new Hernando Street Methodist Church was opened for worship last Sunday. Rev. David Leith is pastor. Leith is a Scotchman, a broad and brawny Caledonian, with the dash of a Highland chief and the rigor of a Puritan, though he stoutly denies that he objects to the calf sucking the cow on Sunday. The story goes around on him that soon after coming to this country he had occasion to ride somewhere on horseback, and put the saddle on with the face to the horse's tail. He has moved off finely at Hernando Street, and has pushed the building to speedier completion than some expected. And it is a gem; this interior showing to more advantage than the exterior. What an improvement has been made in pulpits! The old box concern with a huge bookboard has given place to a simple platform with a table and a bookstand. The old style pulpit is a barbarism. Every one of them ought to be split up into kindling wood. Let the preacher stand among the people, as near to them as he can get, with nothing between them. Bishop McTear's idea, which I believe he picked up somewhere in Europe, is the right thing: let the pulpit stand out well in the church, and put the people all around it. Bishop Hargrove preached for Bro. Leith at night, on "The Success of Methodism, and Its Causes," to an overflowing congregation. It was a masterly presentation of the subject. I wish it could be delivered in all our churches. It produced a deep impression here, and will do us good in many ways.

The First Church continues to grow in numbers and power. Some changes have been made in our city work recently. Saffron's Street Mission has been attached to the First Church, and Rev. G. B. Baskerville appointed junior preacher. This arrangement bids fair to work out fine results. Bro. Baskerville is an excellent preacher, a faithful pastor, and has already made a good beginning in his work.

It is not generally known that the Vanderbilt University originated in this city. Hon. R. J. Morgan, an officer in the First Church, and the Rev. W. C. Johnson, the editor of the Western Methodist, met on the street one day, and in conversation they talked over the project of a great central university. The result was: Judge Morgan wrote an article for the paper in favor of it; Dr. Johnson urged it editorially. The Conference took it up and appointed committees to meet in Memphis and organize the movement. They met in the lecture-room of the First Church and started the great enterprise. The brethren tell us how startled they were by Dr. Garland's statement that at least a million of dollars would be needed to carry out their plans.

Memphis is just now excited from center to circumference over this Sunday law. A few weeks ago an effort was started to have the barber shops opened on the Sabbath. The president of the taxing district, or as he would be called under a different order of things—the mayor, announced his purpose to do his duty and enforce the law. I preached a sermon on the subject, which seems to have been the opening gun of the battle. The other preachers followed. The press took the other side, and the Avalanches and Ledger have especially waxed hot in zeal for the abolition of Sunday. Last Sunday Rev. Mr. Long preached a sermon against the Sabbath. He took the most extra ground in favor of its abolition. His sermon is a tissue of sophistries from beginning to end, but artfully woven together, and, being addressed to a public who desire to do away with Sunday, they swept the city like wild fire. An edition of 5,000 extra copies for distribution was issued, and the Sabbath desecrators are very jubilant. But the end has not come. Tomorrow nearly every pulpit in the city will reply, and the sophistries of this

young ecclesiastical revolutionist will be dissipated like mists. I have resolved to reserve my fire until a week later, and if anything is left of him, I will try to dispose of the remnant. The result will be good in the end. It will provoke a general discussion of the Sunday question and arouse the conscience of the city. Besides, Mr. Long's position has been very equivocal, and this attack uncovers him and will drive off from his support all the moral sentiment of Memphis. He will become the recognized leader of the lewd fellows "of this baser sort," and if he is personally a good man, which I do not doubt, he will find he has made a serious blunder.

We have no church paper here, and the secular press is against us. I doubt if there are a hundred Methodist papers taken in Memphis. Can you, Mr. Editor, come up and see us and help us in our fight? We have had a Bishop; now we want an editor if we have to make one.

A Word to Preachers—A Centenary Thought.

Every Methodist should read up this year on Methodist history. The task may seem a dull one at first; but, persevered in, the interest will grow on our hands. Reading the account of the itinerant labors of the early Methodists, I can not help noticing the contrast between the pulpit of to-day and former times. Do not the facts then and now justify the assertion made by the old lady in New England the other day, that then "we had golden sermons in wooden pulpits, and now wooden sermons in golden pulpits"? We have rich churches and cultivated pastors; but where is the old time power of the pulpit? True, we have revivals here and there; but do they not depend mostly upon the eccentricities of some "evangelist" oddity? And do not the failure of revivals under the ordinary pastorate prove that the preaching there is not in demonstration of the Spirit and with power?

No faithful observer can doubt the fact that there is a present lack of power in the pulpit, nor is it hard to find the cause and point out the remedy. Doubtless several causes more or less operate: such as the secularization of the ministry, the unusual prominence given to other agencies of the gospel, such as the collections, education, the propagation of special measures of reform, etc. But the main trouble, I doubt not, is of an intellectual kind. The rationalizing spirit has usurped the throne of the pulpit. The religious processes of thought, which it calls Christian philosophy, that through intellectual sympathy the ministry is unconsciously drifting away from the simpler and stronger grounds of faith. The authority of God's word and the Divine institution of the church and the ministry do not hold sway over men's minds as formerly, and we are trying to make converts on the ground of the intellectual superiority of our Christian philosophy. Such preaching does not secure convictions. We may gain applause by it; but it will not win souls.

In Jeremiah there is a passage that may have analogies to this subject: "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." This is the remedy: "Preach the word." Preach it in faith that it is "the sword of the Spirit." It is a mistake that the learned and educated require any other kind of preaching. In Paul's time noble converts were made by "the foolishness of preaching." So in this time of the Wesleys and Whitefield not only the ignorant colliers, but the most cultivated of English society were struck with the power of their preaching. And so it is down to the present.

I give this as a Centenary thought. While we are studying the noble facts of our history, and contemplating the wonderful accretions of power bequeathed to us during these hundred years, let us not forget that a chief factor entering into all this result was the irresistible power accompanying the messages of the early preachers; and, while it is hoped that our membership may

catch the inspiration of enlarged liberality, it is no less important that our ministry become re-consecrated and re-animated with power from on high.

Central Centenary Committee.

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Centenary Reflections.

Bishop Kavanaugh: "The glorious march of Methodism through the past century of her organic existence in America is a theme that inspires my soul. I congratulate myself that I have been permitted for more than four-fifths of this glorious period to witness the great triumphs of the church through the direction of God's Spirit. I bear joyful testimony to the fact of the genuineness of the wonderful work wrought and of the mighty results accomplished. This track of this century is embossed with the shining marks of God's outpouring Spirit. There are towering monuments of his love and care all along its backward track. What an inspiration they should be to us today! Brethren, how they encourage us to press forward to the mark of our high calling as it is in Christ Jesus! What a grand theme to dwell upon! This Centenary year we should, as a church, not prove recreant to the noble history our fathers have made, but should add to it pages of heroism and devotion worthy a place in the records of American Methodism. O for a revival of the old days of gospel power and triumph! What glorious opportunities are offered to make this year memorable! Let us measure up to our responsibilities and privileges! We can make this year a monumental one. The great objects—missions, church extension and education—appeal to our liberality, and should not appeal in vain. We can discharge every obligation we, as a church, owe to these worthy aids in our grand work of evangelizing the world and not be weakened by the outlay. Brethren, let us go forward, and fail not."

Dr. Young: "I venture to say that every presiding elder in Southern Methodism who falls, at his next District Conference, to report all assessments paid in full will make a meager showing in the vast column that will be footed up in December, 1884. These assessments will clog and hinder him until they are paid up, reported and out of the way."

Dr. McFerrin: "I feel great concern for the success of children's day. It must be successfully celebrated; to do so will inspire and aid the great Centenary work. I want a large sum of money raised on that day, and properly invested, so that the annual interest may be applied to the purchase of sound literature for the benefit of Sunday-schools in destitute places, in the suburbs of cities, and in sparsely-settled country places. What a mighty lever for good will thus be placed in the hands of the church! The grand results of this work will only be fully revealed in eternity."

Bishop Parker: "Besides the argument of hope which this centennial delivers, it comes to us also with the voice of admonition. It should be an awakening appeal. We should be jealous especially of our spirituality. If there be any symptoms of decline, if the tendency to worldliness be evident, we must return to the simplicity and fervor of our fathers. There is abundant occasion for thanksgiving, but reason also for searching of heart. The century of Methodism commits to us, upon whom the ends of the world are come, a priceless inheritance. How to be faithful to so great a trust should be our prayerful and anxious study."

W. P. HARRISON.

When darkness gathers round my path
And all my song birds cease to sing,
I know it is not sent in wrath—
'Tis but the shadow of the wing.
When dancing sunbeams round me shine,
And joy has peacefulness embrace,
I know the radiance is not mine—
'Tis just the brightness of thy face.

Christian Advocate.

THURSDAY, APRIL 3, 1884.

For the New Orleans Christian Advocate.

LITTLE MARY MARGARET.

BY INVITATION.

Not with the summer's blushing rose,
Not with the sweet breath'd magnolia,
But in December, crowned with snow,
Came little Mary Margaret.

No fly, sparrow, pure and fair,
Wearing its jeweled coronet,
Can in its dainty grace compare
With dainty Mary Margaret.

No summer's rarest, queenly rose,
With sweet, celestial dew drops wet,
That in the golden sunshine glow,
Can rival Mary Margaret.

No star is brighter than her eyes,
Gleaming in night's jeweled coronet,
No flower blooming 'neath the sky
Sweeter than Mary Margaret.

'Twas smile clouds and tempests wild—
Sad faces—wondered the dear pet,
A widowed mother's sorrow-child,
Nay, angel Mary Margaret.

She came too late for summer flowers,
With sunshine kissed and dew drops wet;
No song bird, in those sunlit hours,
Sang "Welcome, Mary Margaret."

No father his fond kisses gave—
A mother's tearful glance the met—
A widow's tears fell on his grave,
As on thee, Mary Margaret.

O blessed angel, spotless dove,
These sorrow charms her to forget;
Wreath in her heart the flow'rs of love,
Sweet baby, Mary Margaret.

Surely some angel lost a pearl
From its bright jeweled coronet;
They found it here—a baby girl—
And named it Mary Margaret.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KREMER.

Second Quarter—Lesson I.

SUNDAY, APRIL 3, 1884—ACTS XVII, 1-17.

GENESIS TEXT—"And when Paul told his hands
upon them, the Holy Ghost came on them."

PAUL'S THIRD MISSIONARY JOURNEY.

We return to the history where we left Paul at Corinth just after his adventure with the contemptuous Gallio. After a stay there of a few days he started, in company with Aquilla and Priscilla, for Jerusalem, to attend one of the annual feasts of the temple. On his way he made a halt at Ephesus, where, for some reason, his companions remained, while Paul went on to the holy city. After attending the feast he returned to Antioch, and from this center starts out upon his third round of missionary labors. At this point the history leaves Paul to pursue his way alone, and turns back to give us an incident occurring at Ephesus. We can find no more instructive narrative to the whole precious history of the acts of the Holy Ghost than this of Apollos. He was a Jew, born at Alexandria, that city famed for its learning and great Christian writers. Nowhere was there such a fusion of Greek, Jewish and Oriental peculiarities, and an intelligent Jew educated in that city could hardly fail to manifest all these elements in his mental character. He turned his Alexandrian culture to high account—"an eloquent man and mighty in the Scriptures." His Greek culture, based upon his Jewish training, made a rare combination of accurate eloquence, and fitted him to skillfully enforce the truths which he, as a Jew, had gathered from the Old Testament Scriptures. What brought him to Ephesus is not stated in the history in so many words, but is plainly suggested. The Holy Ghost was leading Apollos as he had led Paul. Aquilla and Priscilla had been halted at this very place. The same Spirit who had arrested these two, and caused them to give over their contemplated trip to the holy city, was leading Apollos to those who could declare to his fervent soul the way of the Lord more perfectly. Luke gives his history in one or two graphic touches. His birth place, his religious state, a Jew, accurately pointed on the Scriptures, appreciating the full significance of every Messianic prophecy, instructed in the way of the Lord, not only by what was written, but also by what had been preached by the great Baptist. He had learned of the career of Jesus, his miracles and his doctrine, all of which fitted the Scriptures, and his fervent spirit endorsed the claims of this Messiah; but here his knowledge ended, "knowing only the baptism of John;" but of the resurrection and ascension, and the outpouring of the Holy Ghost, which shed such floods of light upon the Redeemer's mission, he knew nothing. How eloquent his state. He knew certainly, as far as he had come, the way of the Lord; only to the baptism of John; and at that its best was but preparatory and incomplete, but of great promise. He knew enough to fire his soul to boldly affirm the Messiah came, but of the nature of that kingdom and of that baptism which He commanded in the name of the Father and of the Son and of the Holy Ghost he was yet ignorant. But he was searching the Scriptures and nearing the life they declare. He had Moses and the prophets, and was persuaded, though he had not seen one raised from the dead. The reward which the Lord will give to those who diligently seek him was all but in his grasp. To his fervent soul there was capital enough in the old covenant promises to fire his heart and make him preach better than he knew. Among the hearers of his sermon were Paul's converts, Aquilla and Priscilla. They were overjoyed to observe the extent and accuracy of his knowledge of the Scripture and the flashes of evangelical truth which ever and anon gleamed through the impassioned periods of this fervent and courageous

preacher. The sermon ended, they took the preacher home with them, and behold the scene! This gifted teacher sitting at the feet of this Christian woman and her husband, with all the humility and teachableness of a child. We hardly know which most to admire, whether the delicate tact of the Christian hearers in their criticism of the great preacher or the reverent and attentive hearing of Apollos as he learned from them the way of the Lord more perfectly.

This lesson had a wonderful effect upon this ready scholar. He arose with a new disposition; he has new purposes to push on to new fields of labor and to preach a fuller gospel. He goes to Achaia, and there his ministry was so powerful that he drew a following who glorified his preaching as better than Paul's.

While the Holy Ghost was bringing Apollos and Paul's converts together, he was arranging another meeting as wonderful in its results, but really converging to one and the same end—the furtherance of the gospel. Apollos was in Corinth, preaching with singular power, and Paul appears at Ephesus; here he meets certain disciples, of whom he asks the question: Did ye receive the Holy Ghost when ye became believers? They answered: No; indeed we never even heard a Holy Ghost mentioned. What led to this question of the apostle we are not told. Evidently he was surprised to see something in the language or conduct of these disciples denoting very imperfect knowledge. He soon found out their position. They had confessed their sinfulness, but had not acknowledged Christ, in his divinity, by being baptized in his name. Paul convinced them that this was only a preliminary step toward the truth. These were in the same category with Apollos. Paul's question implies that at the moment of belief or baptism the seal of the spirit does not always come, so that baptismal regeneration finds no ground here to rest upon. The point of contrast is not between John and Christ, but between the baptism of the one and the baptism of the other. John baptized with the baptism of water unto repentance, saying unto the people that they should believe on him which should come after him, and shall baptize with the Holy Ghost. When they heard these words and explanation of them they were baptized into the whole fullness of the new economy as opened up to their believing minds. And when Paul laid his hands upon them the Holy Ghost came on them. The impartation of the Holy Ghost may have been coincident with the touch of Paul's hands, but this is no sign nor proof of apostolic order, for the same Holy Ghost came upon Apollos through the agency of a woman.

Retrospective.

SIXTH PAPER.

In a previous paper I remarked that a part of the Wilkinson circuit was situated among a highly intelligent and thriving people. There were fifteen or more regular appointments, besides occasional services held at school houses and private dwellings.

It was no affliction to a preacher (if not wanting in physical ability) to be assigned to this circuit; indeed, after many years' experience and observation in the itinerant work, I have long since concluded that our people have had as much reason to feel afflicted at some of the appointments made as those who have served them. The polity of our church being understood and mutually agreed upon by the parties interested, it has afforded an opportunity for the exercise of the grace of patience and forbearance on the part of both preachers and members. Notwithstanding there always have been some men to enter the itinerant ranks with neither fondness for nor adaptability to the work. Under the third question at our Annual Conferences they could, without injury to them, be discontinued. I remember to have heard an experienced presiding elder say in response to the question, "What is the trouble with that brother?" "Well, sir, the trouble with that brother is he has got no got-a-long-abilities about him." With a traveling preacher common sense, prudence, industry, social qualities, deep piety and thorough consecration are in demand. Where these characteristics prevail success will crown ministerial labor. Never fail.

To return from this digression, allow me to say that Midway Church was a good appointment, near the residence of our much beloved Dr. William Winans. Anything I could say would not add to his well-merited reputation as an eminent divine and correct administrator of Discipline. I will only say that I have never had a presiding elder I so much admired. I have dreamed about him frequently since his demise, and on one occasion of meeting with him in heaven, and conversing with him. May I not hope the time will come when it will not be a dream? I still have a pleasant recollection of Bros. Dickerson, Germany, Abram McGee and others who were in my pastoral charge at Midway; generous, liberal-hearted brethren were they. Bro. McGee had his peculiarities, but he was fondled he treated with the utmost kindness. He was always ready to respond to a call from the stewards. His doors were open, and his well-supplied table free to his preacher and friends, to enjoy his generous hospitality. I hold in grateful remembrance my friend who

made me a present of a horse and conveyed my family two hundred miles in his carriage to visit parents and relatives to spend the interim between the close of circuit work and the approaching Annual Conference. The church at Midway was built for the accommodation of both the white and colored people; a liberal space was provided for the latter; they availed themselves of their privilege, and added volume and interest to sacred song.

Bethel was the most noted appointment on the circuit. Here we had our stated camp meetings and largest congregations; near by their preacher's family was pleasantly domiciled in 1848. I would not make invidious distinctions; all the neighbors were kind and considerate, so that we wanted for "no good thing." Dr. Winans married nearly all the young couples and baptized their children. At one of our camp meetings, after he had baptized a large number of children, he called upon me to administer the ordinance to a sprightly child. At first I did not understand why he declined, until I asked, "name this child." William Winans Wall was his little grandson. Query: Did the bright little boy live and become a preacher? At one of our camp meetings Drs. Burdick, Drake and Watkins (a strong trio) preached sermons which told favorably upon the large audience. The meeting closed with good results. Bro. William James, a local preacher, and a most excellent man (in whom all who knew him had the utmost confidence in his piety), greatly assisted me at protracted meetings. He was plain, pleasant and unassuming. I remember while we were on our way to an appointment we passed an old place, long deserted, and nothing left but the debris of a chimney. Said he, "Do you see that old place?" pointing to the right; "there one night I heard Lorenzo Dow preach in a double log cabin; both rooms were filled with people, besides a large congregation outside in the yard. During the discourse there were some rude persons in the room, not seen by the preacher, who engaged in conversation. The preacher, hearing them, stopped long enough to administer this rebuke. Said he: 'If you are white folks talking in there, hush; if you are niggers, you ought to have better sense.'"

In those days came Lorenzo Dow preaching in the wilderness of Mississippi, and many of his quaint sayings are still remembered. I frequently enjoyed pleasant association with Bros. Thorne and Samuel Dawson, both preachers. Among the stewards living on this part of the circuit were Bros. John Whitaker and Henry Stockett, who never failed to have a good report at their Quarterly Conferences, being liberal themselves in supporting the institutions of the church. They could, with good grace and without embarrassment, urge others to contribute. Such stewards are always in demand, and are important factors in running church machinery. Before taking leave of Wilkinson circuit I have other retrospective items to note.

D. M.

MARSHALL, TEXAS, FEB. 15, 1884.

Look Out, Brethren.

Mr. Editor: I have just read in your issue of March 20 "A Remarkable Robbery," written by Bro. A. M. Jones, in which he tries to put the public on their guard against a certain bogus dealer in non-explosives, who was suspected of exploding and robbing a safe at Havana, Ala. But, unfortunately, Bro. A. M. Jones gives no description whatever of the man. His fictitious name and business can be changed at will, and used indefinitely as a cover for deep villainy.

Now, it just so happens that our little town and community have had a somewhat similar sensation, and possibly from the same source. Last Saturday night, while our Bro. L. B. Johnson was still lingering in his store, about four miles from town, winding up business for the night, two masked and heavily armed men entered, overpowered Mr. Johnson, and robbed the store of all the money it contained. At first no clue was found to the perpetrators of this daring robbery. But on the following Sunday morning a finely-dressed and extra-urban young gentleman (?) appeared in our church here, joined himself to our Bible class, was very much "at home," putting on the religious "dodge" successfully. He had evidently traveled much. Seeking further acquaintance, he represented himself a native of England—to which his speech slightly agrees—that he was traveling as "designing artist," and making his way to Panama. To be brief, after loitering about, and especially in company with a anapionous copper-colored man, he mysteriously disappeared, leaving his board bill unpaid. No one saw any baggage; he carried some umbrella and small articles. His many apparently careless inquiries about the financial condition of our citizens, with other things, revealing his great hypocrisy, lead us strongly to suspect his being one of the robber class.

Since his departure—March 19—we learn that he answers the description of a notable train robber for whom a reward of \$12,000 is being offered. He left here on foot, going toward Natchez. Description: Height about five feet, eight and a half inches, weighs probably one hundred and forty pounds, a rather broad across the shoulders, very lithe and wiry in his motions, especially about his hips, can hardly sit or stand still, has brown hair, rather

light, and wore here a medium sized moustache and small "Burnside" whiskers; large cheek bones, rather sunken, and long cheeks, heavy jaw, heavy brow, surmounting bright blue-gray eyes; complexion very bumpy and a little scarred about forehead. He is unusually "at his ease," quick spoken and over-much polite, adding "if you please" to nearly every reply he makes in conversation. If he be the villain, as suspected, he is a bold one. We know him to be a fraud, and as each publish him for the benefit of your readers and the public generally. He called himself Burke—but that is little to the purpose—and had his card printed accordingly.

J. P. DRAKE.

FAYETTE, MISS., MARCH 21, 1884.

From the Work.

ABBEVILLE, LA.

Mr. Editor: If you want eggs, chickens, sea breeze and delightful society, and to know the best workers in any church, you must come to Abbeville and get acquainted with our Ladies' Aid Society. I came to this work from Conference with the determination to put in the best year's work of my life. My motto: "God my sufficiency." I had been crying to God for months to give me a work that would draw on my whole being. Abbeville was the answer to that prayer. It exactly fills the specifications of it, and I am happy; never so busy and happy in all my ministerial life. I want others to be partakers of this, my joy. This is why I write. I hate selfishness and I now call for participants of my gladness. Before I explain how your readers may share this blessing let me give a little history. Arriving here I found no church or parsonage; no preparation for parsonage. I at once called the ladies together, and organized an aid society. Ten members. In a little over a week they collected enough money to furnish a parsonage. A good brother made us a Centenary gift of a lot, and another brother is building us a very neat house, and the ladies pledge themselves to pay for it. God's rich blessings on the ladies! From Morgan City, Pattersonville and New Iberia the parsonage has received help. So you see that blessing has been taken up, you can not share it. But we must have a church. Well, we have the lot and money in hand to pay for the lumber, and we expect to build it by subscription labor. We expect to have the lumber on hand in the next five weeks. We want a church 30x50 feet. Now I come to the part I want the readers to share with us.

The windows! We want eight windows, memorial windows, Centenary windows, or whatever you may call them, so that they are ten feet by three feet, six inches. We can get them in New Orleans—gothic window frames, glazed, ash and blinds—at \$25 apiece. Who will share the rich blessing of giving us these windows? What you do quickly. We only want eight, and they will soon be taken up. The Methodists of Louisiana are going to do great things this year. Father, mother, have you not a dear babe in glory? Would you not like this year to raise a memorial to it? What more fitting memorial than a window in this church of God. As God's light has shined into your hearts I beseech you think and act on this at once. Are there not ten or twenty Sunday-school children in some of our schools who will, under the guidance of their teacher, band together and raise us a window? Will not one of the oldest Methodists in our church, one whose sun is fast setting, who may soon be in that temple where they have need of no windows for money, and where God in the Sun, give us a window, through which God's light may shine upon us when they are gone? But I must stop, or I shall have to send somebody a twenty-five dollars back again, saying: "Too late, my dear, the blessing is all gone." That would be sad. If anybody thinks we are not doing all we can here, and coming up to the full measure of our ability, let them suspend judgment long enough to cross the prairie and come and help us. Address all letters to me at Abbeville.

ALFRED B. CLAY.

Marriages.

STAMLEY-HUMPHREYS—Near Belle Grove, Jefferson county, Miss., March 8, 1884, by Rev. J. P. Drake, Mr. Steddie stampley to Miss Meta Humphreys, all of Jefferson county, Miss.

FOLKES-MONTGOMERY—In Fayette, Miss., March 10, 1884, by Rev. J. P. Drake, Mr. S. P. Folkes, of Warren county, Miss., to Miss Mary A. Montgomery, of Fayette, Miss.

Obituaries.

SPILLER—On March 7, 1884, sorrow came to the home of Mr. P. S. and Mrs. Josephine Spiller, of Tangipahoa, La. Their eldest child, Miss Lou Lee, died of congestion of the lungs, the consequence of an attack of measles.

She was a large number of friends, buried her on Sunday, March 9, 1884. She was in her thirteenth year, and possessed those qualities of mind and heart which naturally made her many friends. Patient, with loving obedience, and a fondness for reading were marked traits in her character. She was greatly beloved by her associates, and her parents and grandmother lavished upon her their fondest affection. But the devotion of friends could not stay the hand of death or keep the loved one here. She has gone to the home of the good, into which disease and death can never enter. May this event under God's providence be sanctified to the spiritual benefit of the bereaved, and may their hearts be comforted by the consolations of the gospel and the sweet words of the Son of Mary.

J. M. PUGH.

BUCK—MAUD has gone! How much this expresses to all who knew her! When the brightness of a cloudless sky has become darkened by approaching night, and we stand dejected for a time gazing into space, a gloom comes over us, and we feel an eager longing to recall the rosy twilight; but while we linger the east grows bright, and another light appears, mellow, mature, and far more beautiful than the one we have lost. So it is with the bright life that has so soon been brought to a close. She lingered here a brief space, by a sweet influence attracting all who chanced to be with her, and gaining the love of those who knew her best. Just when she seemed nearest, sheltered by the hands of love and affection, the angel of death bore her swiftly away. Would we recall her? No. See, she stands on the shore and waits for those she has left behind, and like a guiding star the beacon on before, arouses us to renewed efforts to join her.

Maud was the second daughter of E. H. and R. A. Buck, and to say that they mourn her loss with deepest feeling is but a mild expression, for in her they lose a gentle, modest, patient and dutiful child, and one whose filial love characterized her young life. Sisters and brothers feel keenly the vacancy caused by her absence from the family, and when friends gather with them they miss the cheerful welcome and smiling face of Maud. Of her it was said: "I know not a more perfect character." Sweet simplicity graced her actions, to give pleasure to those around her was a chief desire, and she asked no higher reward than an approving smile. We are taught that such is the kingdom of heaven; and when the body of the dear one was borne to the grave we felt assured she had joined the heavenly host. A number of friends followed the remains to the last resting place, while beautiful floral tributes spoke of love and sympathy to her hereafter loved ones.

LINA.

Noble Register and Tuscaloosa paper please copy.

CUPIT—Tribute of respect to the memory of Bro. S. L. Cupit by the Quarterly Conference of Scotland circuit, Mississippi Conference. Committee: B. F. Jones, J. W. Purifry, B. Garrett.

Bro. Cupit was born October 3, 1841, and died at his residence in peace, and the faith of Christ, January 30, 1884. He was converted and made profession of faith in Christ at a prayer meeting held at his brother's house, in 1881. Since then he endeavored to live as a child of God. Naturally of a quiet and reserved disposition, he was not demonstrative in his feelings; but he lived his religion, and his religion lived in him. He was a burning light. He was honored and respected for his consistent Christian character and pious example. For some time a steward, he was ever ready to give of his earthly possessions to the support of the cause of Christ. A few days before his death, after talking with him about his spiritual welfare, he joined in singing Kirkham's grand and soul-comforting hymn, "How firm a foundation, ye saints of the Lord," and as we bowed around his bed he gave hearty responses to the petitions offered at a throne of grace in his behalf.

Alas! a good man is dead. No, not dead; but sleepeth in the arms of Jesus till the resurrection morn. He leaves a devoted and mourning wife and two children, whose solace is in the ever-abiding presence of the Holy Spirit. Resolved, that a copy of the above be spread on the minutes of this Quarterly Conference, a copy sent to the family of the deceased, and a copy sent to the ADVOCATE for publication.

B. F. JONES, for Committee.

CRISLER—The following resolutions were adopted by the Quarterly Conference of Spring Ridge circuit, March 1, 1884:

Whereas, It hath pleased Almighty God (who is too wise to err and too good to be unkind) to take out of this world the soul of our deceased brother, Dr. J. W. CRISLER; therefore, be it

Resolved, By the Quarterly Conference, of Spring Ridge circuit, that, while we bow with submission to the will of God, we feel that we sustain a sad loss in the death of our brother, that our community has lost a valuable citizen, his family an affectionate, kind and indulgent husband and father.

Resolved, That we sympathize with his afflicted family, and pray that God may vouchsafe to them his grace in all its sufficiency.

Resolved, That these resolutions be spread upon a separate page in the recording steward's book, a copy sent to his family, and also to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. A. HONNS, for Committee.

INA D. ROBERTSON, P. O.

WALKER—Died, March 7, 1884, MARY CHAMBERLIN WALKER, daughter of the Rev. W. C. Chamberlin, deceased, and sister of the late Key. Corrydon Chamberlin, of California. She was born in Natchez, Miss., in 1849, and married to James Walker, of Wilkinson county, Miss., in 1877.

She was for years a member of the Methodist Church, and every Christian grace was united in her character. A lovely woman never brighter than earth with her presence. She had been expected from her life, with the sweet hope of a blissful immortality. A husband and five little children she leaves behind. The only anxiety she felt was that she leaves her husband out of the fold. We who loved her—an iso did not who knew her—have one tie the loss to earth, one tie to heaven.

ANNA RAUNDERS.

Northern and Western papers please copy.

GUICE—B. C. S. GUICE was born in Franklin county, Miss., November 22, 1809; joined the Methodist Church some thirty years ago, and died, of pneumonia, at his home, on Ouachita river, Ouachita parish, La., February 5, 1884.

He left a devoted wife and one daughter—wife of W. H. Huber—in whom his departure, with grandchildren, loved him from the cradle to manhood and stood by him even till the last. He suffered a great deal, though he thanked the Lord for so long a life. He prayed for the young and old all over the world, and especially for the Louisiana Conference, and passed away without a struggle, leaving an assurance that he received a crown prepared for him and all other Christians from the foundation of the world.

H. R.

WILLIAMS—REV. JOHN W. WILLIAMS died, of paralysis, at his home, at Silver Creek, Lawrence county, Miss., at four o'clock A. M., February 23, 1884, in the sixty-eighth year of his age.

A good citizen and a noble Christian has left us; but we are consoled to know that his spirit has taken its flight to dwell in a bright and better world.

J. A. B.

KIRBY—Died, at her residence, in East Baton Rouge parish, La., March 3, 1884, Mrs. MARY ELIZABETH KIRBY, aged twenty-five years. Sister Kirby was the daughter of Bro. B. T. Keenan, one among the most consistent and efficient class leaders in the Methodist Church, South.

Sister Kirby had long held her membership in the Beech Grove Church, of East Baton Rouge. She leaves a husband and one sweet little child, with numerous relatives and friends, to mourn her loss; but while they weep over her departure, yet they weep not as those without hope of that glorious reunion provided for those that place their trust in God.

A FRIEND.

NEWTON—Mrs. P. S. NEWTON was born in Trenton, N. J., July 22, 1817. She moved to Mississippi when a girl. In May, 1840, she married Mr. Ira D. Newton. She joined the Methodist Episcopal Church, South, in 1872, and died near Mossa Point, Miss., December 2, 1883.

We are informed that Sister Newton was a faithful, zealous Christian after her connection with the church. She died suddenly; but, dying in that faith in Christ which she had exemplified in life, she was ready, and is now at rest.

R. J. JONES.

DEAL—ANN M. COLE, wife of Henry Deal, was born, May 27, 1822, in Darke county, Tenn.; married June 10, 1838, and died at Shreveport, La., February 18, 1884, where she resided the better part of her life, the mother of fourteen children—ten of which have gone before her. She was a member of the Methodist Church for many years, and many of her children were members of the same faith. Her good deeds on earth are recorded beyond the grave.

Nashville Advocate please copy.

RAYNER—The infant child of Mr. T. H. and Mrs. Carrie Rayner passed from the shores of time to eternity, on Friday, March 14, 1884, aged eleven months.

Bright, gay and cheerful, she was the pride of the household. God's ways are mysterious; his providence puzzling and unsearchable. We can but commend the afflicted ones to him who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

LINA.

THOMPSON—MARVIN THOMPSON, son of William and M. J. Thompson, born October 10, 1879, and lost his life by the stroke of a glo lever on February 7, 1884.

Little Marvin was a pet in the family and the joy and comfort of the household. But he has gone up to dwell on our Father's house. The bereaved parents are exhorted to look upward and think how joyful will the meeting be after life's tiful fever is over with them.

JAS. M. GRIFFIS.

TAYLOR—Died at her residence, near Jackson, La., March 8, 1884, LILLIAN N. SHARPE, daughter of the late Dr. Thomas Sharpe, of Natchez, Miss., and wife of Mr. K. K. Taylor, aged twenty-two years and seven months.

J. W. TAYLOR.

ADVERTISEMENTS.

Because it is so unusually handsome and attractive in appearance, many persons think the Ivory Soap is intended for toilet use only. While it may be used for the toilet with pleasant and satisfactory results, it is a laundry soap in all that the name implies. Prof. Silliman, of Yale College, says: "As a 'laundry soap the Ivory has no superior.'"

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Christian Advocate.

THURSDAY APRIL 3, 1884.

"SHOW ME THY GLORY."

O thou, who art the light,
I long thy face to see;
Thou holdest in my feeble sight,
Thyself reveal to me.

I long to hear thy voice;
Listening, I wait, apart;
Thou sensest only earth's rude noise,
Speak thou unto my heart.

Thou art the infinite,
I'm lost in search of thee;
All hopeless I to reach thy height,
O condescend to me.

In vain my feeble grope
Would seize on thee divine;
Come, O thou Mighty One, enclose
My spirit, Lord, in thine.

A Groaning, Agonizing Spirit.

It was my privilege about two weeks ago to spend the evening and lodge for the night under the hospitable roof of one of our most intelligent and influential laymen and enjoy a free conversation with him and his pious wife around their fireside. Conversation for a time upon commonplace matters, then turned to recollection of long ago when "he and I were young," we have been friends for more than twenty years. Time has left his impress upon us both in more ways than one. We had many pleasant things to tell and many that were sad to recall. It was not long till our "discourse" turned to matters of graver import, and then especially did the "gude friend" become interested and take a part.

Some things this Christian mother said that night suggested my present article and left lasting impressions upon my mind. The burden of her utterances was the groaning, agonizing interest of a mother's heart for the salvation of her children. One remark I shall not soon forget, I am sure: "Bro. Harris, it seems to me that if I could kill me if one of my boys should be converted, I could not survive the shock. They are constantly in my mind, upon my heart. I have prayed, and do pray for them daily, constantly, and I see no change for the better."

As these words fell from the lips of this Christian mother they came baped with a tear and seasoned with the wine of uncton, and I felt sensibly that a heart was deeply imbued with a spirit that maketh intercession for mankind with "groanings that are unutterable." I felt too the force of a declaration made by a brother many years ago, when the church had been shipwrecked for several days with no little tokens of revival. Rising up in this place, he said: "Brethren, the order of souls is not upon us as it ought to be. God will hold us to account for this effort fails and souls are lost because of our want of zeal and unyielding earnestness. Let us all get up and pray." The whole congregation began to pray, a cloud of mercy shrouded over them, and showers of blessing descended, words were comforted and there was a glorious season refreshing from the presence of the Lord.

Now, however, some even professing Christians, may denounce such a spirit as fanatical and excuse themselves because of the truth of individual responsibility, and say that every one must give an account of himself to God, it is nevertheless true that not until the church and individual Christians realize that the salvation of others in a great measure depends upon their faithfulness. No, until then will many whom they love and desire should become religious, be persuaded to give God their hearts.

But certain, as the Bible is true, when the spirit of this Christian mother, the sentiment of that Christian brother, takes possession of the hearts of God's people everywhere, just so certain will there be a revival of God's work. That mother's prayer will be answered. Oh, how we need, this centennial year, an earnest, wrestling, agonizing spirit of prayer! We must see it or we can not succeed in the enterprises of the church. Only converted people can, or will, rightly estimate the importance of these enterprises, and that the people, our children and others, may be converted we must feel and pray as if it would "kill" should they fail to be converted while in their sins. May some able emphasize these reflections and all church be roused to a full appreciation of their importance and a glorious revival ensue.

H. J. H.

Pulling Through the Mud.

I have completed my first round on this bus district for the present Council year, and, looking back over my way I have come, I think of what a brother wrote me soon after my appointment to this district, now more than three years ago: "Had it not been for a change made in the appointments just before the adjournment of conference, you might have been at this station, while I, instead of myself, would have been 'pulling through the mud.'"

Well, during the last two or three months, mud has abounded to almost borders of our Conference; the preacher who illustrates in the little hole of the North Mississippi Conference has a larger experience

with mud and a deeper insight into it than most of his brethren.

This opinion, I dare say, can be established by the testimony of Bros. H. R. Tucker, of Crawford; E. H. Cacy, of Brooksville; B. F. Phillips, of Hebron, and S. D. Worsham, of Starkville circuit, all of whom have experience in "pulling through the mud" over first-class prairie road. Dr. Worsham, who has served his apprenticeship in the Mississippi bottom, says that itinerating in a "dug out" boats travelling on horseback over a broken causeway along a muddy prairie road. The soil is porous, strongly impregnated with lime and destitute of sand, and when worked up by the rains and freezes and thaws of winter, becomes very soft and very sticky. Travelling about at such a season, with any sort of comfort, is out of the question. The ladies undergo a sort of social hibernation, while the gentlemen on horseback with pauls stuck inside of leather top foot gear, literally "go it boots."

Again, the preacher who serves the church in this prairie region may not expect to be as a sportsman with a "scatter gun," delivering his charge of small shot into a large flock of birds, surely bringing down some of his game. On the contrary he must be as an expert, taking his birds on the wing or "drawing a line bead" with a rifle. He has not the inspiration of large crowds to preach to, but rather a small and scattered congregation. Hence he should by prayer and by study have his subject so fully in hand as to feel in the spirit of preaching as well to six as to six hundred.

Near the close of the winter of 1882, in company with Bro. Howell, preacher in charge, I attended a quarterly meeting at Cross Prairie, on the Brooksville circuit. The church was more than thirty miles distant from the district parsonage. A bleak wind swept the scanty forest, skirting the open prairie fields. We were met by two faithful stewards, our entire congregation. The church being locked up, we improvised a fire and a Conference on the outside and went through the "order of business." Next day, Sunday, we were rained out, not getting to the church.

On the morning of the last day of January past, I awoke to consider whether I should undertake my Hebron quarterly meeting by a horseback ride of fifty miles over prairie roads, or go a much longer route by rail or steamboat. Murky clouds threatened more rain and worse roads. Deciding to go by public conveyance I took the morning train to Columbus, and the next day, Friday, found passage on a boat going down the Bigby river. After a pleasant run of more than sixty miles I landed at Fairfield in the night, and presently found myself clambering up the limestone bluff, rendered soft and crumbling by recent freezing and thawing.

Fairfield is in a corner of Pickens county, Ala., lying west of the Bigby river, and is the site of the circuit parsonage occupied by Bro. B. F. Phillips and his amiable wife. The road along the street is of uncertain depth, great tenacity and very black. A broad landscape of black rolling prairie trends away toward the south and west, all now under cultivation. Already the thrifty planters hereabout are plowing, turning over the fertile globe. They live on their plantations and are an energetic, money-loving, money-making people. They are kind to their pastor, sharing with him the comforts and hospitalities of their little tables and their homes. There is no drawback to this particular locality. The country merchant adds to his other business the whisky traffic under a retail license. And this is sometimes done by members of the church, much to the annoyance of the preacher, whose righteous soul is vexed and growing under the evil. May it not be long before this great evil is driven from the church and from the land.

Hebron Church, giving name to the circuit, is three miles distant. Four stewards met the pastor and "the elder" in Quarterly Conference on Saturday. An assessment of \$740 was made for the preacher in charge, and all other Conference business received due attention. On Sunday, as the presiding elder looked over his congregation of nine hearers, all told, and thought of the ninety miles traveled by land and water to meet them, there may have been somewhat of human nature in the almost wish, that he had given them a week-day instead of a Saturday and Sunday quarterly meeting. But he preached and felt better about it, when Bro. Phillips said the sermon did him good.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." So it is often with the itinerant who, during the winter months, traverses these broad and rich, but bleak prairies along by hedges and grey, "pulling through the mud," to scatter the seed of the word in scanty handfuls to more scanty congregations.

These lands are beautiful during the fall and summer months, and scattered over them are many homes of refinement and hospitality, where the preacher is sure of a cordial welcome and generous entertainment. During these summer months the roads are like a pavement, and the people will go for miles to attend public worship, the congregations are greatly improved, and the spiritual husbandman

gathers bread from seed sown in the mud and water of the winter time. Last year Hebron circuit, under the administration of Bro. Phillips, reported eighty conversions.

T. C. WIER.

"I was Glad When They Said Unto Me, Let Us Go Into the House of the Lord."

Upon what arguments is our duty to attend upon all the ordinances of God based? I do not mean merely the public preaching of the gospel upon the Sabbath, the day we are forced by civil law to observe by cessation from labor, but I mean all services of the church appointed for the glory of God and the salvation of men from sin and for the cultivation and development of the morals of our community. First of all the duty is incalculable by the word of God. The members of the church of Israel were required to attend. The duty of Christians to attend upon all the ordinances of the church is based upon the command of the Scripture. "Not forsaking the assembling of ourselves together as the manner of some is." There are other arguments upon which the duty is based. The fact of the existence of the church, and the purposes of its organization among men, and the relation we sustain to the same, are all strong reasons why we should "not forsake the assembling of ourselves together."

The same reason which authorizes your absence authorizes the absence of all men. Another very important and special fact, upon which our duty to attend church is based, is the fact of having solemnly and sincerely vowed to do before God and the public congregation. We are taught that we had better not vow than to vow and not pay. In the general rules of the Methodist Church it is taught that the members should "attend upon all the ordinances of God, such are: The public worship of God; the ministry of the word, either read or expounded; the supper of the Lord." In our vows at the altar of the church, before men, angels and God, the question was asked and answered by every member of the church. "Will you be subject to the discipline of the church, attend upon its ordinances and support its institutions?" We are solemnly committed to God and the church, and how can we with indifference regard this heaven witnessed obligation. A vow is a solemn promise made to God. Specifically a promise of fidelity. Our veracity and fidelity are both involved in our church obligation and fearfully so. The nature of our obligation is such that we can not with impunity absent ourselves from the services of the church and remain guiltless. But is this, we inquire the primo reason, why we should attend church? I mean should duty be the main spring of our actions in this matter? We answer, No. If we have not the motive power, which prompted the Psalmist, we should follow up the line of duty until we possess an experience that will make the house of the Lord attractive to us and a place of desire. Our obligation, veracity and fidelity, should be respected, but a principle more ennobling and godlike should prompt us. Love for communion with God and his people, desire to promote the kingdom of Christ, and the pleasure and joy and happiness, accruing to us through the services of the church, should sweetly and powerfully draw us to the house of the Lord. The Psalmist said: "I was glad when they said unto me, let us go into the house of the Lord." It was a pleasure to him to assemble to praise and pray. He was always the happy recipient. And so it is with us. If we willfully absent ourselves from the church of God we are not children of God. But if we, as children of God, frequent places of worship, we are always the happy recipients. Love, desire for the pleasure of the Lord's house, with a glad heart to do his will, should always prompt us. The Christian's heart swells with emotions when he is permitted to sing:

"I love thy Kingdom, Lord,
The house of thine abode
The church our best Redeemer bought
With life own precious blood."
Beyond my highest joy
I praise her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

HENLEY.

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Continued.)

November 3, 1846: I preached at Mr. James Hamilton's, Saturday night, to the blacks, about twenty of them presented themselves for prayer as penitents, and there seemed to be much engagedness among them. I appointed a meeting at sunrise next morning, and though it was raining in torrents they assembled and I held a prayer meeting with them. After I returned to the dwelling three or four women came in very happy, having found the Saviour through the night, and we had a delightful meeting. I think two or three more professed religion in the prayer meeting. I preached at eleven o'clock at Cooke's plantation, and at five o'clock at Richard Barry's. I feel this morning a great desire to be holy and much need of a deeper work of grace. I do not redeem the time sufficiently. I do not study enough. I do not write enough. I am not sufficiently strict in keeping my heart. Lord, help me. I yesterday heard a remarkable instance of sagacity in a dog—Mr. May-

berry, who was overseeing for Mr. John Gilmer, was engaged in weighing cotton at night. He sat down to calculate the weight, when one of the negro men slipped up behind him with a large handspike for the purpose of hitting him on the head, probably intending to kill him. His dog, a large, fierce animal, went up to his master and called his attention to the negro by taking hold of his arm with his mouth and pulling him. He looked round instantly and discovered the negro, who immediately ran away and has not been heard of since.

I was the first missionary to the blacks in the prairie west of Columbus. I commenced with only three plantations, but the work gradually increased until I preached twenty-five times every three weeks. Many of the colored people were converted, and the missionary labors were not lost on the overseers, quite a number of whom were converted at the churches and camp meetings. I recollect I said to one of the black men one day, "I think the preaching on the plantations does the colored people good, don't you?" "Yes, massa," said he, "and it do oberserve some good, too."

In the month of August Bro. Hamilton held a protracted meeting in Columbus, which was much blessed, of which I find the following notes in my Journal:

Columbus, July 30, 1847: This day (Friday) has been set apart as a day of fasting and prayer by Bro. Hamilton. It is the Friday preceding the quarterly meeting, and the object is to prepare the church for the services of that occasion, and pray for a special blessing of God upon the inhabitants of this town. I feel that I need a revival in my own soul. I have not, for some time, had that lively faith which I have formerly enjoyed. My preaching does not seem to be attended with the same divine influence and power, and my thoughts have not been so sanctified, wandering more from God to earthly interests and considerations, yet I am not without religious light and grace, and I think I have realized some advancement of late. My mind has been more directed to the subject of entire sanctification by our Thursday morning prayer meeting, which I have found to be a great blessing to me. I think I still retain the spirit of sanctification. I hold myself as the exclusive property of the Lord, and having nothing too dear to be given up to him if required, so far as my will is concerned. Nothing on earth I call my own. I am a steward of the manifold grace of God, and would use this world as not abusing it, seeing the fashion of it is passing away. I do not enjoy any peculiar ravishing views or exercises of soul, but my peace flows like a river. I am free from disquietude, distrust and care, and feel thankful to God for his manifold and unceasing mercies to me. I am not worthy of the least of his mercies, and yet I have been a subject of mercy and grace all my days. I wish to be more fully in the work. I am fully in the work in spirit, but not actually. My family, living out of my field of labor, when I am at home I seem to relax for a season. I think I was living among the people of my charge I should be more useful. But I have reservedly given myself to the Conference, and they have placed me where I am. I am content, and shall try to do the best I can. I have been blessed more thus far in my work this year than last, about thirty have professed religion and we have a good many seekers.

I feel very anxious to see a revival of religion in Columbus, it is greatly needed; some are praying for it, many are perfectly satisfied at ease in Zion. Iniquity abounds, and the love of many waxed cold. O, Lord, revive thy work and grant this may be the set time to favor Zion here.

August 2, Monday: I returned to town last night from my work, and had the pleasure of hearing Bro. Hamilton preach a most powerful sermon from "Go thy way for this time," etc. It was like an avalanche, and produced a powerful effect on the congregation. Three females and two young gentlemen presented themselves at the altar for prayer, and the church was evidently much quickened, there was a lively spirit of faith and prayer in the congregation. Bishop Paine was with us, he having preached in the forenoon. He is a very interesting man, and appears to be much in the spirit of religion, he does not allow his Bishop dignity to keep him from the altar and laboring for the conversion of souls.

We had a prayer meeting this morning, appointed especially for the church, and it was a gracious time. There was a fine turn out, and the Bishop opened the meeting with a powerful exhortation. I feel much encouraged. Bro. Hamilton knows how to conduct his meeting, and is full of faith and power, and the beat of all is God is with us.

(To be continued.)

While missions in Egypt, Palestine and Turkey have won but few converts among the Muslims, the contrary is true in India, where the empress of India counts more of this belief among her subjects than even the Sultan of Turkey. The recent Missionary Conference at Calcutta developed the fact that in Northern India there are five Muslims to every one Hindu among the converts. They are men of influence from the learned classes, and no less than fifty are doing evangelistic work among their people. At one place in Bengal there is a community of 6,000 Christians, almost all of whom, or their ancestors, were once believers in Islam.

Our Young People.

For the New Orleans Christian Advocate.

THE KING'S BIRTHDAY.

BY MRS. L. CHERRY FAIRBANKS.

I call to sing about a king,
And it is my opinion,
That 'not of royal blood, that he
Was born to 'have dominion.'
He looks it over all each day,
And ever rules at night,
And long before the light is up
He watches for the light.

And now be unto one who is
A morning nap just taking,
This king doth make the week rise
Till sleep's an undertaking
That few of all his subjects try,
And so they have to rise
And wait upon the little king
That has such wakeful eyes.

His power he knows, as well as those
Who have to play the minton,
And like the first man—Adam—le
Has 'over all dominion.'
Outlines his throne's life mother's knee,
And sometimes 'tis the best:
His scepter is a chubby fist,
His crown—a curly head.

The cat, the dog, the horse, the cow,
The chickens and the geese,
Seen one and all to understand
That he is their commander.
His subjects sing: "God bless the king!"
"God bless the king!" they pray,
Bright angel guards attend the king
That's one year old to-day.

FEBRUARY 8, 1881.

Mr. Editor: Will you kindly permit me to join the little folks' circle. My papa takes your valuable paper, and has taken it as far back as I can remember. I am a little girl eleven years old. I go to school at the convent, there being no other school in this place. We have no Methodist Church here. The people are, strictly speaking, Roman Catholics; but we have family worship. I have two sisters—one older than myself, and one younger. The former says she thinks a French missionary could do much good here. Some of these poor misguided people are not verse to Protestantism, if they had some one to give them the explanations they require in their own dialect. I will answer Lily's question. The name of Abaziah's mother was Athaliah, the daughter of Omri, the king of Israel. It is found in II Kings viii, 26. I will now close by asking the little cousins a question: Where is the word "hankkerchief" found in the Bible? With best wishes for you and the dear old Advocate, I remain,

Your little friend,

LUCY HART.

St. Martinsville, Louisiana.

MR. EDITOR: As so many children are taking advantage of your liberality, we, too, will write you a letter. To-day is a beautiful day, but it is the first pretty day we have had in some time. Since Christmas the weather has been bad on farmers here; very few have planted their gardens, and hardly any farmers have plowed any of their land for corn. Papa takes the Advocate, and says he will take it as long as he lives. Lois was Timothy's grandmother, and Eunice was his mother. The word "washpot" is in Psalms ix, 8. If Patty Lewis will read I Samuel xvii, she will find the answer to her question. Now for our questions: Who had an iron bedstead? What was the length and breadth of it, and where in the Bible is it? Where is the word "bed" first mentioned in the Bible? We were both baptized when infants. Pa says we have written enough. He says if we write too much, you will put it in the waste-basket—whatever that is. Your little Methodist friends,

FANNIE AND FRANKIE THOMAS.

Lawrence, Mississippi.

MR. EDITOR: I have been thinking some time of writing to your most excellent paper, but never could find courage enough. I read the young folks' letters every week, and think they are so nice. Mamma told me it was very improving. There are so many Bible questions, and I must search out some. I will answer two questions. "What two chapters in the Bible are alike?" II Kings xix and Isaiah xxxvii. "By what authority did John baptize Christ?" A voice from heaven. It is found in the New Testament. Hoping you will notice my poor little letter, I will close by asking a question: In what chapter in the Bible is there a verse containing every letter in the alphabet except the letter "j"? Your little friend,

RUBY LOGAN.

Lawrence, Mississippi.

SCRIPTURAL ACROSTIC.

What was the name of the court held on Mars Hill?

To whom did the Israelites sell Joseph?

Who was the eldest son of Isaac?

Who was the father-in-law of Jacob?

What is the first word of the twelfth chapter of Luke?

Who was the third son of David?

Who was the grandmother of Jacob and Esau?

What is the twelfth book of the New Testament?

Who was the king of Ilishan?

Who was the daughter of David?

Who was the son of Eunice and grandson of Lois?

The initials of the answers form the name of our much-beloved organist and Sunday-school teacher in the St. Charles Avenue Methodist Episcopal Church, South, New Orleans, La.

MARY E. CARRADINE.

MR. EDITOR: Since I could read I have loved the Advocate. My dear grandfather, Rev. John Dubois, always took it, and we enjoyed especially the children's column and the letters from the little folks. Grandfather died two months ago, and we miss him very sadly. In the book of Esther there is no mention of the Deity either as God, Lord or Jesus Christ. Can the little

folks tell where the words "Gods and spoons" are found? Bro. W. Hart is our pastor, and, though he has been here but a short time, we are much attached to him. Papa is an editor, and his columns are often crowded. Thinking yours may be, I close, hoping to see my letter in the Advocate.

Your little friend,

LOUISE P. MONROE.

Calcasieu P. O., Louisiana.

MR. EDITOR: As I have not seen my letter from Calcasieu parish, I thought I would write you. We are going to have preaching here twice a month. Bro. Porter preaches the fourth Sunday in every month. The answer to Wm. J. P. Higway's question is found in Ezra iv, 11. Now, I will ask a question: Who was the interpreter of dreams? As this is my first letter I have written to your paper, I hope it will not find the way to the waste-basket.

From your little friend,

MINNIE E. SWEENEY.

Calcasieu P. O., Louisiana.

MR. EDITOR: I have seen so many letters in the Advocate from little girls, I thought I would try and write one. I live in Hazlehurst and go to Sunday-school every Sunday. I must speak of our preacher we have this year—Mr. Howell. He is a great favorite, especially with the young folks. I will answer Lily's question: "Where is 'blue face' found?" It is found in the Old Testament, Exodus xxviii, 37. I will ask a question: In what part of the Bible is "selfedge" found? I will close with best wishes for your good paper.

Your friend,

ZULA O. RAY.

Hazlehurst, Mississippi.

MR. EDITOR: As I see so many of the young people writing letters to the Advocate, I thought I would write you one, as I have never seen any from this part of Florida. I am a Northern boy, emigrated to Florida when twelve years of age. I have been here four years, and I like the country very much. The Methodist Episcopal Church is my mother church. I read your paper and like it very much. I am a member of the Methodist Episcopal Church in Milton, West Florida, and attend Sunday-school and church every Sunday. Rev. J. A. Peterson is our preacher in charge, and also my teacher. We have a splendid Sunday-school, and a regular attendance of fifty-four. Our superintendent we all like very much. I close, hoping this letter is not too long. Yours truly,

WILLIAM A. SNIBOFF.

Black Water, West Florida.

MR. EDITOR: I am a little girl eight years old. I go to school to my mother with my little twin sisters. We have to say our catechism every Sunday, and I am going to spend the afternoon of each Sabbath in looking out the questions of the children's column. John C. Mims question is found in Job vi, 6. Hattie Tucker's is found in Exodus xxviii, 37. The mother of Abaziah was Athaliah. "Reverend" is found in Psalms lii, 9. II Kings xix and Isaiah xxxvii are alike. The name of God is not in the Song of Solomon. John baptized Christ from the authority of Christ himself, as found in the New Testament. I am trying to solve the geographical questions. If this finds space in your paper, I will then send you an acrostic. I remain,

Yours truly,

BESSIE A. VAUGHAN.

Kingston, Mississippi.

MR. EDITOR: As you perhaps have received but few letters from our little town, State Line, I have concluded to write you a short missive hoping to interest some of the nice little cousins whose letters have interested me very much. We have just completed a very handsome little church. We have for our pastor the Rev. J. W. Harmon. He is greatly beloved by all. I have been reading the young people's letters and think they are so nice. I will answer Ernest O. Smith's question: "Honeycomb" is found in Proverbs v, 3—xvi, 24—xxiv, 13—xxvii, 7. Now I will ask a question: Where in the Bible is the word "girl" found? And also the word "bottles" found? This, being the first letter I have written to your very interesting paper, I hope it will not have the pleasure of forming an acquaintance with the waste-basket. If you think this letter is not worth printing, please do not print it. I will close by wishing the Advocate success.

EDDIE M. KNOWLES.

State Line, Mississippi.

MR. EDITOR: I have been wanting to write to your interesting paper for a long time. I think you are so kind to let the little boys and girls have a space in your good paper. We live in Meridian. It is a growing town; people are moving here all the time. My papa is the preacher, and he finds new Methodists every day or two in his pastoral work. My two older sisters and I go to school at East Mississippi Female College. Prof. A. D. McVoy is the worthy president. We all love him very much. He has a large school and four nice teachers. Now, Mr. Editor, this is my first letter, and I do hope it will not find its way into the waste-basket. You know I am one of your little acquaintances. I have your photograph which you gave me when we lived in Yazoo City. I prize it very much. Now, let me ask my little friends a geographical question: What river in the United States flows through the corner of four States? With best wishes for your paper and yourself, I am, Your friend,

LIZZIE F. ROBINSON.

Meridian, Mississippi.

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. F. GALLOWAY, D. D., Editor.

Corresponding Editors: REV. T. A. S. ADAMS. REV. J. T. SAWYER. REV. W. L. O. HENRICHT.

THURSDAY APRIL 3, 1884.

We surrender most of our editorial space this week to Bishops Parker and Hargrove. No doubt the Advocate readers will approve and enjoy the change.

As we go to press the College of Bishops and Board of Missions are in session in Nashville. From those headquarters there will be some editorial correspondence next week.

The memorial service in honor of Bishop Kavanaugh, held in the Vanderbilt Chapel, Nashville, was most appropriate and impressive. The sermon, by Bishop McTear, was a discriminating and worthy tribute to a wonderful man.

That was a striking tribute to the tireless industry of Mr. Wesley which appeared some years ago in the London Athenaeum when it said: "If under the horse-hoof of Attila the grass never grew, so the grass never grew under the tread of John Wesley." May a like spirit characterize every son in the ministry in this our day of tremendous possibilities and responsibilities.

When a brother is so regular in attendance at prayer meeting that his absence provokes remark, and the pastor's hurrying out the next day to ascertain the cause, he never lacks attention when sick. And then what a tribute to punctuality and spiritual fidelity! It is the indifference or intermittent class, whose absence is not noticed because their presence is never or rarely expected, that do the complaining, and wield with such marvelous skill the "pastoral gimlet."

The Mississippi Conference Woman's Missionary Society will meet in annual session at Brandon, April 17 and 18. All auxiliary societies are requested to forward the names of delegates at once to Mrs. Mary Green or Mrs. J. K. Jayne, Brandon, Miss. Preparations are being made for an interesting occasion. It is expected that Mrs. Juliana Hays, from Baltimore, will be present. As many pastors as can find it convenient to do so are requested to attend. Ample hospitality will be extended to all. We expect to be there.

The riot and reign of the mob in Cincinnati is one of the most desperate and diabolical we have read of in any civilized community. That the murderers could not have been earlier suppressed, with so many organized forces at command, is a matter of surprise. The good citizens seemed to be powerless against the wild banditti who had taken the law into their own hands. Such violence can not be condoned on the ground that the criminal laws are not enforced. No doubt it results from lax administration, but, instead of remedying, it always aggravates the evil. Lynch law never enforces the authority of constitutionally organized courts, but rather brings them into contempt, and breeds a spirit of daring outlawry. It is a pity that the fair name of Cincinnati, after all the sufferings of the dreadful overflow, should be stained with blood and humiliated by a reckless ruffianism.

The recent Philadelphia Conference had one or two exciting sessions. The subjects up for discussion were tobacco and transfers. There was strong opposition to both. It is given out that the committee of entertainment find it difficult to secure homes for delegates to the approaching General Conference because of the anti-tobacco sentiment of Philadelphia Methodists. On that subject we sympathize with the enemies of the pipe. Smoke and spit are not credentials or recommendations of the gospel ministry. We most heartily wish that smoking may be banished from all our Conferences—not by prohibitory statute, but by a universal sense of ministerial propriety. On the other subject warmly debated in the City of Brotherly Love, we are Methodist and thoroughly connoisseurs. The transferring power inhering in our episcopacy makes Methodism the most aggressive of all evangelical churches. It is like a moving battalion on the field—deployed and marshalled according to the demands of the hour and the issues of battle. Opposition to transfers would deconsecrate the church. And when that ensues, she will be shorn of her strength, and her glory will have departed.

National Aid to Education—The Partisan and Patriotic.

The "Blair bill," providing for a distribution of national funds to the States, according to the degree of illiteracy, for public education, has been under discussion in the United States Senate a number of days. For some time the question has been quite thoroughly considered in the public prints. Newspapers, magazines and reviews have contained articles on the subject from the ablest educators and statesmen. There has been general agreement as to the advisability and necessity of such legislation, but wide difference of opinion as to the method and measure of distribution. One party, led by Gen. Logan, of Illinois, oppose the distribution according to illiteracy, and advocate the plan of making the grants according to population. The narrowness of the partisan is so evident in that very suggestion as to be beyond question or defense. It is violative of the foundation principle of public education. Taxes are levied for the support of a public school system because illiteracy is dangerous to the body politic. A nation educates as a measure of self-preservation. Then it logically follows that there should be the largest facilities where there is greatest need—the most liberal appropriations where there is densest illiteracy. If money is to be given where schools are best organized, and there is least need, it is merely to compliment and not to aid—to flatter, not to foster. Such is the spirit of Senator Logan's argument. He is especially violent in his opposition to liberal grants to the South. Says we have not demonstrated our appreciation of education, and do not deserve aid. And in course of the recent discussion Senator Sherman objected to the illiteracy measure of distribution because the South would get a large share, and "the South could not be trusted" with its administration. Then, for purely partisan reasons, these distinguished senators would set aside a great principle, and substitute spite for specie. We have urgent need. Much has been done, but the South is too poor to meet the emergency of the hour. Vicksburg pays a larger proportionate tax for education than Boston, still the amount is small on account of her poverty. Shame on the partisanship that can not rise to the height of this great argument! It is unworthy a voice in the councils of our nation. In significant contrast to the party prejudice of Senators Logan and Sherman—both aspirants for the Presidency—we reproduce the patriotic utterances of Dr. A. D. Mayo, of Boston, in an address at Vicksburg. They have the breadth of a statesman and the spirit of a philanthropist:

Your people need and ask for that education for their children which will help them to become good citizens of the Republic. An intelligent people can be trusted to take care of the constitution; but no body of statesmen is wise enough to do it if the people are ignorant. I can not speak to-night what I feel concerning this matter as I go up and down this Southern land. I came from a State that is renowned for its schools, and from the city of Boston, that, perhaps, on the whole, does more for its children than any city on the earth. I am glad I come from that city, and have my own honest pride in her great renown. But, last Monday, I came to your little city of Vicksburg. In the States tributary to your town a larger territory is under water than the whole State of Massachusetts, and more property will be disturbed in a month than New England pays for education in five years. Our boat was loaded to the water's edge with the poor people rescued from the rising flood. Yet I was met by a deputation of your foremost citizens, and now, for two nights, this house has been crowded to hear me talk about the children. Your colored people send me an address of welcome, and ask me to tell them what I know of education. I remember that little more than twenty years ago Vicksburg was a battle-field, and around your walls the soldiers sleep on your hills as living people walk your streets. I remember that again and again, since that day, you have faced the pestilence, that even your river has turned the cold shoulder, that the open country for hundreds of miles about you is not yet on its feet from the overwhelming destruction of war. Yet I find your people taxing themselves almost twice the per cent. of Boston for public schools; still compelled to teach the children in unsuitable buildings, and even your open country imposing almost as heavy a tax on its valuation as our proud Athens of the Bay State. When I see such things—and I see them in every one of your twelve States through which I have traveled in the past four years—I thank God that I live in the same country with the people of the South, who, out of their poverty and amid all their difficulties, are doing such things for the children. It seems to me that a Congress that would turn its back on the cry of these millions of children and youths for the bread of knowledge, and give them the stones of constitutional theory and sectional distrust and partisan policy instead, would be a Congress itself sorely in need of education, of patriotism, and of that statesmanship whose highest achievement is in

helping the people to help themselves, and giving to the Republic a new generation fit to deal with the mighty era that is already upon us. Let our honored senators and representatives at Washington give one week to the children who will inherit the Republic, and will write the history of what they are doing to-day.

At St. Louis.

BY BISHOP PARKER.

Thirty-five hours from New Orleans to St. Louis; distance probably about seven hundred miles. Crossing at Cairo, there were signs of the flood. The Ohio here mingles with the tawny waters of the Mississippi. Before and after crossing the road is on high embankments, or trestles, for miles. Water everywhere, and, as the marks on the trees and buildings show, it has been recently higher by many feet. Cairo is protected by levees, but, as appeared from the train, there was much water over the suburbs and outlying regions. The Ohio valley has been swept as perhaps never before, and the destruction of property has been greater because there was more to be destroyed. What is to be done about these devastating floods in the Ohio and the Mississippi? They come now nearly every year, and how to meet them and obtain adequate protection against them is a national problem of the first magnitude.

At ten o'clock our train passes over the great bridge, so solid and so massive that it seems like solid ground, and after a dive into the bowels of the earth—a tunnel of several squares—the train emerges amidst the flash of electric lights, and the usual uproar at the Union Depot, St. Louis. A stroll over the bridge by daylight and a perspective view impresses one with the magnitude of the enterprise. The cost, including the tunnel, I suppose, was fifteen millions of dollars. It is two stories, the lower for railroad trains, and the upper for foot travel and vehicles. It is broad enough for a double track, and four wagons can move abreast on the upper floor. The structure is of iron, resting on stone piers, and the arches springing from the piers are sufficiently high for the largest steamboats to pass under them. Because of its length, and solid and broad structure, it does not look as high as it really is. Viewed from a favorable point on the levee, it is most impressive. On the whole, there is a grandeur about it in keeping with the mighty river it spans, and the great commerce to which it ministers. From the middle span of the bridge there is a good view of the river, the city front, the steamboat landings, and glimpses of spires, domes and towers rising above the mass of walls and roofs of this great Western metropolis.

St. Louis claims at the present time four hundred thousand inhabitants. It has a solid and prosperous appearance. The principal streets are well paved, there are miles and miles of handsome brick, marble and stone residences. Many of the business blocks are imposing in their architecture, and the marts of trade are as lively as a bee hive. I was in St. Louis a generation ago nearly. It was then a small place. This immense and rapid growth is marvelous, and it is still growing. Like most of the Western cities, St. Louis owes its progress and prosperity largely to railroads. The river did all for it at first, and is an important factor in its business still; but the railroads bring to it the trade of the Southwest, of Texas, North Louisiana, of the West indefinitely, and of the Mississippi valley north of Memphis.

The Southern Methodists have several fine church edifices here. Centenary, St. John's and First Church are all elegant, commodious and costly, and have a large and strong membership. Dr. Tudor is pastor of Centenary, and is at this time in the midst of a most protracted meeting. For two months these revival services have been going on under the labors of Rev. Thomas Harrison, whose title for these many years has been "the boy preacher." He is probably somewhere up in the thirties, but he has quite a youthful appearance. Short but thin, his clothes hang about him as on a mere frame. His hair is black and cropped short, and his lank face, without beard, bears no trace of the use of the razor. A somewhat retreating forehead, and not wide, gives him anything but the appearance of a man of high intellect. The expression of his countenance is, however, pleasing; there is a glow upon it, and nearly always a half-born smile. His eyes are full, dark blue, not particularly penetrating in appearance, but always wide open; and, as a matter of fact, he sees everybody and everything from floor to gallery and from pulpit to vestibule. His physiognomy expresses spirituality, devotion, sweetness of spirit, earnestness, alertness. This is the way he impressed me.

Entering the church on a week

night, a night of drizzle and mud, the large auditorium, with its spacious galleries, was packed; many standing in every part, for lack of seats, and they stood there through a nearly three hours' service. The active little man was on the platform, surrounded by visiting ministers. From his own selection he gave out a hymn, talked about it, exhorted some and then sang. There was a cornet, the large pipe organ and a company of singers located just behind the pulpit. The music was good, and the singing hearty and general. I was called on to make the opening prayer. Then more talk from Mr. Harrison about the work. A thousand and twenty seekers to date, a jubilee occasion, what had been done in his meetings in Philadelphia, Indianapolis, Decatur, this equalled any. Then more singing, a short prayer offered by himself. After this more talk, and finally he tells how he found a text, half announces it, and then talks more about the jubilee. Then he goes back to his text, looks for it in a small Bible, and reads: "It shall be"—goes off again at a tangent in a brief exhortation, and after awhile, coming back, he reads again: "It shall be a jubilee unto you."—Leviticus xxv, 10. This was a time to rejoice—over ten hundred and twenty souls brought to Christ in the city of St. Louis. Twenty-five minutes is spent on the sermon—a sermon abundantly scattering—a mere thread of exposition and continuity. After this more singing. Our long metre doxology this time. Then came propositions to stand up, to lift up hands, a silent prayer, and invitation to the altar. Many came first and last, and more at the last than at first. A number professed to find peace, but there was no particular demonstration. The work at the altar went on, Christians kneeling beside the penitents to instruct and encourage, while Mr. Harrison seemed to be everywhere. At one moment I saw him talking to some one at the altar, and it seemed but a minute after that his voice was heard in the middle of a crowded gallery announcing a conversion up there, and calling again for "Praise God, from whom all blessings flow." The doxology is sung at every conversion. None were called on to pray after the opening of the service. There seemed to be little instruction given by Mr. Harrison to penitents. He does not scold, no words but those of encouragement are uttered by him. His own faith and assurance seem to inspire all.

I saw nothing in his meetings that is not common at our Southern camp meetings, and in our revival services in the churches among us. The members of the church seem to be quickened in their spiritual life, and the seekers were evidently in earnest. There have been many clear and bright conversions, in some instances entire families have been brought to Christ. A gray-headed man, whom I saw at the altar on Thursday night, came forward on Sunday morning as an applicant for church membership, so changed and so transfigured in appearance that I scarcely recognized him. There is some chaff, no doubt, but there is also much good wheat. The work among the young people is especially gratifying. Numbers of young men have been reached. As to the number of conversions it is not easy to determine. The names and address of all who come forward as seekers are taken every night. Over a thousand so far have been at the altar, and Dr. Tudor has received the names of over two hundred who profess conversion, and who have applied for membership in his charge. Some have joined other churches, and many were already members of the church. The congregations are uniformly large, and will average from fifteen hundred to two thousand. There is always a rush for seats, and many are compelled to stand or to retire. It is something to hold such an audience for over two months, and to sustain an interest which seems, at this writing, to be greater than ever.

In accounting for these results, I think we are compelled to admit that it is a work of God. Mr. Harrison is certainly one of the least pretentious men I have met in the social circle. He is awkward in his manner, has an indifferent voice, and there is nothing very striking in what he says. His manner is in contrast with our ordinary way of preaching. There is in it a good deal of eccentricity, it may be, and a studied effort to keep up the attention of his hearers. He is a capital manager, has everything perfectly in hand, and guides and controls all with masterly skill. But to Methodists his methods are neither new nor extraordinary. He is a specialist, a revivalist, an evangelist, and is wonderfully successful in this particular work. In this case he has a wise and efficient helper in Dr. Tudor, and a praying church around him. On Friday night, the twenty-first,

there was a parlor Conference at St. John's Church in the interest of church extension. This church has a spacious and elegantly furnished parlor, with dining room and kitchen connected with it. First of all there was "a tea," given by the ladies—a most sumptuous repast, and, of course, most elegantly and gracefully served. Then came the Conference. The parlor was well filled with some of our best St. Louis Methodists, and brief addresses were made by Bishop Hargrove, Dr. Morton and others. A delightful evening. Sunday afternoon there was a church extension mass meeting in the main auditorium. The attendance was only fair. Here we had addresses, Bishop Hargrove presiding, and the occasion was characterized by some as "a rich treat." The interest in church extension was deepened beyond doubt, and we may hope that the financial results will appear. The secretary, Dr. Morton, is managing this important work effectively, and it is rapidly coming to the front as one of the most important of our church enterprises. The total collections for the year will be over thirty-six thousand dollars. This includes what is retained by the Annual Conference Boards. Over a hundred churches have been built through the aid afforded. This is doing well for a new undertaking.

Sunday night there was a service at St. John's Church in memory of our lamented Bishop Kavanaugh. The sermon was assigned to the writer, Bishop Hargrove, Dr. Morton, the pastor, Dr. Lewis, Bro. Vincell and others taking part in the service. Dr. Morton read a brief memoir, of great excellence, and short addresses were made by Bishop Hargrove, Dr. Wilson, and Lewis and Vincell. Bishop Kavanaugh was greatly loved in St. Louis, and the presence of a large congregation attested their devotion to his memory.

I was gratified to meet your conferees of the trip, Dr. McAnally and Bro. Bounds, of the St. Louis, and Bro. Godbey, of the Southwest. Christian Advocate, and all our pastors in St. Louis. These brethren appear to be working faithfully, and with a measure of success. A new church on Page Avenue, in the extreme western part of the city, is soon to be built. There are here a number of prosperous and devoted laymen, who are capable of devising liberal things, and of noble women not a few. To keep up with the growth of the city, and to meet the demands for constant enlargement in our church enterprises, calls for energetic work and a full and generous consecration. The decks, I believe, are generally cleared in the city, and throughout Dr. Wilson's district, and our friends are talking and thinking about the Centenary of Methodism. We have hope that the Centenary offering of the St. Louis Conference will not be less than fifty thousand dollars.

St. Louis, Mo., March 24, 1884.

Parsonages in the West.

BY BISHOP HARGROVE.

In the first thirty years after the organization of Episcopal Methodism, as shown by an alphabetical list in Dr. Bangs' History, 1,616 itinerant preachers had united with the different Conferences, of whom, two years later, 764 had located, 116 had died in the work, 31 had been expelled, 19 had withdrawn, and 686 still retained membership.

These figures show that, during a period about the average of human life, immediately following the organization of the church, only seven per cent. of its itinerant ministry died in the active service, while forty-seven per cent. had located. The locations exceeded by seventy-eight the whole number of itinerants then remaining, the accumulation of all these years. Remember that this was the result with men who had completed their probation, tested men, and that, too, in the "heroic age" of Methodism. This vast loss of available force shows an immense strain on the system at some point.

At the same time the efficiency of the itinerancy was demonstrated by the accumulation of more than 200,000 communicants within the period under review. Its aggressive power is all the more conspicuous for this grand achievement, with the waste of more than half its working capacity. What might have been the result if Methodism had conserved its forces, and thus doubled the energy of its itinerancy? This would have swelled the millions who, with glad hearts, celebrate this Centenary year, and it would have intensified the joy and wonder of each of the increased millions by the added grandeur of the result.

Bishop Coke, as early as the year 1800, appealed to the church to provide parsonages and the necessary heavy furniture for the use of the families of preachers, in order to retain the services of those most experienced and influential. The failure

to do this is believed to explain most of the locations and the loss involved.

Here is a conspicuous lesson of this first century of organic Methodism; and attention is called to it just now, because the conditions at present existing in our Western work are similar to those of that period. The country is new, the population is scattered, the distances are great and the people not rich. As in all new and attractive countries, houses are relatively scarce, and command high rents, rapidly exhausting the limited means of a preacher, who is forced to pay these prices. It is known to the writer that two of the worthy men furnished by Georgia to our mission work in New Mexico within the past two years have found it necessary with their own hands to construct a shelter for themselves as the first condition for conducting their ministry. The meager support the missionary treasury could afford them would not allow them to pay prevailing rents. What avails missionary money if it must thus be exhausted?

We are more considerate of our missionaries in foreign countries. Homes are accounted indispensable for them. At this point the itinerancy pinches most in a new country, and just here expenditure is first needed, and investment the true economy. The rent of a house for three years will usually buy it. The benevolent fund that meets this first condition yields the surest and the largest revenue. It is noteworthy that, while the fathers saw the difficulty and sought to provide for it, we, so far as the West is concerned, seem to overlook it.

Unmarried men, with the attainments and experience requisite for that difficult field, are not to be found in numbers sufficient to meet the urgent and growing demand. Maturity of character and culture are nowhere more important than among this adventurous, enterprising, wide-awake, worldly population. Its cosmopolitan character concentrates there the ideas of the world, so that the missionary encounters every phase, both of belief and of unbelief. Weakness and ignorance are the decision and sport of such elements, and, instead of arresting the torrent of iniquity, are themselves swept by it as straws by a tempest.

Strong, experienced, capable men are especially needed. Divine as is the power of the gospel, a man, a chosen man, is God's agency to wield it. Any man lacking the elements for a successful ministry in the older Conferences is an assured failure in the new. The missionary money expended on such is worse than wasted—it is a positive hindrance—a repression of the benevolence that supplies it, and an obstruction of the field to be occupied.

Besides, all our valuable men without families can not be spared from the older Conferences. In all these Conferences there are particular places whose peculiar surroundings require this class of men.

The parsonage is the desideratum for the Western work. It removes the most serious obstruction to an itinerant ministry in new countries where, if not indispensable, it is certainly a powerful adjunct. It is singular that, while the church provides machinery for almost every other separate interest—its boards for Sunday-schools, finances, missions, literature and church extension—it leaves the parsonage interest, the right arm of the itinerancy, to provide for itself as best it can. Parsonages, indeed, we have in localities able to provide them for themselves, but these are the outgrowth of necessity and convenience rather than of any thoughtful provision of organic Methodism. In those places where salaries are necessarily small, and parsonages are therefore the more needed, they are unprovided, and there is not even an organized effort to provide them. Aggression is the dominant idea and aim of itinerancy, and yet we strangely ignore its prime factor at the very point where all aggression must be expected, among the weak and helpless. The church expects the itinerant at her bidding to carry the gospel whither the Macedonian cry proceeds, and yet leaves unsheltered his wife and children, whom the gospel he hears, and his plighted faith, require him to protect. Many a true itinerant has thus surrendered to the inevitable. Location had no alternative. A heart made too heavy to bear glad tidings to others has turned to minister relief and solace at home.

Whatever necessities may excuse our fathers when there was no old and well-established church to help in their new work, their loss by that lack was great, and the lesson is among the most impressive of their history. This record of their failure, due to lack, not of wisdom, but of means, appeals to us through our enlarged resources to do this for the Lord which they earnestly coveted to do, but could not compass.

Why not extend the privilege of

MISCELLANEOUS.

A Prominent Minister Writes.
Dr. Mott's Lung Balm. I have been suffering from consumption for several years, and have been treated by the best physicians, but have not been cured. I have been cured by your Lung Balm, and am now a well man.
REV. C. H. HAYES, Elder M. E. Church, South No. 25, Tenth street, Atlanta, Ga.

From Two Prominent Ladies.
I have used your Lung Balm for several years, and have been cured of my consumption. I have been cured by your Lung Balm, and am now a well woman.
MRS. R. H. HAYES, Atlanta, Ga.

Dr. H. Mott's Lung Balm.
After years of suffering from consumption, I have been cured by your Lung Balm, and am now a well man.
REV. C. H. HAYES, Elder M. E. Church, South No. 25, Tenth street, Atlanta, Ga.

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Household.

Potatoes make an excellent addition to the compost heap.

CRACKED WHEAT PUDDING.—Crack wheat mixed with milk in this portion of half a cup to a quart, and have red with cinnamon and a raisin or two, makes a very good pudding.

Egg Sauce.—Boil a half dozen eggs hard, when add remove the shell, cut each egg in half crosswise, and each half into four quarters. Put them into one pint of melted butter.

BANANA FRITTERS.—Cut your banana into a dozen pieces, and mix them with batter, fry them as fritters, taking one piece of banana in each tablespoonful of the mixture, as you turn it into the frying-pan.

FEATHER CAKE.—One cup of milk, one cup of flour, one egg, half a cup of sweetened milk, one tablespoonful of melted butter, one teaspoonful of baking powder, one teaspoonful of lemon juice. Bake to a dark brown.

PUDDING SAUCE.—A very nice sauce for a duck soup, is made by dissolving one teaspoonful of corn-starch in a little water; add to it a coffee-cupful of boiling water with nearly a cupful of light brown sugar; let this boil for ten minutes. Take one cup of tart elder, one tablespoonful of butter, and the yolk of two well-beaten eggs; let them scald and add to the boiling sauce.

TO DEVIL A TURKEY'S CARCASS.—Cut all the meat off the carcass and bones, then place these pieces inside the carcass, together with the felled gravy and stuffing, if there is any. Place in a hot pan, which put in a hot oven. Ten or fifteen minutes will suffice to heat it through. Serve it as it comes from the oven, in the carcass, which you can garnish on the outside with celery tops and parsley. Every household should always have on hand some good stock soup, and they can readily have it if they keep Johnson's fluid beef in the house. This should be reduced to the desired strength and the carcass of the turkey basted while in the oven, which will form a nice gravy. The Caterer.

MEAT EATERS.—Dr. Allison, whose vegetarian dinners and recipes have attracted so much attention in London, says the Esquimaux live on fish and flesh from necessity. They eat as much as eight pounds of flesh meat or twelve pounds of fish at a meal, says Dr. John Rao, and a man who lived among them twenty years says they usually die at from thirty-five to forty-five of scrofula, the women living about ten years more. He knew of only two men living to be seventy. The Esquimaux eat the green contents of the reindeer's stomach, and in spring eat scurvy grass, wild turnips, wild vetch, wild oats, wild rice, sorrel, docks, &c. In autumn they eat wild prunes, blackberries, blueberries, crowberries, cranberries, &c. The women who gather these berries eat more of them than the men, and live longer in consequence, while the two men who lived to be near seventy lived as much as possible on these green stuffs and fruits.

BEEF STEAK PIE.—Ingredients.—For a large pie, 3 pounds, for a small, 1 to 2 pounds of beefsteak; seasoning, taste of salt, cayenne and black pepper; suitable dripping or suet crust; water. Mode.—Have the steaks cut from a rump that has hung a few days, that they may be tender, and be particular that every portion is perfectly sweet. Cut the steaks into pieces about two inches long and two wide. Allow a small piece of fat to each piece of lean, and arrange the meat in layers in a pie dish. Between each layer sprinkle a seasoning of salt, pepper, and, where liked, a few grains of cayenne. Fill the dish abundantly with meat to support the crust, to give it a nice raised appearance when baked. Pour in sufficient water to half fill the dish, and border it with paste; brush it over with a little water and put on the cover, slightly press down the edges with the thumb and trim the paste off close to the dish. Make a hole in the top of the crust and bake in a hot oven for about one and a half hours or more if the pie be large.

BEEF TEA.—Professor Roberts Bartholow, of the Jefferson Medical College, says: "Nothing has been more conclusively shown than that beef tea is not a food. It is nothing more than a stimulant. In preparing beef juice the lean part of the beef should be selected. This should be cut into thick pieces, about the size of a lemon squeezer. The pieces should be next placed on a hot coal fire for a moment to sear the exterior; the meat is then transferred to the lemon squeezer, which has been warmed by dipping in hot water, and the juice pressed out and allowed to flow into the glass, which has also been heated. The juice is seasoned with a little salt and Cayenne pepper, if the patient desires it, and taken immediately. In this way the nutritious elements of the meat are obtained, and the elixir scorching develop constituents which give the peculiar flavor to cooked meat." This is for a diet, the principle of which is the administration of those elements which are supposed to be in the stomach, and do not require the aid of the intestines in their digestion.

Try cranberries for malaria.
Try a sun-bath for rheumatism.
Try clam-broth for a weak stomach.
Try cranberry poultice for erysipelas.
Try swallowing saliva when troubled with sour stomach.
Try eating fresh radishes and yellow turnip for gravel.
Try eating onions and horseradish to relieve dropsical swellings.
Try hutter milk for the removal of tan and walnut stains, and freckles.
Try the group-dipnet when a child is likely to be troubled in that way.
Try hot flannel over the seat of neuralgic pain, and renew frequently.
Try taking cod liver oil in tomato catsup if you want to make it palatable.
Try enuffing powdered horax up the nostrils for catarrhal cold in the head.
Try taking a nap in the afternoon if you are going to be out late in the evening.
Try breathing fumes of turpentine or eucalyptus to relieve whooping-cough.
Try a cloth wrung out from cold water put about the neck for a sore throat.
Try walking with your hands behind you if you find yourself becoming bent forward.
Try an extra pair of stockings outside of your shoes when travelling in cold weather.
Try a silk handkerchief over the face when obliged to go against a cold, piercing wind.—Evangelical Messenger.

"The Third House."

ITS GOOD AND BAD MEMBERS.—THE REMARKABLE EXPERIENCE OF A HOUSEKEEPER BY HIS WORK—DURING A LONG RESIDENCE AT WASHINGTON.

(Correspondence Rochester Democrat.)

No city upon the American continent has a larger floating population than Washington. It is estimated that during the sessions of congress twenty-five thousand people, whose homes are in various parts of the north and other countries, make this city their place of residence. Some come here, attracted by the advantages the city offers for making the acquaintance of public men; others have various claims which they wish to present, while the great majority, however, are the crew of the "Third House," as the public crib, the latter class, as a general thing, originate the many schemes which terminate in vicious bills, all of which are neither directed at the public treasury, or toward that revenue which the black-mailing of corporations or private enterprises may bring.

While walking down Pennsylvania avenue the other day I met Mr. William M. Ashley, formerly of your city, whose long residence here has made him unusually well acquainted with the operations of the lobby.

Having made my wants in this particular direction known, in answer to an interrogatory, Mr. Ashley said:

"Yes, during my residence here I have become well acquainted with the workings of the 'Third House,' as it is termed, and could tell you of numerous jobs, which, like the 'Heavenly Chinee,' are peculiar."

"You do not regard the lobby, as a body, vicious, do you?"

"Not necessarily so, there are good and bad men comprising that body; yet there have been times when it must be admitted that the combined power of the lobby has done things more than a draft upon the public treasury for the expenses of the investigation. Another squeeze the lobbyist bills, as they are called. These, of course, are fought by the buffers and market-men. The first attempt to force a bill of this description was in 1877, when a prominent Washington politician offered a fabulous sum for the franchise."

"Anything else in this line that you think of, Mr. Ashley?"

"Well, take the annual gas bills, for instance. They are introduced for the purpose of bleeding the Washington Gas Light Company. They usually result in an investigating committee, which afterwards work in such a way that a draft upon the public treasury for the expenses of the investigation. Another squeeze the lobbyist bills, as they are called. These, of course, are fought by the buffers and market-men. The first attempt to force a bill of this description was in 1877, when a prominent Washington politician offered a fabulous sum for the franchise."

"Yes, there's the job to reclaim the Potomac river, which had it become a law, would have resulted in an enormous steal. That work is now being done by the Government itself, and will rid the place of that malarial atmosphere of which we hear so much outside the city."

"During your residence here have you experienced the bad results of living in this city?"

"I have not at all times enjoyed good health, I am certain that the difficulty which I laid up so long was not malarial. It was something that had troubled me for years. A shooting, stinging pain that at times attacked different parts of my body. One day my right arm and leg would torture me with pain, there would be great redness, heat and swelling of the parts; and perhaps the next day the left arm and leg would be similarly affected. Then again it would locate in some particular part of my body and produce a numbness which would well nigh drive me frantic. There would be weeks at a time that I would be afflicted with an intermitting kind of pain that would come on every afternoon and leave me comparatively free from suffering during the balance of the twenty-four hours. Then I would be on at any time during the day or night when I would be obliged to lie upon my back for hours and keep in motionless as possible. Every time I attempted to move a chilly sensation would pass over my body, or I would feel from hot flashes. I suffered from a spasmodic contraction of the muscles and a soreness of the back and bowels, and even my eyeballs became sore and distressed me greatly whenever I wiped my face. I became ill-tempered, peevish, irascible and desperately despondent."

"Of course you consulted the doctors regarding your difficulty?"

"Consulted them? Well I should say I did. Some told me I had neuralgia; others that I had inflammatory rheumatism, for which there was no cure, that I would have to take all my life, and that time alone would mitigate my sufferings."

"But didn't they try to relieve your miseries?"

"Yes, they vomited and physiced me, blistered and bled me, plastered me, and, finally, I was told to try everything but to take me, but without avail."

"But how did you finally recover?"

"I had a friend living in Michigan who had been afflicted in a similar way and had been cured. He wrote me regarding his recovery and advised me to try the remedy which cured him. I procured a bottle and commenced its use, taking a tablespoonful after each meal and at bed time. I had used it about a week when I noticed a decrease of the soreness of the joints and a general feeling of relief. I persevered in its use and finally got so I could move around without limping, when I told my friends that it was Warner's Safe Rheumatic Cure that had put me on my feet."

"And do you regard your cure as permanent?"

"Certainly, I haven't been so well in years as I am now, and although I have been subjected to frequent and severe changes of weather this winter, I have not felt the least intimation of the return of my rheumatic trouble."

"Do you object to the publication of this interview, Mr. Ashley?"

"Not at all, sir. I look upon it as a duty I owe my fellow-creatures to alleviate their sufferings so far as I am able, and any communication regarding my symptoms and cure that may be sent to me at 506 Maine avenue will receive prompt and careful attention. I use and finally got so I could move around without limping, when I told my friends that it was Warner's Safe Rheumatic Cure that had put me on my feet."

"Indeed, there is, sir, for no man suffered more nor longer than did I before this remedy gave me relief."

"To go back to the original subject, Mr. Ashley, I am glad to hear of the same familiar faces about the lobby session after session?"

"No, not so much as you might think. New faces are constantly seen and old ones disappear. The strain upon lobbyists is necessarily very great, and when you add to this the demoralizing effect of late hours and intemperate habits and the fact that they are after found out in their steals, their disappearance can easily be accounted for."

"What proportion of these blood-bills are successful?"

"A very small percentage, sir. Notwithstanding the power and influence of the lobby, but few of these vicious measures pass. Were they successful it would be a sad commentary upon our system of government, and would virtually annihilate one branch of it. The great majority of them are either reported adversely or smothered in committee by the watchfulness and loyalty of our congressmen."

J. E. D.

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Weekly Market Review.

For Week Ending April 1, 1884.

COTTON.

Low ordinary	7 1/2	44
Ordinary	10	44
Good ordinary	10 1/2	44
Low middling	11	44
Middling	11 1/2	44
Good middling	11 3/4	44
Fair	11 1/2	44
Galveston middling	11	44
Mobile middling	11	44
St. Louis middling	11	44

SUGAR.

Superior	34	44
Common	34	44
Good common	34	44
Fair	34	44
Good fair	34	44
Prime	34	44
Choice	34	44
Seconds	34	44
Yellow clarified	34	44
White clarified	34	44
Choice white	34	44
Granulated	34	44

MOLASSES.

Syrup	26	39
Fair	26	39
Prime	26	39
Choice	26	39
Panicy	26	39

RICE.

Choice	52	64
Prime	52	64
Good	52	64
Fair	52	64
Ordinary	52	64
Common	52	64
No. 2	52	64

FLOUR.

Minnesota bakers	5 99	0 00
Minnesota patents	7 00	0 00
Extra fancy	6 25	6 37 1/2
Winter wheat patents	7 00	0 00
Choice	5 50	5 75
Fancy	5 75	6 15

CORN PRODUCTS.

Corn meal	3 40	3 50
Corn meal	3 40	3 50
Grits	3 40	3 50
Hominy	4 00	0 00

GRAIN, ETC.

White	72	00
Yellow	66	00
Mixed	66	00
OATS	45	00
Western	45	00
Texas rust-proof	45	00
BRAN	1 05	00
1 cwt.	1 05	00
Choice	22	00
Prime	15	00

PROVISIONS.

Pork	10 00	10 12 1/2
Mess.	10 00	10 12 1/2
Prime mess	10 00	10 12 1/2
Rumps	16 75	00

BACON.

Choice breakfast	11 1/2	00
Shoulders	8 1/2	00
Sides, clear	10 1/2	00
Sides, clear rib	10 1/2	00

HAMS.

Super-cured	13 1/2	13 1/2
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DRY SALT MEAT.

Shoulders	7 1/2	00
Sides, clear	9 1/2	00
Sides, clear rib	9 1/2	00

FISH.

MACKEREL	14 25	00
No. 1, in bbls.	7 75	00
Half bbls.	13 75	00
No. 2, in bbls.	6 25	00
Half bbls.	13 25	00
No. 3, in bbls, large	7 00	00
Half bbls.	7 00	00

GROCERIES.

COFFEE	10 1/2	42 1/2
Robusta, choice	13	14
Java, choice	16	00

BUTTER.

Western dairy	25	00
New York dairy	25	00
Country	17	20

LARD.

Choice	9 1/2	00
Choice	50	1 00
Fair	25	50

OILS.

Coal, cases	18	00
Coal, bbls	13	00
Coal seed	4 1/2	43
Lard	7 1/2	00

VEGETABLES.

POTATOES	1 75	00
Western	1 75	00
Eastern	1 75	00
Seed, Western	1 50	00

KIDNEY.

3 bbl.	20 00	00
3 bbl.	2 50	2 75

BALING STUFFS.

BAGGING	10 1/2	00
2 b.	11 1/2	00

BALING TWINE.

3 b.	13 1/2	00
3 b.	1 30	00

SUNDRIES.

POULTRY	4 00	4 25
Chickens, Western	3 00	3 25
Young	3 75	4 00
Chickens, Southern	3 75	4 00
Young	3 75	4 00
Chickens, Southern	14 00	18 00

EGGS.

Western	18	17
Southern	22	18

WOOL.

Lake	20	21
Louisiana	20	21
Barry	10	15

HIDES.

Green salted	71	8
Dry salted	11	11 1/2

STAVES.

Oak, kegs	50 00	55 00
Oak, barrels	75 00	80 00
Oak, casks	50 00	105 00
Oak, hoghead	75 00	140 00

HOOP-POLES.

Hoghead	40 00	00
Barrels	20 00	00
Half barrels	12 50	00

FERTILIZERS.

Cotton seed	12 00	14 00
Meal (country)	21 50	22 00
Meal (city)	25 25	25 50
Pure ground bone	42 00	00
Muriatic acid	3	00
Sulphuric acid	22	00
Black	34	00

Address all mail matter to New Orleans Christian Advocate, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

NASHVILLE, March 25.—This morning hallatones, varying in length from one to two inches, fell for two minutes, falling white the ground. Great destruction was wrought in the city and country, the damage aggregating many thousands of dollars. A tornado passed nearly directly over the National Cemetery, six miles from Nashville, and had an average width of about three-quarters of a mile.

WASHINGTON, March 25.—A thorough understanding of the appeal in behalf of the blood and honor in the Mississippi Valley insured a prompt response on the part of Congress to-day. The House voted the amount asked, the sum not to exceed \$125,000, with every evidence of sympathy, and the Senate ratified the act without hesitation.

The President sent to the Senate to-day the nomination of A. S. Sargent, on extraordinary and minister plenipotentiary to Germany, to be envoy extraordinary and minister plenipotentiary to Russia, vice William H. Hunt, deceased. Mr. Sargent was soon after confirmed by the Senate.

CHARLOTTE, N. C., March 25.—Dispatches regarding the cyclone in this section of North Carolina last night, state that at Newton thirty houses were blown down. The Methodist Church was wrecked. Mary Hunsacker was killed. Fourteen persons were wounded. At Mocklandburg five or six residences were destroyed; no lives were lost. The cyclone passed through Irwin county, doing great damage to fruit and blowing down many houses.

RALEIGH, N. C., March 25.—The cyclone that formed near Newton, N. C., traveled east. Trees were blown a distance of two miles. Everything was swept clean. Many persons are homeless and without food. Hail stones as large as eggs fell.

LONDON, Ky., March 25.—A terrific cyclone passed near this place and at about 1 o'clock yesterday evening, carrying death and destruction in its train, especially at Pittsburg, where it was severest. The Methodist Church was razed to the ground, and much other property damaged.

INDIANAPOLIS, March 25.—The Brookville correspondent of the Journal telegraphs that the village of Shelby, near the Ohio and Indiana line, was wiped out Tuesday's tornado. Only two houses remained and they were badly damaged. Rev. Joseph Winston was killed.

DAYTON, O., March 25.—Intelligence from Shakerstown, Ridgeville, Centerville, Spring Valley, Trebleins Station and South Charleston, tell of a terrible destruction by Johnsons brothers were killed at Ridgeville and ex-Sheriff Glatfelter was drowned while refueled in a bridge which was struck by the cyclone.

MOOREHEAD, Kan., March 27.—Last Friday a man named Herald opened a saloon in Canton, this county, in defiance of law and the officers. Monday he got into a row over one of his drunken customers and was shot by a constable. Tuesday the women of the place raided his saloon and poured his liquors into the street. He now realizes that prohibition prohibits. The conduct of the women is indorsed by all good citizens.

LOUISVILLE, March 25.—At a mass meeting to-night it was definitely decided to hold another exposition here, beginning Aug. 15, lasting sixty days. The capital stock, \$200,000, is already subscribed. The exposition promises to be as great a success as last year.

WASHINGTON, March 25.—Although the regular supply has been distributed, urgent requests for more to be sent to the Department of Agriculture. Mr. Loring, who is much disturbed at the state of affairs, and fears that in a few years time the general government will be expected to furnish seed for every farm, garden and flower bed in the country.

DENVER, Col., March 25.—Probably fifty buildings of all sorts were unroofed by yesterday's windstorm. About midnight a portion of the rear wall of the Lindell Hotel on the west side was blown in. The guests, previously warned of the danger, escaped injury. The damage throughout the city will probably not exceed \$10,000 or \$15,000.

CINCINNATI, March 25.—Berners crime was assisting Joe Berners in a murder or less serious crime. Berners, who is much disturbed at the state of affairs, and fears that in a few years time the general government will be expected to furnish seed for every farm, garden and flower bed in the country.

As the meeting at Music Hall adjourned last night the attention of the people was attracted by a shout. A young man cried out: "To the jail; come on, follow me to hang Berners." Although there was a mob, this was the first time it found vent in a decided expression. The cry was soon taken up and spread rapidly. The crowd around the jail soon reached 10,000 people.

The jail office and jailer's residence have been severely damaged by the riot. The fire at the court-house was started by rolling in barrels of coal oil, setting them on fire and keeping everything out. Capt. Desmond entered to subdue the flames and was instantly killed. The flames have been an inconvenience to the mob would not let the firemen use their engines. The flames went unchecked, though slow, as the great structure was strongly built. It cost probably \$250,000, and was made to withstand fire as far as possible. An irreparable loss in the valuable records, and the loss of great historical interest and value, and in the destruction of the second best law library in the United States.

COLUMBUS, March 25.—Berners was landed in the penitentiary at 8 o'clock to-night, being accompanied by a strong guard of specials, commanded by Deputy Sheriff Joe Moses, of Cincinnati. He has had a most eventful experience of escapes for the past thirty hours.

WASHINGTON, March 25.—On receipt of Secretary Frelinghuysen's telegram, informing him of his transfer to St. Petersburg, Minister Sargent accepted the transfer and resigned his post at Berlin, because of ill health, and for other reasons to be explained by letter.

CINCINNATI, March 30.—The mob in possession of the cannon at Fourth and

Walnut streets at 3 o'clock this morning seemed to have had no powder. They were trying to secure some. At the opening fire, about 8 P. M., four or five persons were wounded. Since the firing at 8 P. M., no one has been shot. The volleys since that time have been merely hindals to clear the streets. It has been ascertained that at the 8 P. M. firing no one was killed.

COLUMBUS, March 30.—Gov. Hardy has ordered every military organization in the State to report to Cincinnati immediately—seventeen regiments in all and five batteries.

MORGAN CITY, March 30.—For the forty-eight hours ending this morning the rise of water was not more than an inch, but to-day the increase was four inches. Row-boats are being used on some of the streets.

CAIRO, March 30.—The Red Cross Society, through Miss Clara Barton, president of the American branch, will charter either the Henry S. Tyler or the Ella Kimbrough to relieve the sick and needy in the lower Mississippi flooded districts, and will start with a full load of supplies early this week.

LOUISVILLE, Ky., March 30.—The board of church extension of the Methodist Episcopal Church, South, which has been in annual session the past three days, will adjourn to-morrow. Bishops Granberry, Lindgrove, Parker and Wilson are attending. Collections were taken in the different congregations of the church in the city to-day in aid of the Centennial loan fund, resulting in raising \$1,200 toward the fund of \$50,000 to be raised in the State of Kentucky, to be named the Kavanaugh Loan Fund.

CINCINNATI, March 31.—At midday there is no appreciable relaxation of preparations for defense. Barbed wire of barrels and every other sort of material still remain across all avenues of approach to the county buildings, and behind them stand the militia with guns with fixed bayonets everywhere bristling. The police have been sent away to their regular posts and are obtaining some rest.

The exact number of dead and wounded will probably never be ascertained, on account of many of the wounded being carried away by friends, but the number killed outright or dying at the hospital up to midnight was counted from the same sources, is 120. There are probably half as many more wounded and not reported.

NEW ORLEANS, March 31.—The Ohio River, Cumberland, Tennessee and Mississippi at St. Louis, Cairo, Vicksburg and New Orleans will continue slowly falling; at Memphis and Helena nearly static. The river at Cairo is 18 feet 3 inches, and fallen 4 inches; at Memphis, 33 feet 10 inches, and risen 1 inch; at Vicksburg, 47 feet 11 inches, and fallen 3 inches; at Nashville, 20 feet 1 inch, and fallen 2 inches; at St. Louis, 24 feet 2 inches, and fallen 2 inches.

FOREIGN.

LONDON, March 25.—Moody and Sany's meetings, gatherings and addresses are being held in London. The movement is spreading in London. A monster meeting of converts was held in St. Panera's Hall, at which Moody, Rev. Charles Spurgeon, Rev. Mr. Pentecost and Major White delivered addresses. Steps have been taken to band together the converted young men and women as workers.

SUAKIM, March 25.—British infantry encamped nine miles from Suakim, where they remain for rest to-day. Of the 300 who fell out of the ranks yesterday, overcome by heat and hunger, the majority are now in the hospital. The rest have returned to duty. Another week of such fierce heat will render the British camp battalions an easy prey to Osman Digma.

LONDON, March 27.—Orders have been sent to Gen. Graham to return immediately with his troops. The Paris correspondent of the Times telegraphs: The Pope has notified Emperor Francis Joseph, in an autograph letter, that there are reasons which induce him to leave Rome at once or less early than he had intended. The Pope says that his decision will have serious consequences to Christendom, but he is bound to carry out his intentions.

BERLIN, March 27.—It is officially stated that last year, at Emsleben, a small town of Prussian Saxony, 403 persons became seriously ill and sixty-six died from trichinosis. The disease was caused by eating raw pork, which all came from one and the same hog.

SUAKIM, March 27.—The British forces began to advance on Tamasieb at 6 o'clock this morning. Eritrea opened at 7:30, and was brisk upon both sides. The rebels were in larger numbers than yesterday. The English cavalry and mounted infantry led and drove the rebels from the rocks, dispersing them among the hills. There were no British casualties. The loss of the rebels is unknown.

Gen. Graham and cavalry have returned to Suakim. The infantry will arrive to-day. It is expected the troops will embark immediately. Five hundred natives will soon be sent to open the Berber route.

LONDON, March 28.—Prince Leopold, fourth and youngest son of Victoria, died suddenly at 2 o'clock this morning at Cannes. The Queen is naturally very distressed at the terrible news, more so as it was what she could have expected. Major Gen. Sir John Cowell, master of the Queen's household, proceeds at once to Cannes to fetch the Duke of Albany's remains to England. The curfew bell at Windsor Castle was tolled at half-past 7 this evening. The blinds of Buckingham Palace are drawn at this morning. Eritrea drew to Cannes only a few days ago for the sake of his health. Nothing serious was anticipated. He was looking fairly well, and had been taking part in the festivities of the place, but had severe chills, which may have been the precursor of the fatal ail. Neither the Queen nor the Princess Beatrice will attend the wedding of Princess Victoria at Hesse.

Keep your religion sweet. A sort of kind of piety, that is always finding fault with others, and grumbling and growling because things are not different from what they are, is neither well-pleasing to God, nor profitable to men. Open your heart to the sweet influence of divine grace, and let a little of God's sunshine into your soul.—Methodist Recorder.

The view men hold of the object and end of their being exerts a controlling influence over their character and conduct. If a man thinks he is a creature of chance, with a chance future, he is likely to live an aimless or selfish life. If one thinks he is only an animal, without an immortal soul, he will be sensual and groveling. If a man believes he is the off-spring of an all-wise and holy God, created for holy purposes and a glorious future, his conduct will be in keeping with this faith. Brother, do you "walk worthy of God?"—Colorado Methodists.

APPORTIONMENT BY THE DISTRICT STEWARDS, SEASONS DISTRICT, 1884.

	BISHOPS
Mass. Point.....	\$ 8 00
Ocean Springs.....	11 00
Pearlington.....	6 00
Mt. Carmel.....	6 00
Killaville.....	6 00
Poplarville.....	5 00
Chalm Grove.....	6 00
Covington.....	5 00
Americus.....	4 00
Vandlenave.....	4 00
Wilmington.....	3 00
Hattiesburg.....	4 00
Meranton.....	4 00
Franklinton.....	4 00

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FIRST EASTER DAY.

BY MARY B. HUNNETT.

In old Jerusalem the Easter Day was born,
Stars for her foot at morn!
Stars for her brow at night!
And lilies for her breast as white as light!

The Roman guards the streets in silence kept,
The city dreamed and slept;
Dit no dreamer saw
The splendor of the Easter Day to be!

Only one woman in a garden's gloom,
Beside an empty tomb,
Saw angels watch and wait
To flood with glory the sky's eastern gate.

She saw through tears, while heaven's trump and psalm
Broke the first early calm:
Then to the soft, clear skies
Rose the dark smoke of morning sacrifice.

And priest and soldier, Jew and Roman heard
The quick commanding word,
The clash of shield and spear,
The tramp of marching men afar and near.

And saw the white-robed figures at some shrine
Stand waiting to divine;
But 'mid the stir and mirth
No voice foresaw what day had come to earth.

Nor how with beautiful steps its hours should climb
The topmost peaks of time,
And flood the land and sea
With the clear light of luminous life.

Hail, Pearl of Days, for these we watch and wait,
Wait at thy eastern gate,
And watch for thee with love,
Come, fairest morn, with white wings like a dove!

Stars for thy foot at morn! Stars for thy brow at night!
A day so sweet and bright!
Thine is the joyful psalm,
The Rose of Resurrection and the waving palm!

—New York Independent.

China and Her People.

BY REV. J. W. LAMBUTH.

(Forty-first Letter.)

My Dear Young Friends: About the time of the Christian era there lived a man by the name of Tinglan, who lost his father and mother when very young. When he grew up to be a man he never knew what it was to have a father's and mother's affection, and had never had an opportunity to show any affection for his parents' affection and for their kindness to him when a little child. He secured a piece of timber, and had an image carved to represent his father and one to represent his mother. Day by day he had food and water placed before them as he would have done had they been alive. He would also bow before them each day as he would have done had they been living. His wife was very unwilling to bow down to those wooden images and reverence them as her husband. The story in the Chinese books goes on to say that on one occasion, when her husband was away, she took a needle, stuck it into the hand of one of the images, when suddenly blood came out. When her husband returned, and, seeing the blood, asked, "Who has been so cruel as to do this?" his wife replied, "I did it." The husband, looking more closely, saw tears had been coming from the eye of the image, which made him feel very badly. He called his wife to him, and said: "I can not have you live with me any longer; you must leave me," and he at once sent her away. It seems almost impossible that any one could believe such silly stories as that which is related above; but, not having the light of the gospel of Christ, these heathen people are

ready to believe any story, no matter how unreasonable it may appear. They refuse to believe the truth; but prefer to believe a lie because their minds are darkened and full of superstition and all ungodliness.

I will give an account of a little boy, named Loktsih, who lived nearly two thousand years since. On one occasion, when but six years of age, he went to call on the magistrate in the city of Klukiang. The father of Loktsih was an official of high rank, and was well known to the magistrate. The boy was well received by the magistrate, and during his visit was given some oranges to eat. When the magistrate stepped out of the room for a short time Loktsih slipped two oranges up his sleeve. (A very common thing in China.) When the boy was leaving, and while bowing to the magistrate, the oranges fell from his sleeve. The magistrate said to him: "How is this; that, after I had given you oranges to eat, I now find you have concealed two in your sleeve?" The boy replied: "My mother is very fond of oranges, and I wanted to take some to her." The magistrate laughed, and he wondered at the boy being so young and yet having such an affection for his mother. It is said this boy afterward became an official. Here we see the old Adam developed in this little child. He steals and tells a falsehood, and the Chinese are ready to overlook it because he is said to love his mother. He was not excusable in the sight of God. The Chinese think there is no sin in telling a lie unless you are discovered in it. But it is not so in the Christian's Bible.

Some two thousand years since there was a boy, named Klaukuk, who lost his father when he was quite young, and he was the only child. When his mother became advanced in life there was great trouble in the land—war and famine. They were often in great danger, when he would carry his mother on his shoulders out of the way into a place of safety. At that time the country was infested with highway robbers. Often this man would meet these robbers when he was in search of food for his mother. When meeting these robbers he would fall down before them and pray that they would spare his life for the sake of his mother, which they always did. The famine became very great, and he found it necessary to hire himself out in order to obtain food for his mother. His love for his mother was very commendable, and reminds us of many such instances in our own Christian land. Yes, we can point to many thousands in our own land who have an undying love for their parents and would do anything in their power to help them.

About the time of the Christian era there was a boy by the name of Wong Shung, who lost his mother when he was nine years old. For many days he wept and was greatly distressed on account of his mother's death. He was called by all who knew him, "The loving and obedient son." He was a faithful worker, and was always obedient to his father. During the summer months, when the heat was intense, he would at night watch by his father's bedside and fan him until the cool hours of the night, and then he would retire to rest. In the winter, when the weather was very cold, he would in the evening go to bed before his father retired and get the bed warm, and then he would have his father take the warm place in the bed. The officials, hearing of his good behavior, sent notices of it through the whole country and held him up as an example of filial piety.

Another obedient and loving son, named Wong Burr, lived some two thousand years since. He loved his mother and did all he could to make her happy. His mother was very much afraid of thunder while living. When she died her son had her buried on the hillside near his home. Whenever there was a thunder storm approaching this young man would always run to the grave and call out: "Mother, fear not; I am here." He never filled any office in the government, but preferred to remain at home, and, as he was a good scholar, he taught the young people of the village. He would read to them from the "Book of Odes," where it

speaks of returning hearty obedience to one's parents in order to repay them to some extent for their kindness. Very often when reading from this book he would weep, and the scholars, seeing this, would avoid reading it lest the teacher might weep over it.

Another young man, named Yung Mung, was a very obedient son at the age of eight years. His parents were very poor. They had no curtain around the bed; so that in the winter, when it was very cold, he would go to his father's and mother's bed early and get the bed warm for them. In the summer the mosquitoes were very bad; so that in the early part of the night he would go to his father's and mother's bed and allow the mosquitoes to come and take from him all they wished, and then he would retire to his own bed, allowing his father and mother to retire and sleep. The picture in the Chinese books represent this little boy lying on the bed with great swarms of mosquitoes around him. We can not tell if this is a true picture; but it is believed by all Chinese throughout the length and breadth of this land. He certainly had great affection for his parents, and, though he was a heathen boy of heathen parents, his actions teach us an important lesson of love for parents.

I will in my next continue the history of some others who manifested great filial love and affection for their parents.

SHANGHAI, CHINA, Jan. 25, 1884.

Lessons from the Rainbow.

BY REV. W. H. ANDERSON, D. D.

The rainbow was the postscript of the fearful deluge history. It appears upon the retiring storm cloud as God's signet of promise, his smile of hope over the wrecks caused by the watery waste. To the poet's eye the rainbow glows with suggestions as many and varied and beautiful as the hues seen in the Bible in the clouds. To the philosopher there is but the illustration of the laws of refraction of light through the falling raindrops. To the Christian the rainbow is full of lessons of richest instruction and highest value.

The beautiful group of colors in the bow on the cloud is a perpetual reminder of a mighty historic fact dual and yet opposite—the deluge with its fearful destructive waters, the ark in which was preserved the germ of the future human race. Here wrath against sin and sinners associate with Divine tenderness and love—each presenting harmonious action, harmonious character directed by pure fixed principles.

The rainbow recalls the marked long suffering of God to a world of sinners. For one hundred and twenty years Noah not only preached righteousness by his voice and life, but by each blow of his hammer or sound of his axe. The slowly-rising ark was an increasing appeal, a danger signal, day by day, for long drawn out years. It teaches us that long suffering has its limit, and that unrepenting sinners will certainly receive the punishment against which they have been warned in vain. We stand wonder-stricken as we in imagination see the heavens giving its floods and the earth sending from ocean depths its fearful tides. Cities and cultivated fields, and burial grounds and massive monuments, forests and palaces and unnumbered human beings engulfed in one common watery grave! Nature and histories and geographical boundaries and languages and letters at once blotted out by deluge flood because of human guilt too huge and aggravated, and insolent and defiant, to be longer borne by a righteous Heaven! Language would fail in the effort to describe the terrible surprise, the sudden heart-rending agony, the despairing tones of hopeless sorrow, as relentless waters were doing their work and submerging the hill tops crowded with men and women and children and animals. The concentrated sizzle that went up to heaven from a drowning world in its last struggling agony but faintly pictures the more fearful scenes of fire at the last day.

The rainbow has God's pledge written over land and sea as beautiful as the colors in which it is painted. The earth shall no more be destroyed

by water. The deluge is dead with no promise of a resurrection. We love to think that unhurt above the wrecks, as if responsive to the bow God itself, the deluge has left us the holy Sabbath, the original glorious rest of Almighty creative energy, and holy matrimony born in Eden's purity and uniting a sinless pair, the parents of our race. Let the cloud put on its blackest habiliments and roll fearfully on in its chariot of thunder. When the eye greets God's symbol in the sky the heart is reassured, for there is God himself with his Divine promise—following the track of the retreating clouds.

This lovely arch in the heavens is a most precious pledge that seed time and harvest shall never fail. The deluge obliterated landmarks of empires as well as of farms, and buried farmers with their implements and granaries and harvest wealth in one fearful watery ruin. History began anew to write its introduction; the race began a new life. When the hot sun parches, the grasshopper and locust destroy, the heavens are brass and human hope at last begins to dig its own grave, as in the near approach of skeleton famine seems to tell of lingering agony of the most fearful sort, then, when the shower falls to refresh the parched grass and the thirst of men and beasts and birds, amid these falling drops the glad sunshine brings out new and beautiful, as when it first met Noah's eye at his new family altar, the rainbow in its celestial attire, meet messenger of precious promise.

A magnificent lesson is taught us of God's care for the righteous, his special gracious providence. The ark was God's insurance society for Noah's family, and other tenants of that wonder of naval architecture. No lightning could shatter that vessel; no wave, even rolled in mountain height by "the prince of the power of the air," could affect a shipwreck. That vessel not only carried evidence of love to Noah, but the promise and certainty of a world's Christ, a world's salvation. The "colonization of heaven" depended on that safe repose of the ark on Ararat. Shut up in the ark its freight was a most precious association of prophecy and promise, the joy of earth, the sublime scenes of eternity. The church of God was there, and God himself was the safe pilot.

Thus the rainbow was at once not only a beautiful and intense reminder of the past to warn us of sin and its results, but it taught us God's love to his chosen people as objects of his tenderest, most unremitting care. Thus to us the rainbow is a grand memorial of the past, interweaving in its lovely hues most glad pledges along the pathway of the future. It is a simple, sublime sermon of our Father in heaven—fearful when his long withheld wrath against us is let loose; yet full of tenderness and love to those who trust and obey him.

What a suggestive heavenly symbol—"a rainbow round the throne!" What a glorious volume unwritten and full of Divine record! The redeemed remember from what doom of sin and sinners they are saved. Eternal protection and safety flash from that rainbow loveliness. Securely adds to the joys of the saved. They have left sin and temptation and the carnal mind amid the charred remains of a fire-scorched world. Death is remembered as one of the obsolete words of sinful collocation; it has no place in the vocabulary or experience of heaven, whose vital air is eternal life.

Let the rainbow, as it flashes in mellow loveliness on the heavens, call out to our grateful, loving, trusting souls offerings that shall be as dear to our Father's eye as the colors of the rainbow are beautiful to mortal vision. May our intense trust in God make lovely rainbows amid our falling tears to cheer the heart with memory and light it up with hope!

CARLETON, Kentucky.

Central Centenary Committee.

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REV. W. P. HARRISON, D. D., Secretary.

JUDGE JAMES WHITWORTH, Treasurer.

Letter from Kansas City.

BY REV. J. W. LOWRANCE.

We have just passed through what is said by the oldest citizens to have been the severest winter experienced since before the "late unpleasantness." Mercury at zero has not been the exception; many times below, and once as much as thirty degrees. I used to say I liked cold weather; but I am now "in a strait betwixt two." The spring is opening upon us, and after enduring six or eight weeks of strong winds, we will enjoy a delightful summer. Our falls are the nearest ideal in pleasantness and serene beauty I ever saw; so, after all, we can afford to endure the cold winters and windy springs for the sake of the short cool summers and delightful falls. Real tornadoes are no more frequent here in the Northwest than in the South or East. We also have comparatively little rain. When Mississippi and Louisiana are suffering heavy rainfalls in the winter season we are having large supplies of the beautiful snow. Our neighbor just over the river—Kansas—is suffering some sort of blight among her cattle just now. Cattle growing is an important factor in Kansas industry; much more so than in Missouri, though it is a great source of revenue here. The governor of the State has called a special session of the Legislature to see if any method can be devised by which the ravages of the plague may be staid. Our farmers are hopeful of a good crop this year. The Missouri river at this point is low; our rise comes after the snow thaw on the mountains of the Northwest. The tide of emigration westward is astonishing. A great many people are stopping to make their fortunes in Kansas City. Real estate is still rising here, and is destined to do so for years to come. In eighteen months the value of unimproved property in the eastern part of the city has increased about twenty-five per cent. Ten years from to-day Kansas City will number 300,000 people. A recent decision of the court, making foreign loans illegal in the State, has depressed business in reality a little. It can not be permanent. With all our getting we are trying to "get-understanding."

I have never seen the cause of Christ had more at heart, and the work pressed more vigorously both by preachers and laymen, than in this city. This is so of all Protestant denominations. Episcopal Methodism is stronger than any other branch of Protestantism; Presbyterians next. We are laying broad and deep the foundations of our branch of Methodism, and hope to make a long stride in the line of success this centennial year. By the close of this year we will (D. V.) have three more church buildings. For the present they will be missions; but it is only a question of a little time when they will be self-supporting. I venture the assertion that the members of our church in Kansas City have given more money to the cause of church building and to Christ within the last three years than the same number anywhere in the connection. We do not boast, but thank God that we have been able to do it.

The Annual Conference, of the Methodist Episcopal Church (North), which includes all that part of the State of Missouri south of the river, has just adjourned its session at this place. We have two Annual Conferences on the same ground—the St. Louis and Southwest Missouri. They are just about equal in number to the Southwest Missouri; so you see we are almost by half stronger in the same territory. The personnel was about that of an ordinary Annual Conference, except it had a very able background. Probably thirty out of the one hundred and twenty, or twenty-five, were descendants of Ham. There is one presiding elder of that color, and his district is as large as the entire Conference; so you see we do not mix the colors much except at the annual gatherings, and really we would prefer not to do that. Let us see if our General Conference does not make a change by-and-by. Bishop Foss presided, and Bishops Bowman and Hurst were present part of the time. Dr. Mathews came to them from us as "fraternal delegate." His speech was characteristically unique. They

laughed uproariously. The doctor assured them of warmest fraternal feeling; but that there was room enough for both churches in this broad land of ours. He also assured them that the Southern Methodist Church was loyal to both the polity and doctrine of Wesleyanism; we still preached with emphasis depravity, conversion, hell and heaven. Dr. Thimble, from Brooklyn, was in the city, last week, and addressed one of their Conference meetings. He said he had stolen the Methodist class meetings; that his church was divided into five; "He did not call them class meetings, but 'parishes.'" He also lectured in the Board of Trade Hall to about 1,500 people—subject, "Ingersollism." His voice and style are peculiar; his rhetoric inimitable. Inasmuch as Ingersoll has lectured here twice within the last twelve months, I think this lecture was timely. As a rule, our preachers pay no attention to Ingersoll because they scarcely preach to men who hear him. Christ crucified is the best antidote for doubt.

We expect to have one new church dedicated in May by Bishop Wilson. The freehold in the auditorium is said by a lady, who is a judge, and has seen both, to be prettier than that on the theater in Denver, Col., and that is said to be the prettiest west of the Mississippi. We also speak of changing the name from Lydia Avenue to Centenary.

I enjoy so much the weekly visits of the Advocate. It has the charm of a letter from home.

Alabama Conference Items.

The minutes of the Alabama Conference of 1883 show many points of improvement and some lack of such indications of health and vigor. Figures, after all, are good indices of value and approbation when applied to the financial departments of the church, and when applied to the increase and success of church work in saving souls.

In this light the support of the ministry may and ought to be regarded. With this rule regulating our steps we will look into the minutes and see how the Alabama Conference stands by districts, as follows: Mobile district increased the pay of the presiding elder \$66 20, and that of the preachers in charge \$345 20; Greensboro increased the pay of the presiding elder \$83 25, and the preachers in charge \$362 70; Selma increased the presiding elder \$49 65, and the preachers in charge were decreased \$32 85; Prattville increased the presiding elder \$66 00, and the preachers in charge \$441 60; Montgomery increased the presiding elder \$20 50, and decreased the preachers in charge \$21 75; Eufaula decreased the presiding elder \$72 60, and increased the preachers in charge \$282 70; Marianna increased the presiding elder \$53, and decreased the preachers in charge \$185; Union Springs increased the presiding elder \$69 05, and the preachers in charge \$390 20; Pensacola increased the presiding elder \$38 10, and the preachers in charge \$273 65; total increase for presiding elders \$415 05, and preachers in charge \$249 45. The Conference paid on Bishop's Fund \$1,280 50—increased \$133 20.

In regard to infant baptism, adult baptism and accessions to the church on profession, I select from the minutes the leading stations and some of the leading circuits—seventeen stations and seventeen circuits—total: 465 adults, 243 infants; 834 received.

These figures show that stations baptize more infants than adults, and yet receive into the church more on profession of faith than infants baptized. These figures also show that circuits baptize nearly twice as many adults as infants, and yet the numbers received on profession exceed the total of adults and infants baptized. The proportion of excess in circuits of receptions over baptisms is about equal to the excess in stations of adult and infant baptisms over receptions into the church. These figures further show that where the Methodist people are best informed infant baptism is more firmly believed and consistently practiced; also that circuits are more vigorous and aggressive in soul saving. These figures indicate points in which both stations and circuits should improve.

ANGUS DOWLING.
BANKER, Ala., March 26, 1884.

Christian Advocate.

THURSDAY, APRIL 10, 1884.

For the New Orleans Christian Advocate.
WINE & METER.

(Mark iv, 23.)

My heart is faint, my flesh is weak,
I may not bear alone;
My trembling lips can scarcely speak
The words, "Thy will be done."I know the cross will lift me above,
And see it looming near,
Not black with wrath, but bright with love,
And yet I shrink with fear.I shrink, and cry for myrror and wine,
A soothing, strengthening draught;
The cup thy lip did once decline,
By wine would I be made.I know the boon I crave of thee
I shall not beg in vain;
Thy presence, Lord, 'tis mine to see,
And myrror to ease my pain.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KEMM.

Second Quarter—Lesson II.

SUNDAY, APRIL 1, 1884.—MATTHEW, 23, 27.

GOLDEN TEXT.—"And many that believed came, and confessed and showed their deeds."—ACTS XIX, 18.

PAUL AT EPHESUS.

The events of this lesson follow immediately after those of the last. Paul, having completed the faith of that company of twelve disciples of John, and imparted to them the gift of the Spirit by his timely instruction, he at once entered the synagogue and spoke boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. His preaching had a wide range, after the style of his discourse on Mars Hill, and was delivered with the courage of one who felt himself under a more than earthly sovereign's protection. It took this sort of courage to preach Jesus as the Messiah before a congregation of his murderers. But when divers were hardened and believed not, but spoke evil of that way before the multitude, Paul treated them as he did the opposing Corinthians—shaking his raiment, consigning the responsibility of their unbelief to themselves, and withdrew to the lecture hall of Tyrannus, taking with him all those who believed and were willing to abide in that way. We preachers might take a suggestion from this move, and deliver many a dying shrill by hiring a hall and seceding from the synagogue, where the hearers are in the minority and the gospel-hardened members hold sway. Paul's move from the synagogue to the schoolhouse was not only a protest against the bigotry of Judaism, but it was for the safety of those who believed; for these opposers not only related the truth, but they spoke evil of that way which was any way exactly different and opposed to their own way. We have a striking illustration of this same movement in the history of Methodism. When Mr. Wesley turned himself and followers out of the church of the Establishment of Great Britain, and held their services in meeting houses, so called by the church. This change of base and renunciation of the synagogue for a worshiping place of their own, though much humbler in pretensions, was blessed of God, for from this center the gospel spread so that all Asia heard the word of the Lord Jesus, both Jews and Greeks. There was during this remarkable period of successful preaching our remarkable and extraordinary manifestation of the Holy Ghost's presence and attendance upon Paul.

"God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." Miracles had been wrought in Corinth, but it is here plainly implied that those wrought at Ephesus were unusually striking. The reason seems to be that Ephesus was pre-eminently a city of magic and false miracles, and the Holy Ghost chose to show his power by working true ones. The methods of the Holy Ghost are brought in vivid contrast to the magical arts of the evil one. The one heals with the falling of a shadow, the touch of a kerchief or of a hand or a word. The other, with its laborious arts and senseless incantations, utterly fails. Paul, among these Ephesian magicians, was attended by the same Jehovah who accompanied Moses and Aaron, when they stood before the sorcerers of Egypt.

A band of seven vagabond Jews, whom the devil had out on the road, pushing his interests, thought that they had discovered the secret of Paul's success in healing diseases and in casting out evil spirits, to be in the use of the name of Jesus, and hoped that by applying him in this to be equally successful. So these conjurers adopted as their formula of exorcism the same name, saying I adjure by Jesus, whom Paul preacheth. These seven sons of Beelzebub in this experiment reached the very height of profanity, which generally brings its own punishment. They were playing with an edged tool, sharper than a two-edged sword, to their own wounding. The evil spirit in the man possessed answered, Jesus we recognize, and Paul we are well acquainted with, but who are you? and the man in whom the evil spirit was leaped on them and overcame them, so that they fled out of the house, wounded and naked; they escaped with their skin. What an inextinguishable mixture of man and devil, and yet how distinct, and suddenly were the two personalities of this being brought out in this

vain attempt of wicked men to wield the forces of the Holy Ghost. Notice the sharp distinction between "the evil spirit who answered" and "the man in whom the evil spirit was." The devil did the answering and the man the fighting. Such appalling testimony against these seven sons of darkness and in favor of Paul and the Jesus he preached was calculated to make a profound impression upon the whole city, and it did in a most remarkable way. Many were conscious smiters at the thought of what fools they had been, and what dupes of these magicians, and openly confessed how they had been deluded and how deeply they had allowed themselves to be implicated in such practices. They unburdened themselves, telling over all their curious incantations and senseless labors, and brought the books containing the mystic formulas of this superstition, and made a bon-fire of them in presence of all the people, and they counted the price of them, and found it fifty thousand pieces of silver. This was a good deal of money to put in ashes, some eight or nine thousand dollars in our money. It was the very best use that such value could be put to. To have sold the books would have been to have handed on the temptation to others and to perpetuate their sin. The burning of these Ephesian Scriptures, which no doubt were inspired of the spirit from beneath, must have made a lasting impression upon all who witnessed the scene. It was a strong proof of the honest conviction of these sorcerers, as well as a public avowal and renunciation of their sin. Public sins demand a public confession; confess the others unto God's ear only. Young man, have you burned your bad books? Have you nothing locked up in your business which is only evil and tends to produce only evil? Waste it, pour it out, burn it, count not the cost, part with it forever, every bad habit, all unlawful gain. To starve and die with a good conscience is better than to feast with Dives and live with a guilty conscience. What shall it profit if you gain the whole world and lose your own soul? What will you offer God instead of it when he asks for it and claims it as his own purchased possession.

A Word of Correction.

Mr. Editor: With your permission I will occupy a little space in the Advocate to correct the mistake of my Bro. Ramsey, made in his answer to my "rather salty article," calling attention to the injustice done to myself and former charge by the statistical table of the Minutes of the North Mississippi Conference. He has things considerably mixed. While at Conference I did not expect a letter from Friars' Point about the finances of the charge; did not tell any one, so. But having charge of the Conference mail, I know of others who did. And it is evident to my mind that Bro. Ramsey had a similar conversation with another brother to which he refers as having passed between us. I had prepared, before going to Oxford, two reports of my charge, one for the statistical secretary, which was rendered the first day, the other I purposed reading before the Conference. This latter, however, was mislaid, and I was obliged to call on Bro. Ramsey for the one presented to him, at the same time making a correction in the amounts paid for both foreign and domestic missions, to which he pleasantly objected, saying he would have to scratch his book. I understood him not only to be through with my report, but also to make the correction desired, then and there. It was a mere oversight in not returning the report.

H. C. MOREHEAD.

Concordia, Miss., March 29, 1884.

From the Work.

WINFIELD CIRCUIT, LOUISIANA CONFERENCE.

Mr. Editor: Last Saturday night a mass meeting was held in the church at Atlanta, Rev. A. M. Wallis was called to the chair, and C. D. Hunt elected secretary. The chairman explained the object of the meeting to be the organization of a Woman's Foreign Missionary Society. After a few brief remarks from the chairman in reference to woman's work, and the great need of this organization in order to reach all classes, the call was made, and soon quite a number came forward and had their names enrolled, after which they went into the election of officers, with the following results: Mrs. M. C. Thresher, president; Mrs. Addie Lewis, first vice-president; Miss Mollie Barr, second vice-president; Miss May Wallis, recording secretary; Miss Bessie Curry, corresponding secretary; Mrs. E. H. Bennett, treasurer; Mrs. Mollie Wallis, Miss C. V. Ferguson, Mrs. Sallie Dixon and Mrs. E. Turner, collectors. The feeling manifested was indeed encouraging. On Sabbath morning, in the Sabbath-school—a very large one—we organized two societies, the boys to collect for our enterprise in Mexico, and the girls to work for the girls' school in Brazil, as directed by Dr. Hendrix. After a very practical and profitable sermon from Bro. Wallis we "cleared the decks" of our foreign missionary assessment at this place in cash and subscription. We are soon to meet in Winfield for the same purpose, and at other points the effort will be made. The members of our Centennial Committee are: W. A. Little, Esq., J. M. Abie, S. M. Barr, Mrs. M. C. Thresher, Mrs. Anne Little and Miss Helen Kelly. Our people

have gone to work heartily, and now I shall expect a "revival in every congregation." God grant us the baptism of fire.
J. W. HEARN.

ATLANTA, GA., March 18, 1884.

ATTAKAPAS FRENCH MISSION.

Mr. Editor: No doubt some of our good people, who are interested in the propagation of the gospel among the French-speaking portion of our population, wonder what is being done to accomplish this much-desired end. These French people living among us are not of us; that is, they are not, as a class, in sympathy with any great movement, either educational, civil or religious. I am fully aware that there are notable exceptions to this fact, but, on the whole, it must be acknowledged by those acquainted with the social life, and customs of these to be too true. This is due to ignorance, in a great measure, on their part, and prejudice somewhat on the part of the American people about them, as they are termed. Because a person speaks English it is no infallible sign that he exercises charity. On the other hand, there has been a sad lack of this heaven-born principle and a deplorable abundance of censoriousness. The grace of God alone can remove this prejudice on one part, and educational advantages, which are characteristic in this age of our church, the ignorance on the other. Light is needed; light that banishes darkness, that reveals to our people their relation to their brethren, and shows to them, who for years have sat under the shadow—Romanism—that we sympathize with them in their heightened condition.

At the last session of the Louisiana Annual Conference some of the elder brethren asked me if I would undertake to preach to this people. I replied that my knowledge of French was limited, and I could only leave the matter with the Bishop and cabinet, in whose hands our annual destinies were placed. They saw fit to send me. I have visited the mission at two points—Leaux Cannes and Cypremort—having filled two appointments at the latter place and preached five sermons. The preaching was in English, the praying and singing in both languages. Much earnestness is displayed by those who know the truths of Protestantism. Some of them understand English enough to catch the meaning of the preacher. But a large majority speak only the French tongue. This is especially true as regards the women and children. On the whole, they are not averse to preaching of any kind, but welcome any minister among them. The converted are very zealous, and can say amen with true Methodist fervor, sometimes rather promiscuously, and irrelevantly. With my present knowledge of French I can only exert a conservative influence, so far as I can judge, upon these people. What is needed is a man who is a thorough master of French. In fact, this is indispensable in order to work aggressively and effectively. The fundamental truths of the gospel must be set before them clearly and lucidly; they must be explained and simplified.

Don't let some good brother imagine I am ignorant of the fact that the Spirit must do the great work of regenerating these people. I am writing on the man-side of the subject. God is ever ready to do his perfect work. The language of the home circle, the language in whose words and terms our ideas were first clothed when lapping infants, and afterward were embodied in the ripper periods of life, is the language of the heart. Truth never seems so real, ideas are not so vivid when expressed in a strange tongue. The religion of our Lord Jesus Christ is a religion of the heart, and unless heart, mind and spirit are united in his worship there is very little satisfaction in it. The sentiments and emotions must be awakened, and through these channels one may be led to surer heights. Psychology is a very pretty science, but this dissecting the mind into so many parts does not always suit the case. But I am digressing what I wish to impress upon the public, and especially upon the Methodist public, is that there is a Macedonia here in our midst, and help is needed, and needed badly. Can't our missionary leaders find a man to "come over and help us" in this great work?

J. J. DAVIES.

JACKSONVILLE, LA., March 23, 1884.

MINDEN, LA.

Mr. Editor: The grand Centenary wave has not, in any conspicuous form, made its appearance "in these ends of the earth." We all seem to be quite satisfied (?) with our present condition, and why not? We don't have to be "bothered" with attendance upon any of those old-fashioned class, prayer or experience meetings, that so fill the soul with love and truth, and make the church "a city set on a hill." We don't have to go to church on Saturday; a few of us, however, do "turn out" on the Sabbath for our own sake. We are not all the time "pestered" with getting the children off to Sunday-schools, for there is but one on the whole circuit, and we that live near that one don't attend regularly; it's too much trouble, and, besides that, the superintendent and a few others more interested in our children's welfare can keep it up without us; at least they try. We are not encumbered with any of the mission or temperance literature, having no "societies" nor "unions" to go to, and with reference to letting our "light shine" in order to the salvation of souls, we have very little experience

in that direction, and hence leave that sort of thing for other folks and preachers to do. In fact, we are enjoying a very perceptible spiritual dearth and wide-felt need of vital godliness. In justice to my people, however, I will say that I have been very kindly received, and agreeable arrangements have been made for my stay among them. On the work there are some real hard-working Christians, pure and noble soldiers of the cross, doing what they can for the cause of the Master. Believing the promises, we have asked, and are now importuning at the mercy seat, for a gracious shower of love, and would humbly request the prayers of the brethren that in these waste places be heard the shout of rejoicing, and these "dry bones hear the word of the Lord" and live.

W. H. MAXFIELD, P. C.

MARCH 22, 1884.

CADDO CIRCUIT, LOUISIANA CONFERENCE.

Mr. Editor: I suppose I have reached your ears that I have found a place on the Caddo circuit, which work, you remember, was left to be supplied. Whether or not this is the case, I know the Caddo circuit has found a place in and has a hold upon my heart. I have made one round upon this work. Have had a cordial reception; preached to large and attentive congregations. We are now domiciled in a nice parsonage, just purchased. The ladies have furnished it with stove and utensils, dishes, chairs, bedsteads, mattresses, bedding, towels, tables, pans, etc. The brethren have furnished the smoke-house with hams, angars, coffee, molasses, rice, bacon, lard, meal, coal oil, flour, potatoes, etc. The corn crib has corn and fodder in it, and of the \$300 allowed for the pastor's support over one-fourth has been paid. I find the people kind, intelligent and liberal, true to Methodism, and ready to support her institutions. The former pastor, Bro. Pipes, left a good record behind him; his praise is in the mouth of the lovers of the Master all over the work.

I have sent twenty-eight subscribers to our various Advocates. The work has raised since Conference about \$500 for the parsonage and near \$30 for missionary and Sunday-school purposes. So, considering the lateness of our start, and the inclemency of the weather, I think we are well up to the front.

My family are all in fine health, and well pleased with the change from the Little Rock to the Louisiana Conference. For while we are deeply in love with Arkansas and Arkansas Methodism—our natal State and mother church—still Louisiana's warm greeting and hospitable welcome has filled our hearts too full for utterance, and we can but pray that the blessings of our God may abide upon this people, and that this year may be one long to be remembered for the outpouring of his Spirit, and the ingathering of many precious souls into his kingdom.

F. D. VAN VALKENBURGH, P. C.

KATIEVILLE, LA., March 24, 1884.

HATTIESBURG.

Mr. Editor: This little town is located on the New Orleans and North-eastern railroad, one hundred and eleven miles from New Orleans and eighty-five from Meridian. It is said to be a year old, and has something over four hundred inhabitants, and the people continue to come. We have several dry good stores, five boarding houses, one drug store and, sorry to say, three whisky shops. We sent a petition to the Legislature to prohibit the sale of spirituous liquors within five miles of this place, which was passed, and took effect the first day of March. Now we hope to have a better time. It is likely this town will become a considerable place if it does not grow itself to death. We have no church here, and some of the brethren ahead seem to think it very strange that I do not get my circuit to build one instead of going abroad to get help to build. It is true, I have five appointments—Hattiesburg—Enon, Augusta, New Prospect, Gasaway and Tallahalee. At Enon we have no church at all, except a union one, and this is as good as none, so far as our claim is concerned. At Augusta we have one, but it is nearly ready to fall down. At New Prospect we have one made of pine poles, and the people hardly have houses in which to live. At Gasaway we have an unfinished hull of a church, and the people are very poor. At Tallahalee we have no church, and the presiding elder's and preacher in charge's salary is \$10. At this place (Hattiesburg) the people are so straitened with their own buildings, which are unfinished, and perhaps will remain so for some time, that they are not able to build a church without help. Some one, perhaps, who does not know the true state of things here would say, wait until the people get able to build; but this would not do, for it is to the interest of Methodism at this place to build now. For further information let me refer you to Bro. Moore, at Franklington, La., who was on this work last year, and to our presiding elder, Bro. B. S. Rayner.

I. L. FREDLES.

MARCH 23, 1884.

Marriages.

HALLMAN-BANKS.—At the residence of the bride's father, Mr. Banks, near Trenton, Smith county, Miss., March 15, 1884, by Rev. A. D. Miller, Mr. M. C. Hallman and Miss F. A. M. Banks.

RICHARDSON-HUBERT.—At the residence of Mr. Daniel Richardson, near Trenton, Smith county, Miss., March 16, 1884, by Rev. A. D. Miller, Mr. William A. Richardson and Miss Mary G. Hubert.

MARTIN-DAVIS.—At the residence of the bride's father, Zion, Scranton circuit, Miss., March 10, 1884, by Rev. Thomas Price, Mr. William L. Martin and Miss S. E. Davis.

ASWELL-SELBY.—At the residence of Mr. J. L. Goodwin, March 17, 1884, by Rev. J. L. P. Sheppard, Mr. J. H. Aswell to Miss Lucie Selby, all of Jackson parish, La.

HUDSON-GUNION.—December 30, 1883, by Rev. I. W. Cooper, Mr. Thomas Hudson to Miss Martha Gunion.

LUKE-CLARKE.—March 9, 1884, by Rev. I. W. Cooper, Mr. Ed. Luke to Mrs. Fannie Clarke.

THOMAS-BROWN.—March 20, 1884, by Rev. I. W. Cooper, Mr. L. E. Thomas to Miss Mattie Brown.

Obituaries.

McDANIEL.—LOUISA, the youngest daughter of J. A. and M. D. McDaniel, was born October 15, 1850, and died at the residence of her father, January 27, 1884.

The destroying angel of God, who thus so untimely robbed a happy family of one of its cherished and loved members, chose a swift disease—typhoid-pneumonia—with which to end the web of Louisa's young life. Only a few days before we laid her away from the view of family, friends and schoolmates she was bright and cheerful, enjoying the fullness of health and happiness. To herself and her family the summons were unexpected. The young girl came like a mighty thunder clatter from a clear sky. At times her suffering was severe; but at last calmly she sank to rest "as one that wraps the drapery of his couch about him and lies down to pleasant dreams." Young in years, lovely in life, beautiful in death, dear Louisa, thou art now in the sweet fields of Eden to be forever with Jesus, the good and the pure. Thy earthly home is saddened by thy transfer to heaven; but the loss of thy loved ones here is thy eternal gain.

To know her was to love her, for amiable qualities which adorned her pathway. She leaves sisters, brothers, and a heart-broken father and mother to grieve her loss. To them we offer the holy comforts of our religion, believing they shall meet their cherished loved ones in that bright eternal home.

CLARK—THOMAS J. CLARK, son of Archibald and Milly Clark, was born at Shubuta, Miss., March 7, 1853, and died, of congestion, at Easthatch, Miss., on the Northeastern railroad, June 11, 1883.

Tommy was a kind, generous young man, who by his upright walk had won the respect of all who knew him. He was industrious and always sought to be profitably employed. He had lived a quiet, moral life from early childhood, but had not made an open profession of religion until about twelve months before his death. He was married to Miss Florence C. Verneulle, November 15, 1882, and was a kind, loving husband who ever sought to make his young wife happy and to fulfill the sacred vows made to him at the hymeneal altar. He was a true friend, an obliging, good neighbor who seemed to seek to fill the relations of life that he bore to his fellow-creatures. He had lived for some years with his aunt, Mrs. Isaac Champenous, and so kind, gentle and attentive was to her that she esteemed him more like a son than a nephew. Tommy was converted and joined the church during a revival service held at Shubuta, during October, 1882. From the day he joined the church he sought to live a consistent Christian. Though suddenly cut off as a dying testimony, we trust that he was ready and is now at rest in the sweet by-and-by.

W. D. DOMINICK.

HOWELL.—Died, January 14, 1884, at the residence of her son-in-law, Mr. N. G. Irby, in Jackson parish, La., Mrs. MARY HOWELL, aged sixty-nine years. Her maiden name was May, and she was born in Yazoo or Pike county, Miss., October 29, 1815. She married, at nineteen, to Mr. Howell, and about the same time became a member of the Methodist Episcopal Church, South. For a short time after coming to Louisiana she was in communion with the Methodist Protestant Church, because it was the only one in reach. With this exception she was, as I am told, a zealous member of the church she first joined.

She was the mother of seven children, whom she reared to be grown with one exception, and all were trained in the church and became religious. Her husband died in 1847, and she was left with the care of her family. For six years of my acquaintance with her I knew her as a pious mother in Israel—a warm lover of the church. She was feeble and afflicted for some time, but was patient and submissive. She talked of her death as a release, and rejoiced in hope of rest in the home of the Father. Her loved ones mourn her absence, but rejoice in the assurance given in the gospel of the better state of such as she who pass from here to the other shore.

F. T. RAWSON.

WIGGERS.—Died, in Winnsboro, Franklin parish, La., January 18, 1884, of pneumonia, LIZZIE A., second daughter of Edward and Angeline Parker, and wife of N. A. Wiggers, aged twenty-nine years, four months and twenty-five days. Decapitated was born in this parish, August 23, 1854, and was married to N. A. Wiggers, September 21, 1877. She joined the Methodist Episcopal Church, South, in October, 1881, and was a consistent member until her death.

She seemed to have a presentiment that her end was near before the disease had assumed a fatal type, and expressed herself as ready and willing to go. Death seemed to have no terrors for her, and she went willingly to rejoin the four lovely babes who had gone before to the spirit land. She leaves a grief-stricken husband and three little children to mourn for her, and many friends who will sadly miss her pleasant smile and friendly greeting. With her the preacher ever found a pleasant home and cheering words, and in the church, too, she will be missed. But God, "who doeth all things well," has said unto her, "Come up higher," and we can only acquiesce with perfect trust in his wisdom and love.

C. M. B.

at preaching or prayer meetings, unless providentially hindered. She was conversant for three months before she died of her approaching dissolution, and she was ready. In all the relations of life she proved a true and noble woman, and her death was a triumphant exhibition of the power of Christian faith.

HER HUSBAND.

RUSSUM—CLERMONT WATSON, son of T. G. and E. A. Russum, was born in Jefferson county, Miss., June 25, 1875, and departed this life February 22, 1884, aged eight years, seven months and twenty-seven days.

To the memory of hut few children could we pay greater tributes of due honor than to that of our departed little Clem. His many virtues at such an early age won for him the love and confidence of all who knew him. The little sufferer had been trained to fear God and keep his commandments. His truthfulness, his gentle way of reproving wrong-doing among his associates, never neglecting his prayers, his patience in all his affliction, and his early age won for him the love and confidence of all who knew him. The little sufferer had been trained to fear God and keep his commandments. His truthfulness, his gentle way of reproving wrong-doing among his associates, never neglecting his prayers, his patience in all his affliction, and his early age won for him the love and confidence of all who knew him. The little sufferer had been trained to fear God and keep his commandments. 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Christian Advocate.

THURSDAY APRIL 10, 1884.

EASTER DAY.

Now the Lenten fast is ended, Holy Week has passed away.
And we through the holy temple, welcoming glad Easter Day.
On the font and on the altar Easter lilies are entwined,
And the organ's solemn music quietly each troubled mind.
Soon we hear God's chosen servant telling us this Easter morn,
How the Lord of life and glory, when in Bethlehem was born—
He who knew our human weakness, and who died our souls to save—
Now hath won his glorious triumph—Christ is risen from the grave!
Christ the Passover is offered; therefore let the feast be kept;
From the grave our Lord hath risen, great fruits of them that slept.
Christ is risen, and forever from death's sting has set us free;
Once to sin he died, hereafter he shall live eternally.
Oh, that, like these Easter lilies, pure and white our souls might be,
And our hearts become henceforward one eternal melody!
That the teachings of this season in our hearts and lives might stay,
And the world might be the better for the church's Easter Day.
By thy special grace prevailing make us long to do thy will;
Thy continual help still aid us all our duties to fulfill,
Till our work is calmly ended, and life's Lenten fast is o'er,
And we keep the heavenly Easter with thee, Lord, forevermore.
—Churchman.

"Ye Must Be Born Again."

The new birth has ever been one of the distinguishing and most frequent themes of the Methodist pulpit. While justification by faith, the witness of the Spirit and other important and vital subjects have been faithfully preached by our ministry, still the text most used by them has been the one from which Jesus preached his sermon to Nicodemus, found recorded in the third chapter of John. It has been ringing in the ears, sounding in the consciences and stirring in the hearts of all students on Methodist preaching through all the years from the Wesleyans and Whitefield to the present time. "Except a man be born again, he cannot see the kingdom of God," are words as true and forceful to-day as when the Master spoke them, and every earnest minister and winner of souls to-day found urging upon his hearers with much frequency and special emphasis the necessity of the great change. Men are apt to confound regeneration and justification. Justification is that act of God done for a man by which God pardons all his sins up to the date of the act of pardon. Quite a different thing is regeneration, for it is a change of nature, a change of heart, a quickening unto newness of life, a being born from above, a partaking of the divine nature, a planting within a man of a new and divine principle of spiritual life. While justification changes a man's relationship to God, regeneration changes the man himself, making him a new creature.

That a man in order to salvation must be born again is argued from his condition by nature. Created "in the image and after the likeness of God," in "knowledge," "righteousness" and "true holiness" man's "reason was clear, his judgment uncorrupted and his conscience upright and sensible." At the top of the scale of earthly beings he was the masterpiece of God and pronounced by his Maker to be "very good." Made like unto God he was as the companion and friend of his Maker, who walked and talked familiarly with him in the garden. God designed man for constant development and grand achievements through the ages, but the story of his fall and ruin is told in these words: "By one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned." The summing up of man's state is: "All we, like sheep, have gone astray and have each one turned to his own way." "All have sinned and come short of the glory of God." "There is none righteous," "none that doeth good," "no, not one." "There is no difference between the Jew and the Greek," for all the unregenerated world lieth in the lap of the wicked one, all men are concluded together in sin, and all who are yet unborn of the spirit are in "the gall of bitterness and the bonds of iniquity." As the children of darkness, unregenerate men are everywhere found seeking the works of their master, the devil. Paul declares: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." It is written: "For there is not a just man upon earth that doeth good and sinneth not." Says Job: "What is man that he should be clean? and he that is born of a woman would be righteous?"

Isaiah says of the natural man that he "is wounded and bruised and putrefying sore, and from the sole of the foot even unto the head there is no soundness in him." Says Paul: "They that are in the flesh are not pleasing God." "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Thus we learn from the best possible source that by nature all men are in such a condition as to make the new birth necessary in order to their salvation. What the Bible teaches upon this point is certainly verified by

human experience. For the proper participation in and the thorough enjoyment of any state a man must be fitted for it, i. e., have a nature that responds to that state. As Joseph Cook would say, a man must be suited "to his environment." How sorry a figure does a man who has never read a line in his life make in the company of those familiar with books? He has neither the nature nor culture necessary for enjoying such company. How very uneasy is the wearer, the Sabbath breaker, the card player, the dancin' or theater-going professor, the mere worldly, the heartless woman of fashion, or the cordial money maker, or any other godless one in the atmosphere of a prayer meeting or class meeting, or in the presence of that best of society this earth affords, the genuine people of God? Having little of thought or speech in common with the Christians about them, they not infrequently descend to brazen impudence to cover their confusion. No wonder they feel themselves out of place, for they are out of place; and, until reformed in the spirit of their minds and taught of God, the companionship of the good must be to them very unpleasant, if not a positive torture. We must have a nature and education suitable to it in order to be easy and happy in any state or condition of life. No one would expect a fish to live if taken out of the water and fed on grass, nor an ox to flourish if thrown overboard that it might browse in the depths of the sea. It would first be necessary to entirely change the nature and training of that fish and that ox. So none can go to heaven until they are so changed in nature and educated in grace as to be fitted for the practices and enjoyments of heaven. The conceived, sin-born, sin-loving man must be changed so to hate sin and love holiness, which is the opposite of sin. No man, capable of thought, can prove even to his own satisfaction, since heaven is pure and holy, and the life that leads to it is a life of holiness, that any change less than the thorough change wrought in the new birth is a sufficient foundation for that godly life in the living of which a man may become meet to dwell in the sinless heaven. God's word and human experience alike teach the necessity of regeneration. Examining into the nature of this wonderful change we see at once that it is more than the rejection of error and reception of truth; more than outward reformation, changing the externals of life; more than morality, however complete that may be, for Christ said to the young ruler, "One thing thou lackest;" more than mere profession of religion or performance of its duties, for the Pharisees, Nicodemus and Saul of Tarsus met those requirements. It is more than any and all of these, in that it works the spiritual change of the heart, the renewal of the mind and the restoration to the soul of man of the lost image of God. It has to do with the inner, the real man. It is called a translation from darkness into light, from the kingdom of Satan into the kingdom of God's dear Son, from death to life. Says Paul to the Ephesians: "And you hath he quickened who were dead in trespasses and sins." The fact is that regeneration is not the repairing or fixing over of the old nature, wrapping the dead in lifeless, though beautiful, external forms, but it is the complete and divine reconstruction of a man's nature, even from foundation to cap-stone.

A thorough reconstruction has taken place in the regenerated man's disposition. The whole tendency of his mind has been altered, and the bent of his nature is the very opposite of that which it was before. His affections are reconstructed. No more does he roll sin under his tongue as a sweet morsel. He neither longs for nor joins himself any more to the gay, thoughtless, aimless ones who are speeding to ruin. His affections are no longer towards sinful things and people, for his heart now pants for the rich delights of the sanctuary and of communion with the people of God. Removed from the things seen and temporal, his affections are now fastened upon the things that are unseen and eternal. His motives are reconstructed. Self-dominated him before the change, but since he has been in all things bent upon God, He has made God's will the measure of his duty and to eat, drink and do all things unto his glory is the one aim, chief delight and sole motive power of his new and regenerated life. He illustrates Watson's definition of the new birth: "It is that mighty change in man wrought by the Holy Ghost, by which the dominion which sin has over him in his natural state, and which he deplores and struggles against in his present state, is broken and abolished; so that, with full choice of will and the energy of right election, he serves God freely, and runs in the way of his commandments." The regenerated man, thoroughly reconstructed in his disposition, affections and motives, is a man inspired of God. In an important sense working out his own salvation with fear and trembling, yet "God worketh in him" to will and to do of his good pleasure. He is found going contrary in all his thoughts, words and deeds to the maxims and ways of the world, so that, as Paul, he is literally "crucified unto the world and the world is crucified unto him." His life, as a child of God, is necessarily one of marked peculiarity, clear cut and sharply defined, even as a white spot on a black

wall. For a man who was born in sin and with an irresistible tendency to sin and who has lived it maybe for years in the daily practice of sin, to be so changed as to lead a life of holiness is to argue, as a necessity of it, not only a reconstructed nature but a life, in the entire of it, inspired of God. Indeed, such is the Christian's state—a changed and inspired state. He "walks not after the flesh, but after the Spirit." His spiritual life, unseen in its course, though constantly felt in its power, is "hid with Christ in God," being the life "of faith of the Son of God." A "new creature in Christ Jesus," he draws a daily inspiration from the Spirit of Christ, for it is written: "If any man has not the spirit of Christ, he is none of his." Being born again, he is Christ's, and being Christ's, he has of his Spirit, which is his indwelling inspirer. Having received Christ, he is a Son of God, for "as many as received Christ, to them gave he power to become the sons of God," and, being a son of God, the regenerated man is necessarily inspired, led of the Spirit, for "as many as are led of the Spirit they are the sons of God."

Said Christ to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God." Had a mere man said this, we might doubt the statement, but the Lord of glory said it. He said it, who is the "Life, the Truth and the Way."—Nothing more certain than this—if we would be saved, we must be born again. How, then, shall a man be born again? The human conditions are reaching after God and reception of God in his Son, Jesus Christ. We must be so thoroughly conscious of our need of this great change that we shall cry mightily unto God for the coming unto us of the new life. Filled with an intense longing after the way of salvation, there will be on our part a stretching out of the whole mass in persevering prayer for the imparting unto us of the new and divine nature. Without any reservation we shall adopt the Psalmist's words: "Lord, be merciful unto me; heal my soul: for I have sinned against thee;" "I acknowledge my transgressions; and my sin is ever before me;" "Against thee, and thee only, have I sinned, and done this evil in thy sight." Thus, under conviction of our usefulness and guilt, and making free and full confession, we must embrace as our Saviour, God's Lamb, slain for sinners. Remembering that "God so loved the world that he gave his only-begotten Son that whosoever believeth in him should not perish, but have everlasting life," and that as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," remembering and pleading these or other and similar precious promises, we are to receive God's salvation by believing that his Son does save, not only all sinners who believe, but even us, and not to-morrow nor one hour hence, but just now. Thus we shall realize the full blessing of the Scripture: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The repentance being thorough, the confession all-weeping in its fullness, and the faith, however feeble, taking hold on the one mediator between God and man, the sinner has come upon him the mysterious yet perfect working of the Divine Spirit, whereby he passes from death unto life, from the death of sin unto the life of righteousness, from a state of slavery to sin and Satan into a state of spiritual freedom as a new creature in Christ Jesus. True it is, that God who commanded the light to shine out of darkness "abides into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." True is the incorruptible seed of the kingdom of God sown in a man to germinate unto life eternal. This internal, mysterious working of God in a man by which he is "born again" is beheld only by the eye of God. The kingdom of God in a man comes not by observation; hence, Christ says in illustration of it: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit." No man can tell how he was regenerated, yet every man who has experienced the blessed change can truthfully join Peter in his exclamation: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

God's message, through his Son, to all men, is simply this: "Ye must be born again." Ye may be born again. Will ye be born again? May all, by a hearty repentance towards God and present faith in Jesus Christ, yield to be born of the spirit and consciously made a child of God and a joint heir with Christ of all that God has promised.

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.
(Continued.)
August 3, 1847: Last night the Bishop preached from "Work out your own salvation," etc. He preached

an excellent discourse. Five mourners came forward, but there was not much spirit in the meeting. This morning, at eight o'clock, Bro. Hamilton held a prayer meeting, especially for mourners, five came forward and some of them seemed much engaged, and one professed to find peace, an interesting little girl about ten or eleven years old. She did not shout, but a change was manifest in her countenance. We had a good meeting, and I think the interest is deepening.

Thursday, August 5: On Tuesday night Bro. Hamilton preached from blind Bartimeus a very interesting and appropriate sermon. There were eight mourners. The public congregation was dismissed at ten o'clock, and Bro. Hamilton announced that he would remain and labor with the mourners about fifteen minutes longer, but they seemed so much engaged that it was thirty minutes before he closed. I then left, but some of the mourners being unwilling to leave. He and a few others remained and three professed before they left. One young man left the church and walked home with his sister and returned, on his way back he was converted and came into the church to tell the news. Another young man was converted at his room that night. Making five conversions in all.

Wednesday morning: Prayer meeting at eight o'clock—a good attendance; only one came to the altar as a penitent. Five or six of the members came forward, confessing their backsliding and praying for more grace. At night Bro. Hamilton preached from "Strive to enter in at the strait gate." There was a good congregation, though there had been a shower. There was considerable life around the altar, three mourners presented themselves and seemed deeply engaged; one of the sisters shouted aloud, which, I think, was a good sign in a fashionable church.

Friday, August 6: On Thursday morning, at eight o'clock, prayer meeting. There was an increased attendance of the members. After one or two prayers the members were requested to speak of their personal experience. Several spoke of having been much revived, and some of being reclaimed from backsliding of heart. There was much good feeling, and the heaven is evidently spreading in the church. After prayer meeting Bro. Hamilton requested the brethren to remain, and consulted with them on the propriety of sending for help. It was determined to send to Tuscaloosa for Bro. Sparks.

It rained Thursday evening till near night, but the bell was rung and Bro. Nash preached on prayer; a very profitable discourse; mourners were not invited up; but few out, it being rainy. This morning (Friday) I left home for my appointments. I feel greatly encouraged about Columbus, though there will have to be a desperate struggle before the victory is won. There are many opposing influences, a difficulty unsettled in the church, a strong tide of worldly influence, several members have been hurt on account of exceptions having been taken to their religious exercises, many are disaffected in heart to the work, some do not like to be disturbed in their spiritual slumbers, some are opposed to the light of truth, because it condemns their moral deformity. There are a great many adversaries within and without, but at present the most formidable are found within the church. As soon as the church gets rid of the glorious tide of salvation will flow on with resistless force, and God will be glorified in the triumph of the gospel in Columbus. I feel deeply interested in the success of the meeting. I have felt much burdened, and cast down in view of the state of the church. I have seen her declining, step by step, into formality, fashion and folly, and the life of vital religion gradually disappearing until scarce a spark has been left us. I have felt the influence in my own heart, and now rejoice to see a prospect of better days. I feel revived myself, and pray God that I may be fully restored to the image of my Saviour and be filled with all the fullness of God, and that my family may all be converted to God. Glory be to God for all his mercy and goodness to me and my family. May all that is within me praise and magnify his name forever.

Monday, August 9: I returned to town in the evening and attended church. The interest appears on the increase. There was a fine congregation out. Bro. Hamilton preached from Psalm xl, 1, 2, 3. A fine sermon, but not one could be induced to come to the altar. The Holy Spirit has been grieved. I think there is too great anxiety after great folks, and too little regard paid to the poor by the church. They will not be properly in the faith till they embrace all classes in their efforts to save sinners. And we ought to be willing to let God work in his own way, not restrict the operations of the spirit, nor be too anxious for order, and gentility in our meetings. What the world calls order is often produced by pride and conformity to the world. The spirit, like the wind, does not always move in gentle zephyrs, but sometimes, like the fierce tornado, bearing down all opposition in its course. We should curb its influence and leave the manner to himself; so could be converted, it matters not whether it be in a storm or a calm. I am greatly anxious to see a thorough revival here, which shall drive the world and the devil out of the church, they both have a large share in her now I fear. I am informed that one or two have been converted since I left town.

(To be continued.)

Our Young People.

"THOU GOD SEEST ME."

God can see me every day.
When I work and when I play,
When I read and when I talk,
When I run and when I walk,
When I eat and when I drink,
When I sit and when I think,
When I laugh and when I cry,
God is ever watching nigh.

When I'm quiet, when I'm rude,
When I'm happy, when I'm sad,
When I'm sorry, when I'm glad,
When I pluck the aced rose,
That in my neat garden grows,
When I finish the tiny fly,
God is watching from the sky.

Mr. Editor: I am a little girl twelve years old. My mother is a widow, and lives with grandpapa. My uncle, Rev. J. J. Brooks, our pastor, also lives with us. I am the only child in the family. I do not go to school now, but study at home. Auntie has given me a missionary hen from which I expect to raise some chickens. I will try and answer some questions in last week's paper: "Is there any taste in the white of an egg?" The answer is found in Job vi, 6. "Reverend" is found in Psalm xli, 9. The name of "God" is not mentioned in the book of Esther. "Lace of blue" is found in Exodus xxviii, 24; xxxix, 31. II Kings xix and Isaiah xxxvii are just alike. The meaning of Methodist Centenary is the one hundredth anniversary of organized Methodism in America. I will now close by asking a question: When were the children of Israel first called Jews? Your friend,

WILLIE M. BECK.

HALEMS, Mississippi.

(Our little friend has correctly answered the question about our Methodist Centenary. Now, we will ask him when and where was the Conference held, and who presided?—Editor.)

Mr. Editor: As many little boys and girls are writing to your interesting paper, I thought that I would write a little letter too. I am a little motherless girl ten years old; have been living with my adopted parents, Rev. N. B. Young and wife, since I was a little babe. I am a member of the Methodist Church at this place—Hazelhurst. Rev. J. D. Howell is our preacher this year, and we all love him very much. I suppose our little friends would like to know what has become of "our little tramp." He gets a hymn book and gets on a chair, and sings, "Over there joy!" He says he is preaching. So you see, little friends, that we have a little preacher with us all the time when papa goes to preach. I am so glad that the good Lord sent that little tramp to our house. If all the little tramps are like him, we will take another one. I will close with many kind wishes to you and all the little readers of your excellent paper. Now, Mr. Editor, please come to our camp meeting this summer at Crystal Springs. Also bring with you Rev. C. Keener, so we little folks can shake hands with him again.

Your little friend,

HATTIE YOUNG.

HALEMSBURST, Mississippi.

Mr. Editor: As my first letter to the Advocate found its way into the appreciated columns of your very valuable paper, I will venture again to trouble you, as I desire to become one of your little correspondents to "Our Young People." I think it will be improving to me both in writing and in finding the Bible questions, which I take great delight in. Our Sabbath-school is going on again, and we have more pupils than ever before. Papa, the superintendent, says we will have an encouraging school through the present and coming season. I will answer one of Katie Coleman's questions: "Which two chapters in the Bible are alike?" II Kings xix and Isaiah xxxvii. I am a little boy twelve years of age. If you do not think my letter is worthy of publication, do not use it, for it is my own production. Our school is now in progress, but was closed awhile on account of mail-pox being near us. Your little friend,

W. J. P. RIDGWAY.

MEAN WAGON, Mississippi.

Mr. Editor: As mamma wishes to send money to pay for the Advocate this year, I will write and answer some questions asked in last week's paper. The name of "God" is not found in the book of Esther. Athaliah was the mother of Ahaziah. The words "blue lace" are found in Exodus xxviii, 37. I will ask the little cousin a question: Solomon says there are four things which are little upon earth, but they are exceedingly wise. What are they, and where is it found in the Bible? Our public school has closed, and mamma is teaching a neighbor's boy and myself at home. I do not live convenient to a Sunday-school this year, which I regret very much. I hope I will have good luck with my missionary ben this Centenary year. With best wishes for you and the dear Advocate I will close. Your little friend,

MINNIE ROBERT.

WRECA, Mississippi.

Mr. Editor: I have been reading letters in your paper from several of my little friends, and I like to read them very much. I have a question to ask: How many and what were the names of the churches in Asia at the time Christ came to show signs to his servants? Your little friend,

WADIN O'HARA.

Mr. Editor: I am so proud to see so many interesting letters in the Advocate from the little children, and thought I would write one too. My father has been taking your paper for many years, and I love to read the children's column. I am proud to see some kind friend encouraging the little folks to write to the Advocate. Our school opens the first of April; I hope we will have a good teacher. Rev. D. A. Given is our pastor; Rev. D. A. Little is our presiding elder. We have preaching twice a month. This is the first letter I have ever written to any paper, and I hope it will not be thrown out. I saw the question asked some time since: "Where is the shortest verse in the Bible to be found?" It is in John xi, 35. Now, I will ask some questions: Where in the Bible is the word "remember" found? And also, Where is "ruckoo" found? For fear my letter will get too long, I will close with many kind wishes for you and my prayers for the success of the dear Advocate.

Your true little friend,
SALLIE NEYLAND.

CENTREVILLE, Mississippi.

Mr. Editor: I wish to write a letter for the Advocate, as I never have. Pa takes the Advocate, and I like it so much. A Sunday-school has been started on Apple Pie Ridge once more. I hope it will be a success. We have no church-house. It got burnt; but we are hoping to build one soon. Bro. W. G. Backus is our pastor this year. We live on Pearl river. It is a very poor country for business just now. I see so many places in the Advocate that Mrs. L. C. Sallier writes; some draw my attention. We have preaching here once a month only this year. I hope many will join the church and be converted. I joined the church in 1883. As so many little children are asking questions, I will ask one: Where is the word "schoolmaster" found in the Bible? I want to see who will be the first to answer my question. Mr. Editor, I saw the piece you put in, stating that you were glad to see so many letters for the children's column. I see, too, that one boy says he is going to take Mr. Jones' advice.

Yours very truly,

EMILY PROVOST.

PEARL RIVER, Louisiana.

Mr. Editor: Papa has been taking the Advocate ever since I can remember. We all like to read it very much, especially the little folks' letters. As I have never seen a letter from this county, I will try to write a little letter. I have three little sisters and one baby brother. We can not go to school; it is too far from us. The roads are so muddy that we can not go to church; but I read my Bible every day and try to be a good girl. Our preacher is Mr. Mark H. Moore. We all like him very much; he is so friendly to children. He comes to see us right often, and we are always glad to see him. I am working to make missionary money, though my friends give me some. I gather all the eggs during the week for mamma, and she gives me all I can find on Sunday for missionary money. I have now altogether \$4.80. I never commenced collecting until February, and am going to try to get as much as any little girl in the district. Many good wishes to the Advocate and yourself. I am,

Your little friend,

MAGGIE R. GRAMLING.

MAVERVILLE, Mississippi.

Mr. Editor: My mamma takes the Advocate. I have been reading the letters from the little folks. I like to read them very much, and I thought I would write one myself. I am a little girl ten years old, and am living in Western Texas. My papa moved from Crystal Springs, Miss., to this place one year ago. My Grandmother and Grandfather Barnes are living at Crystal Springs now, and I have many other relatives and friends there that I will always love. Decatur is a very pleasant place to live at, and I have learned to love some of the people very much; they are so kind and good to strangers. We have three churches here, and have good Sunday-schools. I am a member of the Methodist Church, and, of course, go to that Sunday-school. Our pastor's name is DeFournet. This is his third year, and we all love him very dearly. For fear I may make my letter too long, I will close by asking the little folks a question: Where can the word "powder" be found in the Bible?

Your little friend,

MAUD BARNES.

DECATUR, Texas.

Mr. Editor: As it has been some time since I wrote to your most valuable paper, I have concluded to write a few lines to-day as it is raining and I have nothing else to do. I am going to school to Mrs. Munday; Miss Daisy Radliff and Mrs. Ida Hawley are assistant teachers. I will now answer some of the questions that are asked in the Advocate of the thirteenth. Katie J. Coleman asks: "Which two chapters in the Bible are alike?" II Kings xix and Isaiah xxxvii. Ernest O. Smith asks where the word "honeycomb" is found in the Bible. He will find it in Psalm xix, 10. Now, I will ask your little writers some questions: Where in the Bible is the word "worms" found? Also the word "turdo"? I will close for this time, hoping my letter will not find its way to the waste-basket. I remain,

Your true friend,

LUTHER M. GILMORE.

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND
SOUTHERN BAPTIST CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HURRICUT.

THURSDAY APRIL 10, 1884.

In an elaborate and discriminative editorial on New York City Methodism the New York Christian Advocate makes this gratifying statement:

Methodism in this city has made more progress during the past four years than in any corresponding period since 1850. It is equally astonishing and gratifying to all who are in a position to know the facts, and who do not overlook the conditions under which its work is done.

The educational bill passed the United States Senate, on Monday last, by a large majority. As amended, it appropriates \$5,000,000 for the first year, \$10,000,000 for the second, \$15,000,000 for the third, and thence decreasing \$2,000,000 each year until the eighth, when this Federal assistance ceases. The distribution will be made according to the degree of illiteracy. We hope the measure will promptly pass the House and become a law.

The Rev. C. W. Carter, D. D., of the Louisiana Conference, and Hon. A. H. Colquitt, of Georgia, have been appointed by the College of Bishops as fraternal delegates from the Methodist Episcopal Church, South, to the General Conference of the Methodist Episcopal Church, which meets next month in Philadelphia. We commend most heartily the wisdom of these appointments. Dr. Carter has distinguished ability in the pulpit and on the platform, and will reflect credit upon the great church he represents. Senator Colquitt will do honor to his vast lay constituency.

A marked copy of the Summit Sentinel has been received, containing a capital sermon from the Rev. H. Walter Featherston, entitled "A Famous Mother's Boy." It bristles with fine points. The following might be read to Young America with profit:

Many a man has tried to conceal his cowardice in bragadocho. Many a man fills to-day a duelist's grave because he was too cowardly to face the jeers of a vitiated public opinion, which had misnamed this foul relic of barbarism "an affair of honor." It requires more bravery to face such a public opinion, and bear its savage sneers of "cowardice" and "dishonor," than to face the muzzle of a foeman's pistol.

Our old friend, Dr. B. H. Catchings, of Atlanta, Ga., sends us a cheering note, from which we extract as follows:

Trinity Church, of this city, has certainly given a boom to the missionary collections for the Centenary year. Our beloved pastor's (Dr. Kendall's) heart is glad to overflow, and no doubt all will rejoice with him. The collection amounted to \$3,000, and contributions still coming in. We are to give to China next fall Miss Laura Haygood. How we can spare her from Trinity we can not see, but the Master calls and must be obeyed. Trinity Church now has two in China, and we hear that three more, including Miss Laura, will in all probability go to the same work.

Accompanying some excellent letters, which will appear in due time, Rev. Dr. J. W. Lambuth sends us the following private note. His letters have been much enjoyed, and we are glad to promise our readers a new series:

SHANGHAI, CHINA, Feb. 14, 1884.

MR. EDITOR: By this mail I send three letters, the last of my series to the young people. In a few weeks I shall begin another series of letters, giving an account of my call to the missionary work, my journey to China, my first experience as a missionary in China, the progress of the missionary work to the present date, and at the same time I will endeavor to give interesting facts in regard to the life, character, habits, customs and manners of the Chinese.

We had an agreeable traveling companion in the person of a prominent Baptist minister a few weeks ago, and in course of conversation he said: "We Baptists have been too fightive, and it has injured us. But now we are adopting a peace policy and are succeeding much better." Just so. But the average landmarker soothes his conscience with the reflection that he is fighting for the truth. He is contending for "much water." Though by his "fightive" course Christ is wounded in the house of his friends and the cause of true religion made to suffer, he replies: "Sure, I must fight; I'll not be slain."

Our good brother is right. To be "fightive" against those who entirely agree with you is essential, saving truth, is harmful to oneself and hurtful to the Master's cause.

Editorial Correspondence.

Twenty-seven hours from New Orleans to Nashville is rapid transit. And the trip was marred by no accident, missed connection or vexatious delay. Why is it that delayed railroad travelers are the most restless of all humanity? They are irritable, unreasonable and unconsolable. Special grace is necessary under such a temptation. We had no stop-over, and therefore had no unusual strain of spirit. But the "Big J." only maintained its reputation for fast time, good accommodations, a smooth road and close connections. Quite a number of Northern visitors to the Crescent City were on board homeward bound. That doubtless accounted for a shrewd colored brother, approaching us in this way: "Captain, can I sell you a nice little pet alligator?" He thought such a souvenir from the sunny South would be most acceptable to a Northern tourist. Possibly he had been driving a lively trade in that line, and felt sure of another sale. What a figure an alligator would cut in a Northern village! And to the average denizen of that latitude—who reads the papers of his section, how typical of Southern life and civilization! Many of them think we are hoon and fit companions for such ugly monstrosities. We did not invest in the alligator.

Arriving at Nashville at eight P. M. Tuesday, our special friend, Bro. J. D. Hamilton, was on hand with his carriage to extend his usual welcome to the "City of Rocks." Brushing off a little dust, we went immediately to McKendree Church, where a Woman's Missionary Mass Meeting was in progress. Dr. Hendrix was on the platform, reading a letter from Miss Laura Haygood, offering herself to the China mission. With that preface he led off in a capital speech. Next followed Dr. Haygood in an address full of point, pathos and power. In referring to his sister's purpose of going to China, he spoke of her early devotion to the Master's work. What is now Trinity Church in Atlanta—the congregation that gave three thousand dollars to foreign missions last Sunday on the regular assessment—was organized in his mother's school-house. And at length, when a little chapel was built, the congregation being too poor to afford the expense, his mother and sister served as sexton. Trained in that way to service in the church no wonder she feels ready for any call of duty, however great the sacrifice or heroic the faith demanded for its achievement. At the conclusion of his speech a collection was taken amounting to seventeen-life memberships at \$20 apiece, besides small contributions.

We learned shortly after arrival of the death of Rev. R. T. Nabors, chaplain of Vanderbilt University and pastor of West End Church. He had died about noon, much lamented by the entire Methodist community. Had length of days been given him he would have ranked among the mighty men of our Methodism. Brilliant, studious, consecrated, genial, gentle and manly, he won all hearts, and had a career of uninterrupted success. At the early age of thirty-three he has fallen on sleep and gone up to his rich reward. His widow, the daughter of Dr. A. S. Andrews, of the Alabama Conference, and three little children weep over the loss of a noble husband and loving father. His funeral takes place this afternoon from the Vanderbilt Chapel, conducted by Bishops McTyeire and Granberry and Drs. Fitzgerald and McFerrin.

The Bishops met again in annual session on Monday, but their ranks have been broken. Bishop Kavanaugh, the "old man eloquent," who was present last year in usual vigor, has ceased from his labors. Gentle, amiable, conservative in counsel and masterly in the pulpit, his presence was always appreciated and enjoyed. Bishop Pierce looks ruddier and stronger than for some years past. He has recovered his volume and tone of voice, and on Sunday last delivered a memorial sermon in honor of Bishop Kavanaugh with much of the old-time power and fire. The other Bishops are in good trim for any amount of Centenary work.

The attendance of members of the Board of Missions is unusually full. Here all interest centers and the warmest zeal gathers. There has never been more diligent inquiry into the widening fields and increasing work of the Board, and never have reports more inspired the faith and purpose of members. The church is growing in liberality, and responding to the urgent calls from every field. One feature is noticeable—the advance in our foreign congregations in the direction of self-support. Dr. Kelley stated that the native preachers of the Central Mexican Mission, at their recent annual meeting, proposed to appropriate one-fifth of their salaries for

the extension of our work in that field. That is self-denial and consecration worthy of the highest commendation. Where can its parallel be found in any home Conference or congregation? The receipts of the Board up to date have aggregated nearly one hundred and eighty thousand dollars. Dr. Young thinks two hundred thousand will be reached by the first of May. At this writing the report of the committee of estimates is still under consideration. The appropriations will possibly exceed somewhat the committee's recommendation—\$192,000.

The first Centenary gun at these headquarters was fired last night (Wednesday), at McKendree. Dr. Hendrix presided, Bishop Wilson made a short address and Dr. Young managed the collection. The congregation did not equal expectation, but the contributions amounted to \$12,500. This is but the initial, reconnoitering movement of old McKendree—the first fruits that promise a plentiful Centenary harvest. The first card read "A Friend of Missions," \$3,000. Dr. Kelley responded with \$3,000, Dr. Young \$2,000, and other smaller amounts followed. Our friends here think that Nashville Methodism will not give less to Centenary objects than \$75,000. Such an offering would inspire the whole church to do great things for the Master this year.

The Centenary mass meetings at Tulip and Elm streets, on Thursday and Friday night, were addressed by Drs. Potter and Hendrix. It was thought best to postpone Centenary collections until Sunday morning. We hope the offerings of that day exceeded the largest expectations. The Central Centenary Committee had an important meeting on Friday afternoon. Bishop Wilson reported the action of the Conference committee of the several Methodisms in fixing the ratio of representation in the Centenary Christmas Conference. The number suggested was one clerical and one lay delegate for every fifteen thousand members. According to that figure Southern Methodism will have sixty of each. The Bishops have been industriously engaged making the appointments—a very delicate, difficult, thankless task. After all care and prayer the appointees will not give universal satisfaction. Somebody can not go.

From Business Manager Palmer we learned that the business of the Publishing House is still increasing. The sales of the past year exceeded the former by \$28,000. Over \$40,000 of bonds have been retired, thus reducing the debt to less than \$140,000. This we consider a financial achievement as phenomenal as it is gratifying. The honor of the church has been preserved, a great institution has been rescued, and its facilities for great service largely increased. More than two-thirds of the enormous debt of 1878 has been paid in six years of droughts and floods and hard times. All honor to the calm, clear-headed, skillful helmsmen who have guided the craft into smooth seas. The presses are running with all possible speed, throwing off books of the highest order. This will appropriately become our great publishing year.

It was gratifying to see Dr. McFerrin so active and vigorous after his long, critical illness. He attended every morning and afternoon session of the Board of Missions, and took part in the discussions as in other days. He has lost nothing in clear statement, aptness of illustration and quick repartee.

Our connectional officials at the Publishing House are eating no idle bread. They are taxed to the full measure of time and strength to meet the growing demands of their several departments. Dr. Fitzgerald has quite recovered his wonted elasticity, and is steering the "Great Official" with true Centenary enthusiasm. Dr. Cunningham and Bro. Lyons are in labors diligent and abundant, furnishing "food convenient" for Sunday-school workers and their scholars. Growth in that department is marked and gratifying. Mrs. Butler, editor of the Woman's Missionary Advocate, has the nearest, coziest office in the Publishing House. She inherits the journalistic genius of her distinguished father, and is making a paper worthy of the great cause of woman's work for heathen women. We learned from her that thirteen applications are on file from young women to go to China. Seven have been accepted, and will be sent out in October next. These, with the two gentlemen ordered out by the Board of Missions, will greatly strengthen our forces in the celestial empire.

Of the Vanderbilt, the churches, etc., we can not write now. With many thanks for the generous, home-like hospitality always extended us by our special friends, the Hamiltons, and with memories of a pleasant visit, we left for home on the early morning of Saturday.

Our Ministerial Supply.

Bishop Parker's article on this subject, in the ADVOCATE of March 20, has perhaps exhausted one side of it in seeking for the reasons why there is such a lack of ministers to meet the growing demands of an expanding church. He gives many probable reasons. Multiplying stations and reducing the size of circuits, higher standard of qualifications required for admission into the ministry, resisting the call of God, the failure of the church to pray for more laborers, the low state of spirituality in the church, these are enumerated by the Bishop as among the probable reasons to account for the dearth of ministers. These may be conclusive to a man who looks at the problem from only one standpoint. It is clear, from the general tone of the Bishop's article, that these reasons have not entirely satisfied the questionings of his own mind. He seems to put forth these reasons in a sort of tentative way to see if they will not account for the existing state of things in regard to this matter. There have been other writers lately endeavoring to solve this same question, and they appear all to have looked at it from the same point of view. The most of them proceed upon the principle that in the ministry, as well as in commerce, the law of supply will always meet the demand. Hence when the demand is satisfied, the question naturally comes up, What is the matter here? It seems, as far as the express teaching of the word of God on this subject goes, that this law of supply and demand has no place here at all. Now, there is a plain law that obtains here. God governs not only the natural world according to law, but he governs the spiritual world according to law. Whatever other people may believe, the Methodists believe that the minister of God is "called of God." Is this call issued in a haphazard way or is it according to law? We can not think that God does anything accidentally. What, then, is the law according to which God calls men to the ministry? The ministry is Christ's gift to the world. In his last prayer for his disciples he says to the Father: "As thou hast sent me into the world, even so have I also sent them into the world." The Father gave his Son. Christ is the Father's gift to the world. Christ gave the ministry, "As thou hast sent me, so have I sent them." Now, the law according to which Christ gives is one of the plainest laws in the Scripture. Christ himself announced it on several different occasions. "For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not from him shall be taken away even that he hath." It is announced in the first chapter of John's gospel: "And of his fullness have all we received and grace for grace." This is the law according to which all God's gifts in the spiritual realm are bestowed. The interpretation of this law is that grace is bestowed upon the improvement of grace. Many of the articles on this subject of "Ministerial Supply" seem to take it for granted that God calls as many men to the ministry now as ever he did. One writer has this sentence: "In assigning the cause of this scarcity all Arminian 'theology' exonerates God." Now, if the Lord works according to law and gives according to law his works and gifts will be in the ratio of the improvement made of them by those upon whom they are bestowed. Then it follows that if there is a scarcity of ministers of the gospel it is to be accounted for either in the fact that the ministry is not appreciated and used properly by the church, or the ministry itself has been untrue to its calling. Both these are true in some measure. A number of people think that the ministry is held in higher estimation than ever before, and that the appreciation of the ministers by the populace is much truer. There is truly much popularity and enlarging reputation, but when these are critically examined they are not found attaching themselves to ministers for the sole reason that they are "ambassadors for Christ." Many other things enter in here as factors to make up this popularity. The church, as a body, does not look upon the ministry as the best and last gift of a risen Christ to a perishing world, and of course there is not a proper appreciation of the gift. A gift can be appreciated truly only as it is seen in its true light. And if God's gifts are not appreciated they cease according to his own law—"whosoever hath to him shall be given—whosoever hath not from him shall be taken away." It may seem a very bold charge, that the ministry has been untrue to its calling, but it is a fact, and applying the same law according to which the Lord gives we have an explanation of the scarcity of preachers of the gospel. The true position of the

minister is stated by Paul in a part of a sentence: "Separated unto the gospel of God." On one occasion the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." During the last twenty-five years the ministry has been growing out of this its true position. To-day, where we see one minister, "a man of one work," we find a dozen that are engaged in all sorts of work. Ministers of the gospel by hundreds are roaming about through the lecture fields, and are enterprising other labors to which the Lord has not called them. If this was simply an evidence of a want of appreciation of God's call to preach the gospel it would not be so bad. But when a man turns away, even for a time, from that to which God calls him he dishonors the call and him who gave it. He ceases to be "separated unto the gospel of God," and the Lord ceases to give ministers according to his own law—"grace for grace."

The remedy for this scarcity of preachers is in the hand of the church. The church is responsible for a great deal of this outside work that her preachers are doing, for she has invited them into these fields. Let her now go out into these fields with a true appreciation of the gift of the gospel ministry, and lead her deluded pastors back to their true position of being, "separated unto the gospel of God." Let the church show, in an unmistakable manner, that the minister's only work is to "preach the word" and "take care of the church of God," and hold him rigidly to this, and then the law according to which God gives will work easily, and there will be an abundance of gifts bestowed and no scarcity of ministers. "Them that honor me I will honor," saith the Lord.

C. W. CARTER.

"Honor to Whom Honor," Etc.

MR. EDITOR: The ADVOCATE of April 3 contains a letter from our good Bro. Steele, giving to Memphis the credit (through Judge Morgan and Dr. Johnson) of originating our great Vanderbilt University. I do not question the fact that Judge Morgan and Dr. Johnson talked over the project of a great University, that the judge wrote an article for the paper, and the doctor urged it editorially, but my conviction is, and has been, that the origin of Vanderbilt was by the wisdom and inspiration of Divinity, working through the immense brain-power and generous heart of that grand and noble man, Dr. A. L. P. Green.

This writer remembers well the meeting of the first commission in the lecture-room of the first church in Memphis, the intensely cold weather, the icy streets, the darkness which hung over the subject, and the manifest gloom in the hearts and countenances of the members when that noble enterprise was urged upon an impoverished church and people. He remembers the urgent speech of Dr. Green, and the able reply of Dr. Garland, seconded by some of the lesser lights of that body of Christian men. When the adjournment was had, after the first day's proceedings, the several delegates left with depressed feelings of despair to do what all felt we were unable to do. The power of the Almighty Being was at work in the brain and heart of Dr. Green, who went with Dr. Garland to his room at the hotel, and spent the night with him. The writer does not know what passed between those men of deep thought during that night; but after the usual form of opening the Conference next morning, the adoption of the minutes of the preceding day, Dr. Green arose, with all the solemnity of a man of God, and delivered a powerful and effective speech in advocacy of the building up of a great University; not a mere college to compete with other colleges of the church, but a higher and grander institution, to take charge of the graduates of the high schools and colleges we had already, and lead them to higher branches in learning and usefulness. In his remarks he alluded to a "large gift" which he thought might be made to the church if she would take hold of the enterprise with her accustomed energy and zeal; at any rate, said he, let us adopt the plan, go on with the work, the ways and means would follow. No one then thought of the Vanderbilt aid subsequently given. Dr. Green felt impressed, however, and expressed himself confidently that means would be furnished; he could not tell certainly how, but some way certainly.

At the conclusion of his speech Dr. Garland stated that for the first time he saw light on this subject, and made a stronger speech in favor of the undertaking than he had made against it the day previous; that his opposition was on account of the inability of the Southern Church, peculiarly, to undertake a work of such magnitude. From the

time those two able speeches were made there has been no faltering, no lack of spirit and determination in the mind and heart of Southern Methodism in building up a great University. True, the way seemed dark and inauspicious at times, but the faith of the fathers never failed them. God was at work in the heart of Dr. Green and others. By his wisdom another instrument of no mean pretensions (Bishop McTyeire) was brought to the front. While Dr. Young was laboring faithfully, and to a considerable extent successfully, with the people at the Conferences and everywhere, the Bishop was led to New York, the generosity of the Commodore was opened, and Vanderbilt University was established. My conclusion is it is a building of God, through the instrumentality of our good Dr. Green, who has gone to his reward, McTyeire, Young and others.

H. W. FOOTE.

The Tables Have Turned.

In the olden times the people of God, then in captivity, were required to sing the Lord's song in a strange land; but they hung their harps upon the willows and sat down upon the river's brink and wept. They had no heart to sing the Lord's song in a strange land; it would have been a profanation of the song. Now, in many places here at home, in our own country, so blessed and favored of Heaven, God's people are required to sing a strange song in the Lord's land; but they hang their harps upon the willows, how their heads and hold their tongues, feeling that such songs and such music would profane the place—the land and house of God.

In the olden times the Lord's people were carried away captives; but now the Lord's songs have been almost banished from some churches, even here in the Lord's land. The Babylonians led God's people away from their home; and the choirs have driven the Lord's songs from some of our churches.

Not long ago, in an important charge, a preacher, occupying a distinguished official position, selected six hymns of difficult and peculiar meters that his own wife, who, by request, presided at the organ that day, might have a good chance to exhibit her musical cultivation, both as an organist and vocalist.

The performance was admirable, the good lady got much praise for her musical skill, her husband much blame for his vanity, but no one worshiped the Lord that day in the service of song. A few devout souls would have sung the praise of God, but the multitude sounded the praises of that lady. I blame not the organs—poor, dumb things—they play only as they are played upon; I blame not the choirs or quartets, unless they are godless people, who come to be praised rather than to praise God, but I do blame the pastors and the people of God who have allowed the emissaries of Satan to drive out from us the Lord's songs, so blessed in leading the Lord's hosts to victory against the citadel of sin. There seems to be an inborn tendency in choirs, in many places, to sing hymns, chants and tunes that none but themselves can sing. O! that we could get back the old songs and the old-time singing that used to lift our souls up to the throne of God. Our people do not know, and they will not learn, these new songs and this new fangled singing, and our choirs do not know, or will not sing, the old-time songs and tunes, made sacred by the memories of a hundred years. At least this is true of too many places. It is not the Lord's people, but the Lord's songs, that are in exile. Can we not and will we not recover them again? To this end we labor and pray.

OLDEROY.

Errata.

MR. EDITOR: On perusing my article, "Quixotism in Philosophy," in the April number of the Review, I find several typographical errors. Where I wrote "flowers of rhetoric" the printer has "flames of rhetoric." The expression, "becomes capable of originating and communicating motion" (page 233), is very materially changed in its meaning by substituting "emotion" for "motion." The following sentence (page 280) is greatly marred by omitting the "if": "When we ask for the bread of logical argument, if materialism persists in offering us instead the stones of mere *cathedra* speech, we have a right to refuse the gift." A few other errors, such as the substitution of "and" for "in" and "emulate" for "emulate," will correct themselves. These errors, I suppose, are attributable not to the printer, but to my wicked pen, which persists in tracing characters similar to those which for so many years puzzled the Tribune compositor. If I ever become an editor I shall certainly procure a type-writer.

Yours,

W. C. BLACK.

Weekly Market Review.

(For Week Ending April 8, 1884.)

COTTON. Low ordinary 7 1/2, Ordinary 8 1/4, Good ordinary 9 1/4, Middling 10 1/4, Good middling 11 1/4, Middling fair 11 1/2, Fair 12 1/4, Galveston middling 11 1/2, Mobile middling 11 1/2, St. Louis middling 11 1/2.

SUGAR. Inferior 34, Common 42, Good common 44, Fair 46, Good fair 48, Fully fair 50, Prime 52, Strictly prime 54, Choice 56, Seconds 58, Yellow clarified 60, Gray clarified 62, Choice whites 64, Granulated 66.

MOLASSES. Syrup 24, Fair 26, Prime 28, Choice 30, Fancy 32.

RICE. Choice 52, Prime 54, Good 56, Fair 58, Ordinary 60, Common 62, No. 2 64.

FLOUR. Minnesota bakers 5 50, Minnesota patents 7 00, Extra fancy 7 00, Winter wheat patents 7 00, Choice 5 50, Fancy 5 50.

CORN PRODUCTS. Cream meal 3 40, Corn meal 3 40, Grits 3 50, Hominy 4 00.

GRAIN, ETC. COIN: White 74, Yellow 74, Mixed 68, OATS: Western 46, Texas rust-proof 46, HAY: Choice 97, Prime 17 50.

PROVISIONS. Pork: Mess 18 00, Prime mess 18 50, Rumps 16 25, BACON: Choice breakfast 11 1/2, Shoulders 10 1/2, Sides, clear 10 1/2, Sides, clear rib 10 1/2.

HAMS: Sugar-cured 13 1/2, DRY SALT MEAT: Shoulders 7 1/2, Sides, clear 9 1/2, Sides, clear rib 9 1/2.

FISH. MACKEREL: No. 1 in bbls 14 25, Half bbls 13 75, No. 2 in bbls 13 75, No. 3 in bbls 13 25, No. 4 in bbls 12 75, Half bbls 7 00.

GROCERIES. COFFEE: Rio, choice 10 1/2, Cordova, choice 13 1/2, Java, choice 16 1/2, BUTTER: Western dairy 25, New York dairy 25, Country 17, LARD: Choice 9 1/2, Country 9, TEA: Choice 50, Fair 25, OILS: Coal, cases 18, Coal, hbls 13, Cotton seed 33, Lard 32.

VEGETABLES. CABBAGES: Western 1 00, Country 1 00, POTATOES: Eastern 1 00, Western 1 00, Seed, Eastern 1 00, Seed, Western 1 00, KROUT: 20 00, ONIONS: 2 75, Beans: 1 30.

BALING-STUFFS. BAGOING: 12 b 10 1/2, 2 b 11 1/2, BAILING TWINE: 13 1/2, TIES: 1 30.

SUNDRIES. POULTRY: Chickens, Western 4 00, Young 3 00, Chickens, Southern 4 00, Young 2 50, Turkeys, Southern 12 00, EGGS: Western 15, Southern 15, WOOL: Lake 20, Louisiana 18, Burry 9, HIDES: Green salted 11, Dry salted 11, STRAWS: Oak, kegs 50 00, Oak, barrels 75 00, Oak, claret 50 00, Oak, hogshead 75 00, HOOP POLES: Hogshead 40 00, Barrels 20 00, Half barrels 12 50, FERTILIZERS: Cotton seed 12 00, Meal (country) 25 00, Meal (city) 25 00, Pure ground bone 42 00, Muriatic acid 3 1/2, Sulphuric acid 3 1/2, Bone black 3 1/2.

WS OF THE WEEK.

DOMESTIC.

CHATTANOOGA, Tenn., April 2.—The most destructive and frightful cyclone of the year swept over North Alabama and North Georgia last night. In the vicinity of Collinsville, Ala., and in Dade county, Georgia, it seemed to be at its worst. The storm was not over 300 yards wide.

CHICAGO, April 2.—A Muncie (Ind.) special says: A destructive cyclone struck this county about 5 o'clock yesterday afternoon, completely wiping out the town of Muncie, and leaving a trail of destruction. The storm was not over 300 yards wide. The damage is equally great. Every farm passed over was made a perfect wreck, barns, houses, orchards and forests being blown down and fences leveled to the ground. Everything presents a scene of desolation. James Sanders was instantly killed. At the town of Murray a family of eight persons had their houses blown to splinters, and the father, Wm. Lines, was killed outright. The others escaped uninjured. W. Frank, a school teacher, was caught by the storm and killed. The condition of the denizens of Oakville is terrible to think of. Without homes, clothing, food or bedding, they were found standing in the cold, blinding snowstorm, or shivering in the few fireless houses that yet remain.

COLUMBIA, S. C., April 2.—A furious hurricane has prevailed continuously with unabated fury throughout the day. Hundreds of trees have been blown down, and the people throughout the city left their homes and took refuge in stronger buildings. Many families spent the day in large open fields. Large trees have been uprooted and blown down, beautiful flower gardens, chimneys, miles of fencing, elevated, chimneys, blown down, windows and skylights blown out and barns and outbuildings unroofed and demolished. The hurricane wrecked the large brick depot of the South Carolina Railroad at Camden, and McDowell's store and several other buildings in that town. Forests of trees are raging on the outskirts of Camden, and nearly the entire population are out fighting it. The town of Rock Hill, on the Charlotte and Columbia Railroad, is on fire. The depot and Western Union Telegraph office are burning, and a high wind prevails.

HUNTSVILLE, Ala., April 2.—A destructive cyclone passed through the southeast portion of this county last night, greatly damaging timber and fencing. The house of a family named White was completely blown away. Mrs. White and her mother-in-law were killed. A man named Glover had both shoulders broken and will die. Others were more or less injured.

VICKSBURG, April 2.—Yesterday evening a severe windstorm struck Smith Station, on the Vicksburg and Meridian Railroad, fourteen miles from here, demolishing two houses and causing great consternation throughout.

OSYKA, Miss., April 4.—Rev. A. Goss, of the Baptist Church, a cousin of Gen. B. F. Butler, and one of the oldest and best known ministers in South Mississippi, died at 4 o'clock this morning at this place of old age and general debility.

SHILOH, Pa., April 5.—A terrible explosion of powder occurred this morning at William Beunty & Co.'s powder mill. The report was heard within a radius of twenty-five miles, and smoke and ashes shot up high enough to be seen fifteen miles. Houses within a mile and a half were shaken and windows broken. Wm. Youm, superintendent, was burned beyond recognition, but is still alive. The others all escaped. The damage is \$7,000.

NEW YORK, April 6.—Rev. Dr. J. P. Newman occupied his pulpit today in Madison Avenue Congregational Church, despite the notice he received from a portion of his congregation dispensing with his services. Dr. Corry, of Brooklyn, was with him in the pulpit. After service Dr. Newman said he had been approached by a representative of the Rannet act, a proposition that he should be regularly installed as pastor. This he had refused to entertain, and he stated he should formally tender his resignation on Tuesday evening. The adherents of Dr. Rannet say they regard the proposed resignation as unnecessary, because they claim that Dr. Newman's office expired on March 31.

MINNEAPOLIS, April 6.—A snowstorm set in this evening and the weather is chilly. Reports to the Tribune indicate that the snow is general throughout Northern Minnesota and Dakota.

CLEVELAND, April 6.—The tug Peter Smith left here on Saturday night, Toledo with two lighters in tow. About 8 o'clock this morning, off Vermilion, she exploded her boiler, killing John Peter and John Caddo, engineers, and Capt. Smith, of the schooner Sherman, who was making the trip for pleasure.

PENSACOLA, April 7.—This city was visited today by a very disastrous fire, leveling to the ground the buildings and almost completely destroying the contents of seven or eight large business houses in the business centre of Pensacola.

BATON ROUGE, April 7.—The Board of Supervisors of the Louisiana State University and Agricultural and Mechanical College met at the college today. Col. J. W. Nicholson presented his resignation as president of the faculty, to take effect at the close of the session, which was received. It is not yet known who will be elected in his stead.

ATLANTA, Ga., April 7.—At West Point yesterday a block of buildings were burned, and over 2,000 bales of cotton destroyed.

MORGAN CITY, La., April 7.—The water here is now five and a half feet above the ordinary level. The rise today was but one-tenth of a foot.

NEW ORLEANS, April 7.—The Signal Office reports: The Lower Mississippi will fall slowly except at Houma and Memphis, where it will remain about stationary. The Lower Missouri will rise slowly at stations below Leavenworth, and fall at stations above Leavenworth.

FOREIGN. BERLIN, April 2.—Prof. Virchow, after minute inquiry, has been unable to authenticate only one case of typhoid fever in Germany, and that one of doubtful origin. No case was traced to American port.

HALIFAX, N. S., April 4.—The steamer Daniel Steinmann was wrecked off Sambro Point this morning. The Daniel Steinmann left Antwerp on March 20, under the command of Capt.

Van Schoonhoven. A few rockets were seen from the shore, but the storm prevented any one going to her rescue.

Out of the crew of thirty-nine and ninety-four passengers only nine reached the shore—the captain, five of the crew and three passengers.

HALIFAX, April 6.—Reports from the wreck of the steamer Daniel Steinmann up to this evening state that the wreck remains in the same position. The water was comparatively smooth to-day and a large number of boats went out grappling. Three bodies only were secured to-day, making eleven altogether so far recovered. None of the cargo has drifted ashore.

CAIRO, April 7.—Gen. Graham reached this city to-day. Gen. Stephenson, commander-in-chief, will to-morrow review the troops returned from Suakim.

MADRID, April 7.—The small number of filibusters who landed at Cuba from Key West leads to the conviction that they will not quickly overcome. A New York dispatch, however, says that an Havana letter received there states that the filibusters in Cuba are securing recruits in many parts of the island.

"COULD NOT HAVE LIVED MANY DAYS."

The following testimonial from Hon. H. P. Vrooman, of the law firm of Vrooman & Carey, Topeka, Kansas, is of so direct and positive a nature that it can hardly fail to convince the most skeptical as to the Compound Oxygen's value as a marvellous healing and restoring power:

"TOPEKA, KANSAS, June 27th, 1883. 'DR. STARKEY & PALEN: Gentlemen: In the interest of suffering humanity I send you for publication an account of the Compound Oxygen performed in the case of my wife. Her condition was a very peculiar one. She had a complication of diseases, Dyspepsia, Torpid Liver, or Liver Complaint, and general nervous prostration. If, and general nervous prostration. If you will refer to my description of her you will see that she was suffering from severe attacks of colic and vomiting. These attacks first came once in two or three months, when she would vomit herself almost to death's door. Each time the attacks came at intervals and were nearly exhausted. We could see a change in her condition from the first inhalation, for she never from that time on had an attack of colic afterward and had more strength to endure the pain and retching. She continued to gain steadily, and for the past four years has had no severe attacks. If she is threatened with one she takes an inhalation or two and it is all over. I think it but right that we should make known to others what Compound Oxygen has done for us, and therefore send this statement for publication. 'Very respectfully, H. P. VROOMAN.' Our 'Treatise on Compound Oxygen,' containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuritis, Bronchitis, Asthma, etc., and a wide range of chronic diseases, will be sent free. Address, Drs. STARKEY & PALEN, 1109 and 1111 Girard St., Philadelphia.

A POLITICAL CHRISTIAN.—While at Washington about twenty years ago, and the guest of the President, I had occasion to observe his practice of assemblage his household for family worship. Thinking that it would glorify every Christian in the world to know the fact, and that the example would be salutary, I made a paragraph respecting it, and published it in the Observer. A subscriber in Hartford, Conn., wrote at once to this effect: 'I have always had perfect confidence in the statements of the New York Observer, but I do not believe that where else; and no paper that says he does shall come inside of my house. And so this good Christian, because he hated the President, would not tolerate a paper that said, 'Behold, he prays!'

I confess that nothing in the line of unreasonableness and all uncharitableness has ever exceeded that of the Hartford political Christian. Observe, I do not call him a Christian politician. I do not so regard him. He was a political Christian, and it was gall and wormwood to him to be told that the man whom he opposed in politics was a praying man.

If you should ask me, 'How dwelleth the love of God in each a man?' I should reply, 'I give it up.'—N. Y. Observer.

MISCELLANEOUS.

It Will Pay You

—TO—

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CARVER & JAMIESON, Publishers, New Orleans Christian Advocate.

APPORTIONMENT BY THE DISTRICT STEWARDS, SEASHORE DISTRICT, 1881.

Table with 4 columns: Name, Amount, Name, Amount. Includes entries for New Point, Ocean Springs, Pearlton, etc.

DISTRICT CONFERENCES.

The Mobile District Conference will be held at Suggville, Clarke county, Ala., May 13, exclusive. Bishop Keener will preside.

The Opelousas District Conference will convene at Lake Charles, Thursday evening, May 15, 1884. The members of the district will bring up the Bishop's collection, apportionment for each charge the same as last year; also their Quarterly Conference records. Let all the delegates make their arrangements to attend this Centenary session. Bishop J. C. Keener will preside.

The Shreveport District Conference will be held at Natchitoches, La., beginning at nine o'clock A. M. on Thursday, June 28, 1881.

The Greensboro District Conference will meet at Livingstone, June 20-23.

The Brandon District Conference will meet at Brandon, June 19-22.

The Meridian District Conference will be held in Waynesboro, June 20-23.

The Greenville District Conference will be held at Greenville, Miss., beginning at 9 o'clock A. M., on Friday before the second Sabbath in May. Bishop McFeyre will preside.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENSBORO DIST.—SECOND ROUND.

MOBILE DIST.—SECOND ROUND.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

SHREVEPORT DIST.—SECOND ROUND.

DELHI DIST.—SECOND ROUND.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

BROOKHAVEN DIST.—SECOND ROUND.

MERIDIAN DIST.—SECOND ROUND.

WOODVILLE DIST.—SECOND ROUND.

BRANDON DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Brandon station, Westville, Pleasant Grove, etc.

JACKSON DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Canton, Sharon, at Lone Pine, etc.

VICKSBURG DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Dentville, at Rodney, etc.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Jones Bayou, Greenville, etc.

COLUMBUS DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Starkville circuit, West Point and Blue, etc.

GREENADA DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Water Valley, etc.

SARDIS DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Hernando and Cold Water, etc.

CORINTH DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Corinth station, etc.

HOLLY SPRINGS DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for New Salem circuit, at New Salem, etc.

ABERDEEN DIST.—SECOND ROUND.

Table with 2 columns: Name, Amount. Includes entries for Aberdeen station, etc.

MISCELLANEOUS.

Table with 2 columns: Name, Amount. Includes entries for Blanket for Clerks of Court, etc.

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MISCELLANEOUS. A Home Production. YEAST POWDER. J. W. Billington's LIGHTNING LINIMENT. THOS. J. CARVER, Cotton Factor. COMMISSION MERCHANT. 44 Perdido Street, NEW ORLEANS, LA. ENGINE FOR SALE. A 12 horse power Atlas portable engine on wheels, has been but little used, and is in thorough order. Will be sold on time to a good purchaser. Apply to T. J. CARVER, 44 Perdido St., New Orleans. NEW JOB OFFICE. CARVER & JAMIESON, 112 Camp Street, NEW ORLEANS, LA. LETTER, NOTE and BILL HEADS. VISITING CARDS. BLANKS. All Kinds of Job Work. THE EASTER ANGEL. A BEAUTIFUL Easter Service. With Responsive Recitations and Music prepared expressly for it. By GEO. F. ROOT and H. BUTTERWORTH. The Responses are so arranged that they may be used by classes or individuals, thus giving a variety of interest. The Services are arranged under the following heads: First Subject, THE EASTER ANGEL; Second Subject, CHRIST'S TRIUMPH; Third Subject, NIGHT'S SAVING; Fourth Subject, TESTIMONY; Fifth Subject, THE EASTER ANGEL. Price, 50 cents. Fifty cents per doz. by express. \$4.00 per 100 by express. Published by JOHN CHURCH & CO., 300 WABASH AVE., CHICAGO, ILL. FOR SALE BY Booksellers and Music Dealers Everywhere.

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For the New Orleans Christian Advocate.

DR. OF BISHOP KAVANAUGH.

BY REV. W. C. ANDREWS, D. D.

Star had the falling tears been dried.

From weeping eyes, that faint and died.

When news came of his death's end.

Kavanaugh has fallen by death's hand.

Ye who the church's tribute weep.

He is not dead; he only sleeps.

Is uttered by the Savior's voice.

Midst sorrow's tears our hearts rejoice.

Another chief of Israel's call.

Has fallen from our Zion's wall.

Earth's brightest gem doth Jesus seek.

In his own royal court.

Honored with years so rightly spent.

In work to which his God had sent.

Our Kavanaugh carries to his home above.

Regard of heaven—man's tribute love.

How great our loss! how large our joy?

Grieve on our hearts, we songs employ.

Lost one of earth's purest and best.

His passed from toil to heavenly rest.

Where goodness, much-loved name.

His mind was wreathed in immortal fame.

His mind was one of grandest make.

Each power employed for Jesus' sake.

His soul was one of purest mould.

Where God his loveliest truths enrolled.

Life was humble, courteous, bright.

And nobly grand in Jesus' sight.

A picture where each lovely day.

Was taken from celestial sky.

A statue where, in peace and face.

Beauty divine was carved by grace.

His work was done, his passport right.

With Stephen's gaze he takes his flight.

Around the throne of glory he is thronged.

Where crown and palm, life victor's song.

With our offerings, holy praise.

Centennial monuments we raise.

No dearer gift to Christ is given.

Than our loved Bishop called to heaven.

With holy pride we read the roll.

Of noble dead begun with Soule.

Our Isaacson, Capers, Early, too.

Marvin and Doggett, Wightman true.

And Kavanaugh numbered with the best.

What glorious meeting on the shore.

Where all his life forevermore!

AMBLE, Kentucky.

Sketch of Bishop Kavanaugh.

BY REV. W. C. ANDREWS, D. D.

Published by permission from "Life and Times of Bishop Kavanaugh," by A. D. Bedford, D. D.

Bishop Kavanaugh has presided over the Mississippi Conference five times during the last twenty-six years: first at Vicksburg, in 1868; then at Meridian, in 1871; at Brandon, in 1872; again at Meridian, in 1873; and last at Natchez, in 1883, just a few months before his death.

I might say that the impression which he made at the first Conference was confirmed and strengthened by each succeeding one. He was of so transparent a character that all could readily see through it. An utter absence of duplicity prevented him from concealing anything even if there had been anything to conceal. It would have had to come out no matter whom or what it damaged, as he did not know how to take counsel of policy or cunning. He was so unambitious that I readily believe he was just as self-possessed on one occasion as another no matter how occasions might differ in importance or magnitude. If there was any difference, he seemed to be more unconcerned upon occasions where he had reason to believe that great things were expected of him than, ordinarily, when the salvation of souls was more directly dependent upon the proper presentation of the truth.

Bishop Kavanaugh was as guileless and as simple as a little child. I have seen him in the social circle, when he would bring himself down

to the level of little children, entering into their enjoyments with a freshness and forgetfulness of self that could not be affected, but could come from nature only. There was no stiffness or formality about him. The very same freedom of manner that characterized him in the company of little children seemed to belong to him when associated with the learned and the elders.

He had an inexhaustible fund of anecdote. There was an appropriateness and a pertinency in his anecdotes that made you think he originated some of them for the occasion. He had that rare quality of enjoying a joke at his own expense. This kind he seemed to narrate with peculiar relish. He did not consider his features very handsome nor his person very graceful, and any humorous reflection he happened to hear made upon either he treasured up and would often relate to friends with irresistible humor. An illustration of this occurred at the late session of the Mississippi Conference during one of the sessions of his cabinet. Some reference had been made to his figure. "That reminds me," said he, "of a remark the gifted and erratic Tom Marshall, of Kentucky, made about me. Tom and I grew up together and were quite intimate. I used to admire his genius and lament his wanderings. He got down so low at one time that he had no home, got his meals just where he could and would fall down and sleep wherever sleep overtook him, even though it was in a stable or a hay loft. I was walking down street early one morning, and felt my sorrow stirred at seeing Tom coming out one of his sleeping-places with the hay still sticking in his hair and to his clothes. He called out to me while I was yet at some distance from him: 'Kavanaugh, you and I resemble our blessed Saviour; but in different particulars: I in that I have not where to lay my head, and you in that you have no form or comeliness.' It was impossible to resist the inimitable gusto with which he related this, and the presiding elders forgot all about the knotty cases they were trying to dispose of and laughed in uncontrollable merriment.

His features in repose were rather homely and his body was very large and unwieldy; yet when in preaching he was warmed to the subject, and would begin to indulge in quick succession his enrapturing flights of eloquence, his face would be lighted up with a captivating radiance, and every movement of his body would seem to be responsive to the glowing sentiments as to make the impression that it was the very vehicle of all others in which to convey impassioned eloquence. A physician who entertained the Bishop during one of our District Conferences, and who was quite captivated by him, expressed his admiration for his guest in the following extravagant and yet characteristic words: "Why," said he, "he reminds me of a great big hoghead with its hoops ready to burst off with genial humor, with goodness of heart and with glorious eloquence."

There was never any friction in the Bishop's presidency over our Conference: no one stood in awe of the rap of his gavel nor dreaded a rigid ruling. He allowed the broadest latitude, and appeared as a father ready to encourage all his sons rather than as an officer whose stern regard for law and rigid enactment of order knew no sympathy nor relaxation. His decisions of law were made up not so much from the strict letter nor from close analytical construction as from the practical bearing of the question and its relation to life and morals.

Every one who writes, or speaks, or even thinks of Bishop Kavanaugh will endorse the opinion that his chief characteristic, his crowning glory, was his unsurpassed—not to say, peculiar—talent for preaching the gospel of Christ. There is one adjective that always seemed to suggest itself whenever I would undertake to characterize his preaching—an adjective, by the way, which I associate with the preaching of no one else—that is, "grand." He was emphatically a grand preacher when at himself. He was noted for a peculiarly clear and concise statement of doctrine; but many others excelled in this as well as he. He

had a rare use and richness of illustration; but in this he had equals, though not many. But there was a sphere in which he was unrivalled, a domain of pulpit power which they who were familiar with his preaching awarded to him alone. It was when the Divine afflatus furnished him with a fullness and richness of expression that drew forth at will the most fitting words from the treasuries of language; when with thoughts coursing with true poetic fire; when with life-like images—some glowing with ecstatic beauty, others reeking with the odors of perdition—as, looking down into the clear depths of revelation, he evoked them from the regions of glory or from the realms of despair, and, above all, when, with the air of authority belonging to one who has received his commission from Heaven, he himself appeared as transported with the everlasting gospel, and by his magic power lifted up his willing hearers to the same enrapturing heights. Nothing but inspiration could have given such power. No matter how richly an orator may be endowed by nature, no matter how diligently he may prepare himself, the most faultless productions of the most accomplished artists would be tame in comparison. The true gospel of the transfiguration can be preached only when there is the bright cloud overshadowing and the voice out of the cloud attesting the presence and inspiration of Heaven. Here was the secret of the wonderful pulpit power of Bishop Kavanaugh. He was fond of preaching from the text, "But there is a Spirit in man, and the inspiration of the Almighty giveth them understanding," and his own preaching was at once a demonstration of its truth and a grand illustration of its power.

Our last association with Bishop Kavanaugh was on Christmas Eve, 1883. We had invited a few congenial spirits to meet him and Mrs. Kavanaugh in the "hired house" which we were using as a presiding elder's parsonage. (The very next night the dwelling was consumed with our entire stock of personal effects, including the ministerial labors of twenty-six years, together with the manuscript records of the Mississippi Conference since 1853.) The Bishop was in his happiest mood, playfully abandoning himself to the enjoyment of the hour, showing a deep interest in all that was going on and delighting the company by his sparkling conversation and entertaining anecdote. One of the guests who had sat under his ministrations, but had never seen him in the social circle, was so charmed by the Bishop's entertaining and genial manners as to say that the experience of such an evening would rarely occur again even in a lifetime. The music, both vocal and instrumental, seemed to give him unfeigned joy. Particularly was he interested in the song of "The Bridge," by Longfellow. Were its weird melody and sad sentiments prophetic to him of the calamity about to befall us and of the translation soon to come to him?

"And forever and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes,
The moon, and its broken reflection
And its shadows shall appear
As the shadow of love in heaven
And its wailing lunge here."

He conducted worship before leaving us with a fervid simplicity, with impressive earnestness and with tearful pathos. The memory of Bishop Kavanaugh to me and mine will be an experience of benefit, a joy forever.

Our young California friend, the Rev. M. B. Sharbrough, Inclosing a communication for our columns, thus speaks of his old Conference paper: "I enjoy the Advocate greatly under your administration. Alive to all the living issues of the day, you make a live paper. It is not only alive, but strong."

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China and Her People.

BY REV. J. W. LAMBETH.

(Forty-second Letter.)

My Dear Young Friends: About the time of the Christian era there lived a boy whose name was Wong Tsang. His mother died when he was quite young. It was not long before his father married again; but his step-mother took a dislike to him. From day to day she spoke evil of the boy and accused him to his father of everything that was vile and detestable. This the mother continued to do until the father came to feel with the mother and believed all her accusations were true. At one time, when it was very cold and the canals were all frozen, the step-mother told Wong Tsang to go and get her a live fish to prepare for her dinner. He could not purchase any in the market, for the canals were all frozen. He took off his warm clothes, spread them on the ice, and then lay upon them until the ice melted, and immediately two live fish leaped out of the water. These he secured and took to his mother. Whether this be true or not we can not say; but it looks very much like a "fish story." Whether true or false, it certainly has a good moral in it. He must have been a good boy—better, I should say, than a great many boys in America, if he was a heathen. There was love and obedience in his actions toward his step-mother, which was very commendable.

It is related of another worthy son—Yang-Shang—who lived before the Christian era, that on one occasion, when fourteen years of age, he went with his father to the hills to mow the grass, when suddenly a tiger came from his hiding-place and carried his father away. It is said the boy rolled up his sleeves and gave chase. At last he overtook the tiger, when he laid hold of him with all his might and power. He had no fear, and he thought only of the rescue of his father. The boy made such a vigorous attack upon the tiger that the animal was forced to let go its hold and flee in great terror. Thus by his valor and daring he saved the life of his father. This may be so. David destroyed the lion and the bear, and when yet a youth he slew Goliath. God was with David, and his faith was strong in God. It may be that God gave strength to this little Chinese boy in the hour of need. At any rate we are convinced that the love he had for his father was stronger and more precious than that for his own life.

More than two thousand years since there was a boy by the name of Mang Tsoung, who lost his father when he was very young. His mother had never been very strong, and as she grew older she became more feeble. She was very fond of eating bamboo shoots. On one occasion, when it was winter, she had but little appetite for any food except the bamboo shoot. Her son was not able to purchase any in the market, so he determined to go to the bamboo grove and search for some. Not being able to find any he wept, and, while weeping, he discovered some bamboo shoots springing up near him. He gathered them as quickly as possible and had them prepared for his mother to eat. The mother began to recover at once, and she became strong and happy. This is a very pretty story, but a little exaggerated perhaps. The bamboo shoots did not spring up because he shed tears; but in the midst of his trouble he may just have discovered them. There is one thing certain: It teaches a lesson of love and affection, and one which we can commend to all young people—love and affection for our mothers.

Several thousand years since there was an officer of the government, named Yung Ke, who was a very affectionate son. He was appointed to office in a certain town, to which he went in a short time. Yung Ke had not been in the town very long when one day he felt his heart palpitating very rapidly and great drops of perspiration came down upon his face. He said: "I can not understand this. There must be something taking place in my home of a very extraordinary nature, and I must go see what it is." He left his office and returned home without delay. He found his father quite ill, and

immediately called a physician to see him. The physician said he must die. This news distressed the son very greatly, and he at once prayed to Heaven to take him and spare his father. It is stated in the account given that his father recovered and was for many years spared to the son. It may be that man felt that there was a God to whom he could pray. Many people in China say they worship Heaven, or, in other words, the God of nature. They have never had any revelation of the will of God, and all they know of him is what is manifested in nature around them. Many, no doubt, are thus blindly seeking after God.

More than two thousand years since there was a girl, named San Nay, who was a very affectionate child. She had a great-grandmother, and San Nay and her mother were very kind and affectionate toward her and left nothing undone to make her happy. San Nay's great-grandmother was very old and had lost all her teeth; so that there was scarcely anything she could eat, and she became very feeble. San Nay's mother gave her milk from her breast, when she revived and grew stronger. When she came to die she called all her friends and relatives around her, and said: "My daughter-in-law has been very kind to me, and I trust when the time comes for her to have a daughter-in-law, she may have one who will be as kind to her as she has been to me." So you see there is some love and affection even among the heathen in China.

Something over twelve hundred years since there lived a man by the name of Ser-Tsang, who lost his father when he was but seven years old. They were very poor, and his mother was sold to some man to become his wife. From that time the boy lost sight of his mother. In the course of time he went to school, became a good scholar, and was at last appointed to some office in the government. At the age of fifty he was appointed to some office in the capital. The thoughts of his mother were never out of his mind, and he felt that he could not be happy. He determined to go the length and breadth of the land in search of her, with a fixed resolution not to return until he had passed through every town and city in search of her. For weeks and months he continued this search, and at last found her to his great joy. She was then over seventy years of age. He returned with her, and did all he could to make her happy.

Many years since there was an officer in the city of Nankin who loved his mother and did all he could to make her happy. Whatever she wanted he prepared for her. She would not suffer any one else to wait upon her, and he was very prompt in preparing everything that would make her comfortable and happy. This completes the list of the twenty-four dutiful sons and daughters mentioned in Chinese books to encourage the young to love their parents. We must acknowledge that there is much here to instruct us in the law of love and affection. The people are considered to be heathen; but you will not find circulating in the land anywhere, open and above board, immoral reading and teaching. It is not recognized by law, and any man circulating such literature is at once arrested and imprisoned. Would that it was so in Christian lands!

SHANGHAI, CHINA, Feb. 4, 1884.

Children's Centenary Day.

By authority of the last General Conference the Sunday-school department of the Methodist Episcopal Church, South, suggests that the "Children's Day," as set apart by each Annual Conference, be devoted wholly to the children of the church, and it is recommended:

1. Where it is not convenient to have the school more than once together during the day, let the programme herewith furnished be used, if practicable.
2. Where it is deemed advisable let the morning hour for church service be given to a children's service, with a short sermon to children, or such other exercises as may best secure the objects for which Children's Day was instituted.

3. If practicable, hold a children's mass meeting or Centenary concert, in the afternoon or at night, and use the following, or some similar, exercises, plentifully interspersed with the best music the school can furnish and the best speeches and recitations that can be provided for the occasion.

PROGRAMME.

I. Song—"All hail the power of Jesus' name."
II. Prayer.

III. Song—"Children of the heavenly King."
IV. Reading the Scriptures (Psalm xlv; Matthew xviii, 1-14).

V. Song—"Glorious things of thee are spoken."
VI. Responsive service.

Sup't. What day do we celebrate?
School. The Children's Centenary Day.

Sup't. Why do we call this the "Children's Centenary Day?"
School. Because to-day the children celebrate the Centenary of American Methodism.

Sup't. What do we mean by the Centenary of American Methodism?
School. One hundred years ago the Methodist Church was organized in America.

Sup't. At what place?
School. Baltimore, Maryland.

Sup't. What was the precise date?
School. The Christmas Conference, beginning December 24, 1784.

Sup't. Was that the beginning of Methodism in this country?
School. It was not; Robert Sirawbridge began to preach in Maryland as early as 1762, and Philip Embury in New York in 1766.

Sup't. How do we propose to celebrate this Centenary of Methodism?
School. By liberal thank offerings to God for foreign missions, church extension, education and Sunday-school cause.

Sup't. Did the church observe the Centenary of the beginning of Methodism in America?
School. The Methodist Episcopal Church observed this Centenary in 1866 by raising over eight millions of dollars.

Sup't. Did Methodism have its origin in America?
School. It did not; John Wesley organized the first Methodist Society in London, England, in the latter part of the year 1739.

Sup't. Did the church celebrate the Centenary of the first Methodist Societies?
School. The Wesleyan Methodists of England observed this Centenary in 1839.

Sup't. How many Methodist preachers were in America in 1784?
School. Eighty-one.

Sup't. How many preachers and members now in 1884?
School. Over four millions in the United States alone.

Sup't. How many Sunday-schools in America in 1784?
School. None.

Sup't. How many Methodist schools are there now?
School. There are now in the Methodist Episcopal Churches, North and South, 31,027 schools, with 292,276 officers and teachers, and 2,148,829 scholars.

Sup't. What shall we render unto the Lord for all his benefits toward us?
School. We will take the cup of salvation and call upon the name of the Lord. We will pay our vows unto the Lord now in the presence of all his people in the courts of the Lord's house; in the midst of thee, O Jerusalem, praise ye the Lord.

Sup't. How can we show our gratitude to God for his great benefits and blessings to us as his children?
School. By giving ourselves to him, and our money to supply the poor children of our land with the blessings of the Sunday-school and of the gospel.

VII. Song or recitation.
VIII. Centenary address.

IX. Collection for Centenary Sunday-school Fund, and distribution of medals.

X. Closing song and benediction.

—Will not, the infant, when dying, hold his trembling, enaculated hands upon the sacred volume, and exclaim, solemnly and with unwonted energy, "The only objection against this book is a bad life!"

Christian Advocate.

THURSDAY, APRIL 17, 1884.

THE CHRISTIAN'S DEATH.

BY MISS LUCIA FORT.

Affectionately inscribed to Mrs. Ella Howell.
Peaceful and calm was thy spirit when
To the brink thy weary feet had come,
When from across death's silent stream
Bright angels came to bear thee home.

The river was dark, but Jesus' feet
Before thee shone the cold, dark wave,
And stilled the waters e'er thou passed,
And proved in death his power to save.

Ever near to thy Saviour's cross
Thy loving heart did fondly cling;
Firm in faith of pardoning love,
From which our true salvation springs.

In life thy constant, faithful friend,
Thy Guide until thy latest breath;
He was thy Saviour, strength and shield,
Thy sure repose, thine only hope to death.

And in that "house not made with hands,"
Around the glorious throne of God,
Thou hast joined to songs of praise,
Of him who saved us with his blood.

And when our life work here is done
We'll meet again to part no more;
Beyond the parting and the tears,
On Eden's fair and peaceful shore.
MISS FORT, Mississippi.

Sunday-School Lesson.

PREPARED BY REV. CHRISTIAN KENNEDY.

Second Quarter—Lesson III.

SUNDAY, APRIL 20, 1884.—CONTRIBUTORS, 17, 18.

GOAL: Text—"He preached Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness."—1 Corinthians 1:23.

PAUL'S PREACHING.

Paul set a higher value upon his call to preach than upon the subordinate commission to baptize. He put disciplining of men above the mere formal and solemn recognition of these disciples. Like his Lord, he waived his right to baptize, and left this ordinance for others to administer. Christ, during his ministry, baptized none, but delegated this duty to his disciples; and Paul followed this example through his entire ministry, with the exception of the few special cases which he mentions. Why this was so we can only conjecture. It may have been that no undue significance might be attached to this ordinance, and to show that the grace of this sacrament did not depend upon who administered it so much as upon the faith of the person who received. In the apostolic times, when religion was passing out of a dispensation of sight into a dispensation of hearing, men were prone to cling to symbols and ceremonial rites rather than to the way of the Spirit, whose approach was through the ear and not the eye. The teaching then was addressed to the ear. The Master pronounced special blessing upon our ears, and gave us to understand that the truths which reached the soul through the avenue of hearing were more blessed than those which came by seeing. For the word's sake was more acceptable belief than that which was for the work's sake. For this reason hearing of the word held first place; preaching the gospel was before baptizing. Paul does not, however, mean to depreciate this ordinance of baptism, so far from that he most highly exalts it by making it the seal of heaven upon the believer's formal appropriation of all the benefits, advantages and privileges of Christ's death. He would only exalt this central truth, the atoning death of Jesus immeasurably above all external rites and ceremonies. Men to this day are fond of inventing God's truth. They make the baptizing more than preaching, more than believing. What a fruitful root of bitter factions has this institution been from the time of the apostles until this day! We do not wonder that Paul should put such emphasis upon the *not to baptize*, and find the burden of his call to be preaching the gospel. He long ago determined not to know anything but Christ and him crucified. The death and the resurrection of Jesus made up the entire ingredients of his gospel, and the simple exhibition of these two mightiest facts of revelation were to constitute his preaching; not with wisdom of words—that is, words the contents of which were human wisdom instead of the revealed truth of God—less under the garb of philosophical terms and scientific phrases the gospel truth would be completely concealed, and the mind's attention called away from the truths of salvation to the rhythmic rumble of unintelligible terms. I know of no bushel which has extinguished so many lamps of gospel truth as the nomenclature of our theology, whose terms are to the average hearer about as clearly intelligible as the recipe of a late graduated doctor, who conceals in hieroglyphics and Latin the nature of the remedy from the eyes of his dying patient. We have known writers and teachers to bring in so much of their worldly wisdom in their lessons upon the gospel that their learned criticisms, profound researches and far-fetched orientalisms have made the word of God of none effect. Everything touched but the conscience and the heart. This sort of preaching is powerless, and worse than worthless.

The apostle shows how much out of place such teaching is by showing how the unbelieving world—the perishing—look upon the gospel; to them it is foolishness, but to us who believe it is the power of God. Why should we, who know that the gospel is the wisdom and the power of God, endeavor to explain or elucidate it by mixing with it human philosophies. The divine plan of salvation by Christ, never imagined by human intellect, at

once so new and complete, has shown all human systems for the regeneration of man to be in comparison folly.

When, in God's wise providence, the world failed, by its own philosophy, to find out God, it pleased God, by the foolishness of preaching, to save them that believe. Paul does not mean that the act of preaching was foolish even in the eyes of men, but that *thing preached*—the doctrines of Christ—were a foolish tale to the world; but the foolishness of God is wiser than men. That which, in God's scheme, seems foolishness, the simplicity of his loving counsel, that which seems weakness, the flesh passion and death of Christ, have proved stronger than the strong. The seeming folly of self-sacrifice and the seeming weakness of suffering have proved more powerful to subdue evil than the profoundest discoveries of human philosophies.

From Opelousas.

Mr. Editor: What a dreadful trip we had from Bastrop to Monroe, en route to the Conference at New Orleans—an open stage, a blinding snow storm, till Monroe was almost reached, with almost impassable roads. Add to this a lonely way, where a shivering traveler could not get a cup of coffee at scarcely any point for the distance of a whole day's journey. Of course as a person gets near other town he might request some one to "draw" him a cup, and it might be done. But these are the oases in the desert.

Returning from the Conference we had the same road, in a far worse condition, to be "carted" over, with a cold, north rain blowing right into one's face. When about half way we all stopped and built up a fire, out of old boards, in a deserted negro cabin. There we tried to thaw out and dry. O dear, what a cargo of cold and cough we took aboard each way. And we are still suffering from its effects.

In the winter in our State we have no roads and no stages—only machines of torture, for which we pay in advance a most exorbitant fare.

Why will our Conference have their sessions in December or January? We are compelled to go through the storm, and many of our members suffer severely by the exposure. Bro. McGoughy, of precious memory, lost his life by it, and other names might be given.

Our Baptist brethren of this State show more wisdom and common sense. They turn away from the winter and hold their conventions (which are annual) in the summer, about July or August, when roads, etc., are favorable. And their conventions are as well attended by lay delegates, as well as preachers, as ours. I do hope that the next Conference will take up this matter and instruct the Bishop, and pass a resolution requesting him to fix the time to some month after April and before September. I might introduce another serious matter of fact argument for the aforesaid resolution, and that is "moving." What a burden of exposure it is to the minister who, with wife and children, must move in our wet, muddy, changeable winter months! What tales of woe and calamity might be detailed, and occasionally some little one is buried on the way.

Permit me to say that as soon as I reached home wife and I began to "pack up," and there was no rest and but very little sleep till we started off through a heavy fall of rain to the landing, two and a half miles off. And then we began our descent of the rivers to your city. Thence by Morgan's railroad to this place, where we are resting and trying to "right up" preparatory to the centennial year's labors.

We feel that we are among old friends, who are tried and not found wanting, and then there are new ones who no doubt have fallen into line. These friends certainly deserve unusual credit for the very neat, comfortable and beautiful parsonage which they have built here, and then the excellent furnishings. I do wish that every work in the Conference were as well provided for. May they never go back upon this monument of love and devotion to the Master.

Our dear Bro. Hough, who felt compelled to ask for a supernumerary relation at the last session of our Conference, because of declining health, has been seriously suffering lately with lung disease. He is now improving, and his numerous friends here all wish heartily that he may soon be able to leave his room and get out again into the bright sunshine of returning health. God grant that the many prayers offered for this useful servant of God may be favorably answered.

J. E. BRADLEY.

The Eighteenth Century.—No. 1.

This our Methodist centennial year naturally turns our thoughts to the century in which Methodism arose, and that was the last or the eighteenth century. Carleige, who built up nothing good, and who did not seem to try to, but tried to tear down and destroy, denounces the eighteenth century as "barren and exhausted," as though the productive powers of humanity, in the days of Queen Anne, had exhausted themselves, and during that last hundred years was lying in ignominious repose. No greater mistake could have been made. The eighteenth century was a century of "new beginnings," and glorious revivals of things hidden for ages beneath the forms of formalism and the oppressions of power.

In the last century science made

rapid strides. Modern chemistry and electricity sprang into being, and they continue to reveal nature's secrets to the wonder and for the blessing of all. Great minds and great writers arose in Germany. "Reid and the Scottish school rise to meet Hume and Kant, and so with politics. The British empire was established in India, Frederick the Great elevated Germany, and the American Republic issued its Declaration of Independence, and became a wonderful, new light and an exponent of free principles on the subject of human rights and civil and religious liberty; but more wonderful, and more life-giving and light-giving and love-giving to the human race, was the religious revival under John Wesley, more than any or than all of the above.

The new birth, the witness of the Spirit, salvation by faith in and by Jesus Christ, the ladder by which we climb to heaven, which had been covered out of sight by the hood and cowl of the church of Rome, and had been stripped by Luther in the reformation, had again been covered up by the formalism of the church and the pleasures of the world, both in and out of the church, until even the most conscientious, spiritually anxious and the most self-denying and devout walked in darkness. Piety was a duty, but a burden, and even the best of humanity were only servants of God, but not sons. Aetioleism in abundance could be found, but joy in the Holy Ghost almost never. Some religious victories were won by intellectual struggles, and some worse by wars, but no appreciation of the declaration of the prophet when he said: "The joy of the Lord is your strength."

The eighteenth or last century brought John Wesley to Oxford, to the ministry, to America, and then returned him to England, soon to be converted, happily converted, and from that time he became a restless itinerant, torch, traveling and preaching all over England. And now John Wesley again stripped the ladder to heaven of all its pretending formality, and faith in Christ, as a present Saviour and as a full redemption and a free redemption and a redemption for all, soon became the truth of God, as published by Wesley and his followers, in England and America. But, in connection with this, we must say, and acknowledge with pleasure, that Mr. Wesley and Methodism owe much to the Moravians for the teaching that gave him the proper light on the subject of salvation by faith, and the practical working of their system, love-feasts, etc. They were and are a good people. They are a missionary, liberal, self-sacrificing people, and why they are not more numerous all over the earth, as they are in Greenland and all of the extreme North, it is not ours to say or suggest.

John Wesley converted was, if possible, more industrious and laborious than ever, and his members, happy in the love of God, were all workers also. Fifty years since I heard Gleason Fillmore, an old, powerful, popular Methodist preacher, and President Fillmore's uncle, in giving the reason for the wonderful increase and spread of Methodism, say in the pulpit: "They are all at it, and always at it."

If the six millions (more or less) of Methodists now on the face of the earth were "all at it, and always at it," in less than another hundred years the millennium would be ushered in; and if to this army were added the millions of other churches, and if all were faithful, zealous and true, the children of this generation might live to see "the knowledge of the Lord cover the earth, as the waters cover the great deep."

LOCAL ITINERANT.

"Out of the Depths."

Mr. Editor: Perhaps a voice from "out of the depths" may not be without interest to your numerous readers in the more elevated sections.

The water is now only a few inches below the highest point reached in 1882, and is still rising. Our little town is all covered by back water. Our front is protected by levees, but, in spite of the diligence of those who have the matter in charge, it threatens to give way at any moment. If it breaks an immense current will be precipitated through the town that will do us great damage. We have no means of knowing the extent of damage done in the country around us, but suppose it has not been very serious, as the people have been in daily expectation of an overflow for the last six weeks, and have prepared for it. They have built scaffolds, both for themselves and live stock, and many of them have driven all their live stock to the hills.

This writer and his family are somewhat elevated above the danger line. Our people have recently built a comfortable parsonage, and had the good judgment to select one of the most elevated lots in town, and then have the house built four feet above ground. A portion of the lot is yet above water, but we land a batteau at the front steps. Many families are in their upper stories, and others have moved to more elevated situations.

The water commenced to come up very rapidly Sunday morning, and early yesterday it was spread over most of the town. Sunday was a day of busy excitement to us all. The cackling of the chickens, squealing of the pigs, the howling of the distracted cattle and voices of drivers filled the atmosphere with anything but melodious sounds.

I am cheered by reading accounts of

the success of the brethren in other portions, but am made to feel very sad when I view the situation in my own field of labor. My circuit is composed of portions of two others, and was, therefore, without a plan and in an unorganized state. The winter was so severe I was unable to get among the people to organize any plan of appointments. The excitement occasioned by the severe winter and the expected overflow prevented me from meeting two of my appointments at all. I have attempted to preach but one sermon out of this town, and that was to about half a dozen hearers. I have only preached five or six sermons altogether since I came here, and then my congregations were small and distracted, thinking more about the anticipated overflow than religion. Three months of the Conference year have passed, no collections taken, nothing done for any church enterprise, no Quarterly Conference yet, and this the Centenary year. Our presiding elder has not been able to reach us, and I fear will not before his third round. The condition of Christianity, under such circumstances, can be imagined better than told. I have reason to believe that my experience is identical with the experience of all my brethren in the "great valley." I hope this will not be understood to express complaint or despondency, for we are contented to wait and hope for better things in the near future. We are among a kind and appreciative people, who have not been unmindful of our material comforts, and there is reason to hope that much good may yet be accomplished for the Master in spite of the many obstacles apparently in the way at present. I hope soon to be able to do something for your (our) excellent paper.

Q. A. OATS.

GREENWOOD, Miss., March 11, 1884.

Union Sunday-Schools.

Mr. Editor: While the subject of union Sunday-schools is before your readers I wish to offer a few facts for their consideration.

First. We will notice its character. It is essentially dissentient. It disagrees with all churches on church principles, whence arises the objection to fearing the name of any church. The parties proposing to form the union school have some objections, even to the church they like best, and they seek to find something better, as they imagine. From a dislike to your church in some degree, and from a dislike to some one else's church, the demand is made for a compromise of church name. This principle instills dissension and dislike, in a measure, to some established church, and weakens church devotion. Thus far a union Sunday-school does an evil instead of good. We can not give up the churches yet. God grant a higher devotion for our churches. Any work worthy to be done by the people of a church is worthy to be done in the name of the church. It should be as degrading and criminal for church members to go out under a false name as for a man to abandon his own name and assume a false one for business purposes.

Second. It dissents from all doctrine. This militates against a proper religious education, which should be radical and thorough in order to save. St. Paul says to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."—1 Timothy iv, 16. A union Sunday-school thinks of a better way, dreams of elysian strolls along the path of life from earth to heaven, far, far above such disagreeable work.

The church, in keeping with Divine authority, says: "Let the preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion."—Discipline, page 121, of 1882, answer 4. A union Sunday-school dissents from both Divine and church authority. Away with your doctrines in a union Sunday-school. Can any Christian or Christian Methodist approve of this? In a school of this kind it is a wonder that material of this kind brought into a church should ignore church vows and church authority? There they learn to be willful, and seemingly do well as long as you let them have their way. This should not be. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."—Hebrews xiii, 17. This is the way we should raise our children. The above passage shows how we should respect our pastors, but a union school needs no pastor. It is too ecclesiastical and doctrinal for them. Unless he will compromise they think they can do better without him. They are too happy to consider his sacred duties. From the foregoing principles I would not support a union Sunday-school if there was no other. Its position is social rather than religious. It is not a necessity. Each church can, if it will do it, do such work under the auspices of its own name and authority. The fact is no member has authority to work in any other name or by any other authority than that of the church of which he is a member. Persons belonging to a church might contemplate such a thing, but not church members. They can not afford to go back on their church vows.

We have no use for such maudlin sentiment of religious work, and hope

the Methodist Church, South, will take the above phrase, or something else if better can be found, and grow more healthy and sound in the future. This is spoken with due respect to all the good that have engaged in such work. We often do wrong and never find it out, or at least not till late.

J. W. RELLISON.

Marriages.

HARRISON—ELLIS.—At the Methodist Church, Meridian, Miss., March 19, 1884, by Rev. J. A. Jones, Mr. William E. Harrison, of Nashville, Tenn., and Miss G. E. T. Ellis, daughter of Rev. J. A. Ellis, of the Mississippi Conference.

DUNLAP—COLLINS.—At the Methodist Church, Meridian, Miss., March 19, 1884, by Rev. J. A. Jones, Mr. James M. Dunlap, of New Orleans, and Miss Nettie Collins, of Meridian, Miss.

MCNEMOTT—WOOD.—In the Methodist Church, Greensburg, La., April 12, 1884, by Rev. J. B. Parker, assisted by Rev. O. A. Powell, of Clifton, La., Mr. Edward O. McNemott, of Mount-Cello, Ark., to Miss Nanette F. Wood, of Greensburg, La.

Obituaries.

HOFFPAUR—SEERN.—HOFFPAUR was born January 15, 1848; joined the Methodist Episcopal Church, South, January 21, 1884, and died, of pulmonary consumption, February 8, 1884, at the early age of thirty-six years.

Bro. Seern Hoffpaur was raised amid religious influences, among those who exhibited to him the ways of the better life, and lived all his life but a short distance from the sanctuary of God, and yet, notwithstanding, cared for none of these things, living a wild, reckless life, apparently heedless of the continued godly admonitions of friends and relatives. A man of strong purposes, he listened to the words of friends, and sometimes orally acknowledged respectfully the soundness of the counsel given, and then pursued his own rebellious way and habits of sin. A few years since God laid his afflictive, chastening hand upon him; his neck and stiff with the delusive hopes so common in this invidious disease, looked everywhere for help except to his God until a few months since, being convinced his end was near at hand, he began to show signs of desire to set his house in order. Friends came around his bed of suffering and administered to him with the words of life. The faithful talk and earnest prayers of an old colored friend seemed to have great effect upon him. He now solicited prayer and Christian company; but, oh! what a struggle the cares and anxieties for the welfare of his little family. How they pressed upon him with the reminiscences of an ill spent, sinful life! The well chosen weapons of the untiring enemy, accompanied by his extreme sufferings, seemed for a time to predict only defeat to his determination to make his peace with God in the few last days of his life; but, thanks be to God, we have reason to believe that this deathbed repentance was successful because of the testimony he gave; for he not only professed to have found peace in believing, and surrendered the care of his children whom he tenderly loved to the All Father, but he made use of his weak voice and feeble breath in admonishing his old comrades in sin of the danger of delay. He seemed to be impressed with the uncertainty of such a repentance. He thanked God for his afflictive chastenings. "Had I continued in health in company of my wife and children," he frequently remarked to his old companions—"I might have been killed and hurried into eternity unprepared to meet my God; but now, thanks to his mercy! he has arrested me in my career and brought me to his footstool. Oh! my friends, run not the same race; prepare in health to meet the Holy One."

In his tender love for his children he gave particular instructions and exacted promises that they should be taken to and raised in the church and Sunday-school. He particularly requested that they might be kept aloof from the baneful influences of sinful amusements, and for that purpose gave directions that his old violin should be removed from the household. His great regret was "that they had never heard him pray." His last utterances were continued, earnest rejoicings and expressions of gratitude, on the night of February 7, until midnight. After that he was unconscious until he passed away.

He leaves a widow and three little sons. May God bless them, and help the mother to rear these boys in the nurture and admonition of the Lord as their departed father desired!

W. S.

WALKER—Bro. John Walker was born April 4, 1811, in Jasper county, Ga., and died at his residence, in Claiborne parish, La., February 20, 1884, aged seventy-three years, ten months and some days.

Bro. Walker joined the church in the seventeenth year of his age, and was a faithful and devoted member of it to the church triumphant. He left Jasper county, Ala., and moved to Chambers county, Ala., in 1834, and remained until the fall of 1852, at which time he came to Claiborne, La., where he remained until the autumn of 1861. "It is enough," come up higher." We have known Bro. Walker since the year '68, since which time, first and last, we have been associated with him as pastor, and have lived neighbor to him for the last eight years, and found to know him better was to appreciate him more highly as a citizen and a Christian, a veteran of rare excellence. Not that he was more demonstrative than other men; but that in his political and religious principles there was a purity and devotion constantly shown in his life which commanded him to the confidence and esteem of those who were allied with him politically or religiously. My children were always glad to meet with "Uncle John," because he was ever ready to give a heartening word of advice or counsel both instructing and profitable.

Bro. Walker was the minister's friend and support. He loved to talk about religion and was a lover of truth and right. He had been afflicted with deafness and throat trouble for several years, which was a drawback to him in religious and social enjoyment. But this led him to seek converse with his God more through the medium of the blessed "old Bible"—the book of his faith and the comfort of his pilgrimage. This circumstance rendered him more conversant with the Bible than most Christians, and what he learned of it he endeavored to weave in his every-day life. He was a man of five languages, and well read in religious literature. In a word—we have lost one of our best men.

With reference to the testimony of a blissful passport from the tented field

of Christian conflict to the "rest that remains to the people of God," we have this to say: It is strong and satisfactory. For several years past it has been the delight to know that he was nearing the "harbor." Three years ago he spent a night at my house in company with his daughter. He spoke of the port of deliverance ahead, and asked her to sing the song with the chorus, "We have but one more river to cross," which he enjoyed very much. After she was through he remarked: "After Kimball, I want to sing when I'm dying." About a year ago I was at his house, and after a long conversation on the subject of religion, he remarked: "Well, Bro. Kimball, I am glad I have but the one more river to cross." While on his dying couch he requested his daughter to sing that song, and while she was singing the chorus, he tells me God blessed him. He clasped his hands and shouted aloud the praises of God, who makes the pilgrim's dying bed soft as downy pillows are. Oh, that his life character and death may be stamped on each of his children, especially the daughter who sang at death his favorite song.

W. R. KIMBALL.

CAMPBELL.—At some time in life we have brushed away the fear of sorrow as we read the inspiring words, "The last enemy that shall be destroyed is death;" and, while our faith teaches us that this fell destroyer is on his march to the feet of the conqueror, there are yet evidences that he is still among us. The sorrow we feel to day over the death of Miss LILLIE CAMPBELL—who was taken away while tender in years, gentle in disposition, so true in all the relations of life and faithful to her church—but too forcibly reminds us that we, too, must die. In the truest submission, of which our faith enables us, we exclaim, "Thy will be done!"

Resolved, that our grief shall give place to the joyful hope of meeting her in our Father's house, where all tears shall be wiped away—where she said she would enjoy so much happiness.

Resolved, that this Sunday-school strive to profit by this call from our midst, that none of us be found sleeping with no oil in our lamps when the Bridegroom comes.

Resolved, that our sympathies and prayers be extended to the sorrowing members of the broken household.

MISS BRULAH RANCHER, For Committee.

ENTERPRISE, Miss., March 16, 1884.

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"experiment in a laun-
"dry has proved to
"me that the 'Ivory,'
"tested against a cer-
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"soap, has the same
"amount of cleansing
"power and one and
"two-thirds the last-
"ing capacity. That
"is, the 'Ivory Soap'
"will do one and two-
"thirds times the work
"of the soap against
"which it was tested.
"I therefore consider
"the 'Ivory' a very
"good laundry soap."
JOHN W. LANGLEY,
Professor of Chemistry,
University of Michigan.

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JAMES PYLE, NEW YORK.

Christian Advocate.

THURSDAY APRIL 17, 1884.

THE HARVEST.

How much didst thou sow? "I sowed," Friend,
With little of fruit or of grain;
While his neighbor, with harrow running o'er,
Still followed the full-fledged wain.
How much didst thou sow? "I sowed," Friend,
With little of fruit or of grain;
While his neighbor, with harrow running o'er,
Still followed the full-fledged wain.
Who sowed the seed, must look
For fruit of fruit or of grain;
The only beautiful sower can reap
A beautiful harvest again.
A lesson, I said, to thee, soul,
For harvest time soon will be here;
So with beautiful hand let thou reap in the
last,
When the Lord of the harvest draws near.
—Watch Tower.

"Reminiscences."

BY REV. H. J. HARRIS.

HARRIS HILL, the class leader, at Fayette, was a man of different mold. Seemed at first sight to be made of "sterner stuff," as some express it; but one of that class of men who "improve upon acquaintance," and the preacher had no better friend. He and his good wife never forgot the preacher's family when they had anything good to divide. He was strictly a business man, an energetic and thrifty planter. His wife, who was "widow Mayberry" when he married her, had two or three interesting daughters, who grew to be valuable members of the church. One is the wife of Bro. W. G. Millsaps, of the Mississippi Conference, another was married to Bro. Benjamin Bullen, of Jefferson county. They are all of precious memory to me and mine.
Bro. James Clark was a local preacher, and as I have already stated, was the father of that distinguished man of which Mississippi will always be proud, Gen. Charles Clark. The latter, at the time of which I write, was practicing law at Fayette, and was just emerging upon his upward career in political life, and, if I am not mistaken, was then a whig, though afterward he became a leader in the ranks of democracy. Bro. James Clark was an old and intimate friend of Bishop Soule. One of his sons married a daughter of the Bishop. He seldom preached as a local preacher. At one time I think he became somewhat disaffected toward the church or disapproved of the administration in some cases and the impression seemed to linger with him. He was more than an ordinary man intellectually, and had his physical strength justified by no doubt, could have served the church with great usefulness. He had an interesting family; mostly daughters, all of whom at that time were members of the Methodist Church. One of them was married to the Hon. F. A. Montgomery, of Bollinger county, Miss. Gen. Clark, I think, became a member of the Campbellite Church, as it is commonly called.
Dr. Duncan was the "beloved physician," especially to the occupants of the parsonage; always attentive and obliging. J. B. Carpenter, who, I believe, still lives, was the Methodist merchant of the place. He was the nearest neighbor to the parsonage. Bro. Carpenter never failed to do a kindness for the preacher when it was in his power. He was one man of the hundreds I have known of do otherwise, (both in and out of the church,) who never denounced an unfortunate preacher who might have owed a few dollars he could not pay, because a church had repudiated or failed to pay perhaps hundreds due the preacher, but considered her debt canceled when he was sent to some other charge.
H. M. Youngblood was *sui generis*. A good man, true to the church, became a traveling preacher for several years in the Mississippi Conference, and when I last heard of him he was in Arkansas, I think, a local preacher. He was angular in his "make up." Considered dogmatic, and sometimes arbitrary. But he was my friend. He had strong convictions, and acted from them regardless of the opinions of others. Bro. Youngblood will, no doubt, bring some sheaves with him when all the redeemed shall sing the great "harvest home."
—MARTIN PARSONS, Mississippi.

told me how deeply interested she was for the salvation of the poor old negro; related the seasons of prayer and praise they had daily enjoyed together for some time past, and asked me to accompany her to the old woman's cabin, as she was going to carry her some of the choicest delicacies from the dinner table. I went with her and found the old woman in the "last stage" of consumption, but rejoicing "in hope of everlasting life." Never in my life did I realize more sensibly the presence of God in the sick room than while we read the precious promises of God to this poor, dying negro woman; sang and prayed and rejoiced with her. Never did I witness clearer manifestation of the all-conquering power of grace to subdue the human heart and melt into tenderness and love than on this occasion, as the accomplished, intelligent, well-dressed young mistress knelt at "mammy's" couch and wept as she wiped the clammy sweat from the cold brow with her own white kerchief while the dear old dying servant put her long arms about the neck of her "ministering angel," drew her near and kissed her cheek and said, "God bless you, child; meet me in heaven." My honorable friend, Thomas Reid, Esq., of Natchez, was fortunate enough in the "lottery of life," as some call it, to win the heart and home of this lovely woman as his bride, and while she lived she was all a wife could be to him. She has gone now to the upper sanctuary. "Lavinia" and old "mammy," with other loved ones, are safely housed, to "go no more out for ever."

Harris Hill, the class leader, at Fayette, was a man of different mold. Seemed at first sight to be made of "sterner stuff," as some express it; but one of that class of men who "improve upon acquaintance," and the preacher had no better friend. He and his good wife never forgot the preacher's family when they had anything good to divide. He was strictly a business man, an energetic and thrifty planter. His wife, who was "widow Mayberry" when he married her, had two or three interesting daughters, who grew to be valuable members of the church. One is the wife of Bro. W. G. Millsaps, of the Mississippi Conference, another was married to Bro. Benjamin Bullen, of Jefferson county. They are all of precious memory to me and mine.
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At Fayette, where the parsonage was located, the church was not as strong, numerically, as at some other appointments, but it was constituted of as good material, social, moral, intellectual and financial, as perhaps any church of the same number to be found anywhere to the Conference. Harris Hill was the class leader; Judge J. M. Whitney and Charles West were stewards at that place. Dr. J. H. Duncan, J. B. Carpenter, Bro. James Clark (father of ex-Gov. Charles Clark), and H. M. Youngblood, with their families, constituted the body of the membership. These were all prominent, influential and true Methodist people. Most, if not all of them, have passed away; but some of their descendants live, I know, to honor their noble ancestry, and are "traveling home to God, in the way of their fathers' trod."

Judge Whitney, who was connected by marriage with the extensive and honorable Montgomery family, (who were Presbyterians) was one of the staunchest Methodists in all that region. He had great force of character; commanded universal respect; was a very successful planter; a popular probate judge of Jefferson county for years under the old regime, and the secret of all his greatness was his meek and gentle spirit, the unaffected simplicity of his manner. Urgency to all was a distinction characteristic of the man. He had one son who entered the ministry; a model young man, cultured, refined as a woman in his sensibilities, and truly devout. His career in the ministry was short, "God took him." Bro. Whitney has a daughter, the truly Christian wife of my much-loved brother, H. M. Booth, of the East Texas Conference, who has patiently endured the toll and sacrifice of itinerant life for now nearly forty years. She was married to Bro. Booth the year I traveled Cole's Creek circuit. The ceremony was performed by that great and good man, B. M. Drake. Judge Whitney (that was Sister Booth's maiden name), was, from childhood, a Christian, and though reared in allidance, perhaps never had a wish ungratified that parental affection could supply, chose the lot of a Methodist preacher's wife.

My dear Bro. Booth, beloved more than any other not akin to me, has, like many others, had his reverses of fortune, still he and the lovely helpmate God gave him are yet upon the "roll of honor." I thank God he and were ever colleagues, and that time with all its changes has not marred our friendship to this day.
Charles West was one of "nature's noblemen." He was modest and retiring in his manner, but true to the church and a man of probity in all the relations of life. He had lost an excellent wife, the mother of his children, and was a widower when I made his acquaintance, and never married afterward. With the assistance of a pious widowed sister-in-law, Mrs. Elam, and his oldest daughter, who was then a young lady, noted for her piety and intelligence, he reared his family of younger children, and, dying, left them the heritage of a good name.
Of this oldest daughter of Bro. West, "Lavinia," I have a sort of souvenir in the recollection of an incident illustrating her truly Christian spirit. Visiting the family one day, she mentioned to me that a faithful old servant woman who, perhaps, had been a nurse in the family, and cared for her when she was a child, was lying in the cabin at the "quarters,"

and create moral truth, as well as natural existence." This theory we can annihilate with but few words. No thing is ultimate where there is anything beyond. An ultimate, therefore, is not only the last point to which our finite minds can attain, but rather it is the last point upon which our minds can rest, after they have attained thereto seeing that there is nothing beyond. No fact or law is ultimate, for each of these is an effect, and beyond all effects must be the cause. An ultimate is not caused, hence the revealed of God can not be ultimate, since the willer must be beyond it and its cause.

Hence, gentle reader, with all due consideration to revelation we must go beyond this to find the ultimate rule of right.

Dr. Hickok says, "Nothing is thus ultimate; nothing is at the same time first and last, the same yesterday, today and forever, but reason." Reason is the sole test of all theories, all facts, all religions. It is the adjuster of all beliefs. No one doubts but that it is not only man's right, but also his duty, to exercise reason in all matters of right and wrong. Man is ever seeking for reason in all things; and when the self-sufficient reason is found, and not until he rests content, feeling that there is nothing beyond. Hence, we are constrained to take sides with the learned Dr. Hickok, that reason is the ultimate rule of right. We know that Des Cartes has many followers who are willing to submit indolently to his theory, and say that God does not command us because his commands are right, but that they are right because they seem reasonable to his unerring judgment. Perhaps, some will say, I am confounding God's reason with man's. In answer to this I would quote from Genesis: "Let us make man in our own image," not in form, for the God of nature has no form, but with like reason and like immortality; save that man's reason is finite while God's is infinite. God's reason directing this command; man's reason directing him how to obey. One being the offspring of the other, each being of the same quality, they must be ever in unison. But man, being in a fallen state, the light of reason is often unable to penetrate the clouds of passion, pride and prejudice; hence, though reason were the ultimate rule of right, tangible precept would be necessary.

Since scientists, generally, agree that the ultimate rule of right is either revelation or reason, we will confine ourselves to these two, defending the latter. To show that reason is ultimate we would ask, Why has every revelation from God been in unison with reason? Why has God never given us a command which is not reasonable? We would answer, simply because revelation is the effect of reason. We would ask furthermore, Are we under any moral obligation to obey a law which is revolting to our reason? Every thinking mind will answer in the negative. But this would not be so if God wills, not because it is right, but it is right simply because he wills it. Hence, we see the absurdity in saying that God himself is not governed by immutable right!—this right being reason. David, in one of the Psalms, exclaimed: "Will not the Judge of all the earth do right?" What! is God governed by a rule of right? Indeed he is, and the above quotation places his holy seal upon the fact. This being the case, says Des Cartes, God is not almighty, because he is governed by a rule of right. This is as silly as the little child's question, when he asked his Sunday-school teacher if God could make a stone so large that he could not lift it. But the way to answer a fool is according to his folly. Hence, we would say to the followers of Des Cartes, that, according to their theory of right, God can't do wrong, and so he must not be all powerful. We believe that if God desired he would do an act that would be wrong per se.

This being the case there necessarily is a rule of right, by which even the just God of nature acts. We call God "just" because he confines his actions to the immutable law of justice. This we deem quite sufficient to show that the ultimate rule of right is beyond revelation. And since we are under no moral obligation to obey a precept which is not reasonable, we can but say, as Dr. Hickok, that reason is ultimate. Reason is ultimate; it is self-satisfying. The human mind is ever seeking for reason, and is never satisfied without it; but when we have attained to the reason of an act we stand in holy awe and exclaim *exultant*. The omnipotent mind, in order to "couple any obligation upon the finite, must confine itself within the bounds of reason—as being the ultimate rule of right. For "a rule of right must be apprehended by the subject, and thus promulgated to the conscience, and must be so universal that it may come home in its convictions to the consciousness of the entire race, otherwise there can be no valid ground for a comprehensive science of morals. Where, then, is the source of a universal right which shall press upon the conscience of humanity?" We answer, reason; for she, and she alone

—sits upon the golden throne of morality and wields "the two-edged sword of God" (the Scripture) ever in the cause of justice, virtue and religion.

Ora Pro Nobis.

BY MRS. L. CHARY SABLEY.

"Pray for me," said our old pastor as he gave my hand a farewell shake. As he turned away the thought that we would see his face no more till we meet and mingle beyond the stars, saddened me for a moment; but hope sings a sweet song of a meeting that knows no parting.

"Pray for me," said the new pastor on his first visit. Courage, faith, hope and charity are all needed by the itinerant minister. For him sometimes the road is rough, the hills high, the valleys of humiliation deep, the waters to be crossed turbid and the "pleasant places" few. But he came to fight and he came "to stay" at least a year, and "blessed is the man" that does not expect "flowery beds of ease" on "Post Oak circuits." Yet it is but natural for them to be concerned about their new homes. And snug parsonages, smiling faces and warm welcomes give the preacher new zeal for his new work.

"Pray for me," says "a heroine of a parsonage" as she goes forth into the unknown future "hoping all things."

"Pray for me," writes a friend who once groped in the abyss of skepticism, but now rejoices in the "light of the Gentiles."

"Pray for me," writes one away from the home-roof at school. Ah, me! Can a mother forget her absent child?

"Pray for me," writes a former pastor who had just laid his wife down to rest in "God's acre" until the glad "morning breaks and the shadows flee away."

"Pray for me" is written at the last page of three letters from three brothers. "When I cease to live I will cease to pray for them, and soon 'we will gather at the river that flows by the throne of God.'"

"Pray for me," writes a dear pastor who had just "married a wife" and felt the need of every help in the new order of things.

"Pray for me," writes dear patient "Invalid." How her poor, tired soul longs for the "sweet fields arrayed in living green!" And while she waits and watches for the white-winged messenger, reader mine, pray for dear "Invalid" and sweet suffering "Etta," and pray, too, for all God's poor afflicted children.

"Pray for me," writes another dear, good and great friend. I need it. God is merciful, but sometimes I am tempted to say with Rebecca, "If it be so with us, why am I thus?"

Ah! the *trifles*—goes on between—sin and righteousness alike in the hearts of all until they hear the welcome plaudit, "Well done, thou good and faithful!"

O, for a ladder of faith to "scale the mount of God" and bring the blessings down even "by violence" until all "God's peculiar people" might "pray without ceasing" and "rejoice ever more."

Religious Intelligence.

Nearly all the important journals of Vienna report the translation of great numbers to old Catholicism. It is regarded the movement is now gaining a large increase; at Tawnauld and in Molditz very many persons have announced their secession from the Roman Church, and their adherence to the old Catholic Church, and new congregations are forming. Also in Vienna over 100 members have recently declared their accession to the old Catholic congregation there.—The Moravian.

Through the effort of Mrs. Martha Tigges Morris, about \$15,000 has been raised toward erecting a home for girls of the Dakota tribe of Indians, at Sisseton Agency, Dakota. The object of the home is to teach them the principles of Christianity, the ordinary branches of study and practical house-keeping. The sum raised is almost one-half the amount needed for the enterprise.

It appears from a recently published volume that there are in Great Britain from six to eight thousand converts of gospel or other non-romanist, most of whom are as hearty as the peoples to whom churches send missionaries. Mr. George Smith, a well-known English philanthropist, has for many years devoted a portion of his labors to these wretched and ignorant peoples.

A successful form of evangelization in France is the Bible Carriage movement. M. Pointet, in a vehicle suitably furnished with religious reading, has itinerated in not less than ten Departments of the Republic, selling Bibles and tracts and using his carriage as a pulpit from which to preach. The chief opposition is in the city of Paris.

Parlor Sunday-schools, which were introduced into England several years ago as a means of meeting the spiritual destitution of the wealthier classes; and some English workers are now contemplating their establishment, as an ordinary branch of Sunday-school work, over the whole country.

The first Sunday-school convention ever held in the territory of Montana, convened recently at Helena. The attendance was large. An approximate report was presented to the convention, showing 40 schools, 275 teachers, and about 2,000 scholars.

Twenty-five families, numbering 238 persons, recently emigrated from Adelsund, Norway, to Natal, Africa, with a capital of £27,000. They took a pastor with them, ten men subscribing £40 each for his support.

Ninety years ago, \$35 50 was the amount on the only subscription list in England to carry the gospel to the heathen. To-day the Methodists alone of England raise one million of dollars a year for mission work.

Our Young People.

SOMETHING TO DO.

Think of something kind to do.
Never mind if it is small;
Little things are lost to view,
But God sees and blesses all.
Violets are wee, modest flowers,
Hiding in their beds of green,
But their perfume fills the bowers,
Though they scarcely can be seen.
Pretty bluebells of the grove,
Are than peonies more sweet;
Musk their graceful bloom we love,
As they lie round our feet.
So do little acts we do,
Which at first we can not see,
Leave the fragrance pure behind,
Of abiding charity.
—Sunday-School Times.

MR. EDITOR: Having read so many letters in our ADVOCATE written by little girls and boys, I thought I would write one also. My home is twelve miles from here, but I am living with my grandmother in Vermillion parish in order to attend school. Mr. Randle is our pastor, and Mr. Webb is our superintendent. My papa came over to attend quarterly meeting here yesterday, and after services Bro. Keener recommended that the ladies of the church should organize a missionary society, which was done by electing Mrs. Randle, president, Miss Allie Lee as vice-president, Mrs. B. Kennedy as secretary, and Mrs. E. L. Kennedy as treasurer. I see in several letters to the ADVOCATE the question asked: "What two chapters in the Bible are alike?" II Kings xix and Isaiah xxxvii. In conclusion I will ask, What were the names of the wife and two sons of Moses? With respect, I remain, Your little friend,
LEOLA H. SINGLETON,
VERMILIONVILLE, Louisiana.

MR. EDITOR: As I have not seen any letters from the little boys and girls in our neighborhood, I thought I would try and write. I like the ADVOCATE, and we always await its arrival. I have two sisters and three brothers. My youngest sister is twelve, and my youngest brother five years old. Bro. Gilmore is our preacher, and we like him very much. We have no Sabbath-school, but I hope we may have one soon. I will answer some of the little readers' questions: The number of golden and silver vessels brought by Sheshbazzar, with the captives, from Babylon unto Jerusalem were "five thousand and four hundred," and it is found in Ezra i, 2. The words "blue face" are found in Exodus xxxix, 21, 31. I will also ask a question: Who plucked the twelve stones out of Jordan into Gilgal, and where is it found in the Bible? As this is my first letter to your paper, I hope it will not find its way to the waste-basket.

Your little friend,
SALLIE E. HAWSEY,
CHISTON, Louisiana.

MR. EDITOR: As I have never seen a letter published in the young people's corner from this part of the country, I thought that I would try to write a short one. I am a little girl eight years old, and love to read the young people's column very much. I am not going to school, but study at home and recite to my mamma. I am studying grammar, geography, reading and writing. I have commenced to read the New Testament through this year. I have got to Luke xiv. I will now answer Ernest O. Smith's question. The word "honeycomb" is found in Psalms xix, 10. I will also ask a question: Where is the word "oak" found in the Bible? Your little friend,
LEOLA CON.,
TUCKER, Alabama.

MR. EDITOR: The answer to Charles Stapp's question is found in Genesis xli, iv: Abraham was seventy-five years old when he died. The answer to Bertha E. Sear's is found in Genesis viii, iv: The ark rested on Mt. Ararat. Excuse all mistakes, as this is my first letter to any editor. I will close by asking, How long did Noah live after the flood, and how old was he when he died? Your little friend,
E. MARSHALL,
ENOS, Mississippi.

MR. EDITOR: I am a little girl ten years old, and, as I see very few letters from this place, in the ADVOCATE, I thought I would write one. I live with my uncle. He has been taking your valuable paper for many years, and I like so much to read the letters in the young folks' corner. I go to school to Miss Mathilda Jones, and I love her very much. We have a fine Sunday-school. Mr. Crawford is our superintendent, and Mr. Howell is our pastor. We all like him so much. Hoping this will find its way in the waste-basket, I will close. Your little friend,
LUCRETIA E. MASON,
HAZLEHURST, Mississippi.

MR. EDITOR: I make my first attempt to write to your paper. Grandma takes the ADVOCATE, and I like to read the young folks' column. We have a new pastor here—Rev. Mr. Penn. He is teaching school in the country, and has not yet had time to call on many of his members. My mamma keeps the post-office. I always look for the ADVOCATE on Saturdays the first thing. I go to school, Sunday-school and church. When I am older, and can write better, I will write to you again.
Your friend,
DAISY WRIGHT,
HUNKEY, Mississippi.

MR. EDITOR: Having read many letters written to you by little girls and boys—some whose names I recognize as belonging to schoolmates and cousins of mine—I have concluded to write you from this portion of Mississippi, which

is Issaquena county, Mayersville being the county seat. We have no church, as ours was burnt down two years ago; but we expect to rebuild this month. I will now ask a question: What two books in the Bible have each twelve verses, and each line ending with the word "twelve"? Hoping this will not find its way to the waste-basket, I remain, Your little friend,
MARY L. ANDERSON,
MAYERSVILLE, Mississippi.

MR. EDITOR: I am a little girl nine years old. I will not ask any question about the Bible, but will ask the children, Who was the founder of the people called Methodists, and why did he call himself a child of Providence? Where was he converted? I am going to school to my mamma. I live in Yazoo county, and my mamma has Sunday-school every Sunday morning. This is the first letter I ever wrote to the dear old ADVOCATE.
Your little friend,
MISSIE DAVIS,
FREE HILL, Mississippi.

MR. EDITOR: My father takes your paper, and says he can't do without it. I love to read the letters from the little folks. We live within two miles of Topisaw Camp Ground. Bro. H. Walter Featherston is our preacher this year. Now I will answer Bro. Lewis' question: "Whose spear staff was like a weaver's loom?" It was the Egyptian's. It is found in I Chronicles xl, 23. Milton C. Holt's question about the word "shovels" is found in I Kings vii, 40, 45. Now, I will ask a question, When the lamp of God went out in the temple of the Lord, who was laid down to sleep? It is found in the Old Testament. Your little friend,
JAMES D. ALFORD.

MR. EDITOR: I have never written to your most worthy paper before. We live about five miles from the city of Baton Rouge. I am a member of the Methodist Church. Now, I will answer Maggie H. Gordon's question: "Where are there to be found two chapters exactly alike?" They are found in Psalms xiv, xlii. Some time ago there was a question asked: "Where was 'blue face' found in the Bible?" It is found in Exodus xxxvii, 37. I will close this, my first letter, by asking, Where the word "frying-pan," is found in the Bible?
FANNIE E. HAWSEY,
BATON ROUGE, Louisiana.

MR. EDITOR: Will you allow me to write a few lines for your valuable paper; if so, please publish this. Grandpa takes your paper, and we all like it very much. I am thirteen years old, and live on a farm. My principal work is feeding stock and helping papa with his mill and gin. Before closing I will answer a few questions: The word "God" is not found in the book of Esther; the word "penknife" is found in Jeremiah xxxvi, 23. "Is there any taste in the white of an egg?" The answer is found in Job vi, 6. Now, I will ask the little folks, where the word "brick kiln" is found in the Bible?
DENNIE J. MARSHALL,
CARROLLTON, Mississippi.

MR. EDITOR: My papa takes the ADVOCATE. I have been very much interested in the children's column. I see my little friend wants to know who was Moses' grandfather. If you will go to Exodus vi, 18, it can be found. I will ask my little friend a question: Which are the four most inspired sermons in the Bible?
Your little friend,
NETTIE S. SELLENS,
HENRY COUNTY, Alabama.

MR. EDITOR: As I see so many nice letters from the little folks, I thought I would write one too. The answer to Daisy Urquhart's question—"In what book in the Bible is the name of 'God' not mentioned?"—is the book of Esther. Before I close I want to ask a question: Where in the Bible is the word "carriage" found?
Your new friend,
FLETCHER ORMOND,
SUMTERVILLE, Alabama.

MR. EDITOR: As I have not seen any thing from this part of the country, I thought I would write you a short letter in answer to Cousin Ernest Smith's question, "Honeycomb" is mentioned in Psalms xix, 10. Now I wish to ask of some of the cousins, Who was the father of the Prophet Elijah?
Your little friend,
W. H. HAVENS,
VANCEVILLE, Mississippi.

MR. EDITOR: I thought I would write a letter for the ADVOCATE. I have seen our new pastor for this year, and I like him very much; he is to preach for us next Sunday. Mr. Editor, my mother and myself reads the ADVOCATE. I like Mr. Jones' letters so much.
CAMELIA PROVOST,
PEARL RIVER, Louisiana.

MR. EDITOR: I am a little boy eight years old. My papa is a Methodist preacher. We live at Cooper Institute. I have been going to school, but am not now. We have all had the measles. I have one brother and one little sister. We take your valuable paper. Mamma reads the letters of the children's corner, and I love to hear them so much that I thought I would like to see my name in print. I will answer some of the questions in the number of March '83. "Greyhound" is found in Proverbs xxx, 31. The word "honeycomb" may be found in Psalms xix, 10. Now, can any one tell me, What king was it that slept on an iron bedstead? Your little friend,
WILLIE JONES,
DALEVILLE, Mississippi.

The Ultimate Rule of Right.

BY PROF. W. F. OVEREY, OF CENTENARY COLLEGE.

Des Cartes says the revealed will of God is the ultimate rule of right; for says he, "If the position be taken that there must be some principle for the direction of the divine will, it is absurdly wrong when it is said that God has no superior sovereign to his will; but this may make and unmake principles,

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CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HENRICHT.

THURSDAY APRIL 17, 1884.

There are fourteen county towns—courthouse seats—in Kentucky in which there is not and never was a church building of any denomination. Certainly the Board of Church Extension is appropriately domiciled at Louisville. We suggest to Secretary Morton special and speedy attention to those towns. Let Methodism have a temple in each, and call the people from race-course and distillery to a knowledge of the living Christ.

Wonderful words were those of old Dr. Duff, Scotland's missionary hero: "The church that ceases to evangelize will soon cease to be evangelical." They deserve to be written in gold and repeated by every congregation in our Methodism. "To him that hath shall be given, and he shall have abundance; but from him that hath not shall be taken even that which he hath." And all history bears testimony, million-voiced and uniform.

The owner of a little trading boat on the Mississippi river, who dealt mostly in fire-arms, came near losing his life at Vicksburg recently by one of his own pistols in the hands of an assassin. There is a moral in that occurrence: *Men usually suffer in the line of their own offending.* Jacob violated filial confidence, and bitter were his domestic sorrows. He deceived his old, blind father, and in turn was basely deceived by his own sons. If we encourage and patronize a wrong we may expect its recoil. A pistol vendor is wounded by one of his own weapons, and no wonder. He followed a business that encourages homicide, and dealt with a class who have no regard for human life. This is strikingly illustrative of a universal moral law. Sin is self-destructive. Men generally forge the chains for their own imprisonment, and weave the hemp for their death upon a hangman's scaffold.

The meeting of the Evangelical Alliance in Sweden has been postponed. An invitation for the next General Conference of the Alliance had been extended to meet in Stockholm next August, and the various branches had appointed delegates to attend the same. But the dignitaries of the National Lutheran Church—the State Church—violently opposed the meeting in Stockholm because of the presence of dissenters in the body. The Archbishop of Upsala, with nine Bishops and twelve minor clergy of the Establishment, issued a circular to the several branches of the Alliance stating their objections to the Conference. The result was that British, Swiss, German and French promptly declined to go to Stockholm. Last week the executive committee of the United States Alliance also rescinded their former action accepting the Swedish invitation. It is thought arrangements will be made for a meeting at Copenhagen or some other city in the north. Thus intollerant bigotry has again disturbed the peace of Zion. What narrow conceptions have some ecclesiastics of the spirit and mission of Christianity?

Joseph Cook has descended from the calm dignity of a philosopher and scientist to a typical ward politician. He employs the language of partisan prejudice and sectional vituperation. It is generally admitted that Mr. Cook's lecture platform this year has lost its breadth and power. Some account for it on the theory that his range of topics was much narrower than formerly. "But if his lectures have been narrow, what shall we say of his prejudices? The following excerpts are given as characteristic of the unimpaired, ill-tempered, pur-blind partisan. As Lord Beaconsfield once said of his great parliamentary antagonist, he seems to have been 'intoxicated with the exuberance of his own verbiage.'"

Is it right or wise to allow the shot gun aristocracy to ride rough shod over the civil rights of freedom in the South? Is it right or wise to allow laws to be made for the nation by the aid of members of Congress sent to their places by the use of terror, fraud or murder? All the past, all the future interests of the country answer No; and let all the people say Amen! (Applause.)

Is it right or wise to put the government of the country into the hands of any political party which will be led by those who led the rebellion? Is it right or wise to allow the South to sit in the saddle? The souls of our martyrs say No; and let all the people say Amen! (Applause.)

Christ in the Future Tense.

Not long before his death the late Keshub Chunder Sen, in speaking of what had been accomplished by Christian missions in India, uttered these remarkable words: "The success of Christian missions is no longer a problem. I fully believe Christ has come into India, and has taken possession of India's heart. Some say India will be Christ's, but is not yet. I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already achieved." Those are significant statements from one who never himself enjoyed an orthodox view of the atonement. But his spiritual perceptions were vivid and his experiences at times thrilling and exalted. He saw and felt currents of truth and life transforming his national civilization, which were unappreciated because not perceived by ordinary observers. There is no estimating the indebtedness of certain countries to the gulf stream for the character of their civilization and the grandeur of their history. And yet its warm, life-giving currents flowed on for centuries without the slightest suspicion of the most experienced voyager or most learned geographer of the seas. It was reserved for recent years to furnish adequate and accurate knowledge of its course and effects upon the climate, products and institutions of the world. So as yet it is quite impossible to trace clearly and fully the influence of Christianity upon the life and civilization of India, China or Japan. Spiritual forces can not be measured by physical standards, nor their results tabulated in any national census. It takes a spiritual eye to discern these things. So Chunder Sen's seemingly extravagant tribute to the achievements of Christianity in India is not to be discounted because not applauded by ordinary travelers. His spiritual presence and appreciation may be unobscured and sensitive. His may be a Pisgah view unattained and unattainable only to a mystic and prophetic spirit.

But whatever may be the facts as to India, there is a practical lesson in that idea of "conjugating Christ's success in the future tense." It is a common infirmity, and often becomes a real evil. We are prone to relegate to the future our Lord's grandest triumphs. We endure and condone the present, in view of the certain and mighty victories of the future. The Pentecost vouchsafed to-day are but feeble expressions of Divine power in comparison with the achievements yet to crown the banners of Zion. This, we repeat, is a common experience and infirmity. Even the saintly Fletcher—"Wesley's designated successor"—amid the spiritual triumphs of his day, to which we look back as Methodism's mount of transfiguration, would frequently lament the indifference and inconstancy of the church in a strain as bitter and desperate as Elijah's prayer under the juniper tree. Isolate those passages and we wonder if there was any faith left on the earth. In the very flood-tide of glorious victory he, too, was "conjugating Christ's success in the future tense."

The evil of this spiritual habit is apparent to the slightest investigation. It eclipses faith and paralyzes spiritual energy. If we fail to discern the blessings granted in answer to prayer and effort—if our eyes only dwell upon the dark side of the picture, while the other is luminous and cheering—we lose the spring of activity and lapse into a dead level of indolent expectancy. The impulse of movement gives elasticity and vigor to the step. It is the shout of battle that keeps up courage to meet danger and heroic death. And so in our spiritual warfare. In the heat of struggle we have strongest faith and divinest courage. Amid the trophies of victory, we are most eager for another onset. But, on the other hand, a record of failure is an enemy to hope and heroism. Retreating armies are poor fighters. So chronic bemoaners of Zion's languishing state have but little energy and feeble courage for the strenuous issues of battle. We would not encourage a sentimental, rose-water Christianity—an extravagant optimism that sees no evil and feels no apprehension. It is perilous to underestimate the strength of an enemy. And it is equally disastrous not to know the measure of your own resources. This we can not appreciate if we have the habit of "conjugating Christ's success in the future tense."

Again, it arrests personal, spiritual growth. Thanksgiving is as potent a factor in individual Christian character as supplication. A joyful appreciation of blessings received is as necessary as prayer for what we need. Doxologies are as important as unceasing prayer. Supplication without thanksgiving begets a spiritual pauperism at once craven and indolent. God never bestows surplus

and unused grace. He gives as we employ that already given. This is the Divine law of spiritual thrift. We remember some years ago to have engaged for days in a series of meetings. There was united and earnest prayer. Every heart seemed burdened with the need of revival. Each song was a prayer. Our only and constant cry was: "O Lord, revive us." After some days a brother said: "I believe God is with us. We already have a revival. It is time for us to acknowledge the grace already given. We can't expect richer outpourings so long as we are indifferent to what has been done for each of us." Then began a love-feast that became a Pentecost. When we ceased to "conjugate Christ's success in the future tense," and began to praise him for the achievements already wrought, the revival was assured. There is practical value in this suggestion, and we urge each of our readers to consider wherein he may have offended. We believe in a present Saviour, a present salvation, a present rich, personal experience—a godliness that has "promises of the life that now is." Christ's success is to be conjugated in the present tense. He everywhere emphasized the present. Like our Lord, let us rejoice in the glorious "nowness of the gospel."

Working Out Our Salvation.

Bad habits are hard to break, and hereditary errors are most difficult to eradicate. When an evil habit pertains to but few it may usually be successfully counteracted by the contrasting habits of others. But when errors, either of faith or conduct, have been transmitted to a community or a nation they can be corrected only by new ideas, purposes and resolutions, put first into the minds of a few, and by them laboriously communicated to the many. In every department of human experience this principle of the persistence of hereditary error holds away. In law-making, in medicine, in domestic economy, in political institutions and in methods of scholastic instruction the errors of the past enslave us. The honest misconceptions and the earnest though unsuccessful achievements of those who went before us are taken for the venerated guides and almost idolized models of present undertakings. One of the heaviest tasks of every age is found in the struggle to get rid of the errors of its predecessors. Truth would quickly take the world were error out of the way. Indeed, the absence of the one almost implies the presence of the other. While we meet with illustrations of the permanence of transmitted errors on every hand we find none more important or striking than those pertaining to man's relations and duties to God. Every notion about God and religion being sacred, any error upon the subject is liable to be made an idol. The creeds in which we were born become almost a part of our nature. Perhaps few theological errors have wrought so much practical evil in the world as that famous doctrine of Augustine, more recently called Calvinism, which consisted largely in a disproportionate, or at least an injudicious, emphasis of the work of God in the salvation of man. It is quite possible for men to give so much attention to the work of God as to neglect their own. The decrees of Calvinism, though not intended by their author or their advocates, make the sovereignty of God so absolute, universal and minute as actually to exclude the agency of man. If God is really the author of all things then man is the author of nothing. The result is the minds of men have been befogged, and thousands have partially or entirely suspended personal efforts to secure the salvation revealed in the Scriptures, thereby practically, though not professedly, laying their aim upon God. Though this doctrine, of what Calvin himself called "a horrible decree," has been losing its hold upon the world for a hundred years, it is not yet obliterated. Teachers in Israel are yet found who ridicule the idea of man's co-operation with God in the work of human salvation. The Scriptures seem to concur with experience in teaching that labor on man's part is the price or condition of every good, whether it be physical, intellectual or spiritual. The Bible is given not only to tell man what God has done, but to show him what he must do and be in order to salvation. Faith man must have, but must ever bear in mind that faith without works is dead. The faith that saves is the faith that works by love. All acceptability depends upon obedience. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." But, says one, is not love the fulfilling of the law? Is not all the law summed up in the love of God and of our neighbor? Yes, verily. But how is a man to know that he loves God or his neighbor? Hear the word. "By

this we know that we love the children of God, when we love God, and keep his commandments." How, then, are we to know that we love God? "For this is the love of God, that we keep his commandments; and his commandments are not grievous." What said the Saviour to the young man who came running and inquiring what good thing he should do to inherit eternal life? Did he say you can not do anything? Only believe? The author and giver of life said to the anxious inquirer: "If thou wilt enter into life keep the commandments." Many seem, in this day, to hold a dangerous sort of faith, that God is so able and willing to save that he will save them in spiritual idleness. I fear that to such it may be said at the last: "Thou wicked and slothful servant."

Getting to heaven is as much a matter of works as making corn and cotton. God has provided the means and appointed the conditions. We must use the one and comply with the other, or suffer want in this world, and perish eternally in the next. We must "work out our own salvation, while God works in us both to will and to do." If God gives power both to will and to do, and we will neither will nor do, we defeat the plan of salvation, so far as we are concerned. In all good works faith is implied; but, alas! how many seem to have faith without works? Many in the church seem to believe more than God authorizes us to believe, viz: that God will save them, though they live in the habitual neglect of known duties. Surely we have not so learned Christ. We hear many complaints of each for their inconsistent lives and their ungodly conduct, but never did we hear of any one who kept the commandments daily being complained of for lack of faith. What the church expects and needs and what God requires is obedience.

W. L. C. H.

"The Dynamite of Civilization."

The debate in the lower house of Congress on the "whisky bill" occasioned some very fine efforts of forensic skill and power. Desperate efforts were made by friends of the measure to carry it—appealing to every possible passion, prejudice and consideration. We do not charge those who voted for the bill with being friends of whisky. Some of them we know to be staunch and true advocates of temperance. But in harmony with a general theory that internal revenue taxes should be abolished, they supported the measure that proposed relief for the oppressed holders of much whisky. Opposition to this bill, however, would not be inconsistent with that theory. Whisky is not a product that deserves to be classed with other articles of commerce. It is too great an evil to be turned loose upon the country without hit or bribe. Among the grand speeches made in course of the debate was one by ex-Gov. Long, of Massachusetts. He quite carried the House by storm, and closed a masterly argument amid prolonged applause and warm congratulations, alike, of both friends and opponents of the measure. We give below his concluding words:

I believe that sound, honest public policy requires the reduction and disposition of this huge cancer into the ordinary tissues of wholesome business vitality. I said that this interest has paid a thousand millions in the public treasury; that it has supported our armies; that it has paid our debts; that it has maintained our government; but, sir, it has not paid one cent. Whisky has never paid a dollar. The people it is who, not of the earnings of their toil, have paid millions for it and its curses. If a thousand million dollars have gone into the public treasury, whisky has been only the rotten bridge over which it has passed. Contributed to the public welfare? It is rather the dynamite of civilization, and when you reckon, as you do, the billions by which you measure its production and cost, you are reckoning not any addition to the public welfare, but you are reckoning the extent of the public and national ruin, waste and poverty. There you may look for loss and panic and bankruptcy, and not to that bagatelle of a few million dollars that is about to be transferred from the books of the government to the books of some private bank. The gentleman from Maryland (Mr. Findlay) waxes eloquent, and no man can be more so, when he called this commodity a "heli-broth" of vice, and asked if we were prepared to pour it broadcast over the land, instead of confining it in the receptacle of the warehouse of the national rule. He knows better. He is not deluded with the notion that our warehouses are built and stored with whisky for the pleasure of its accumulation, or with the benevolent, big-brotherly-handkerchief purpose of keeping it from public use and public consumption. He knows that to pass this bill will pile it up in warehouses only to be poured out a few years later, and the longer delay the more abundantly, in a deluge of ruin and madness over the land. I, too, like him, find my guide not in any noisy clamor, not in any false outcry of the popular voice, but in my conscience and judgment, and these tell me, as a matter of sound

public policy, of recent history and experience, of present justice, of the true interest even of the parties appealing and law, of state-manner-like prevention of impending evil, and of arresting, even at some possible cost to a few, a disease which, by delay, will only grow worse in its general calamity—these unite and tell me that it is my duty, even aside from all questions of domestic good morals, to vote against this bill.

"Muzzling God's Oxen."

My good brother, William B. Ralford, puts too much salt, pepper, vinegar, spice and mustard in his article in reply to "Gilderoy."

This kind of writing is not best for the reader. I do not write to defend myself, but to do good and to teach the truth. If I am wrong convince me, but do not call me hard names or charge me with mean things. All who know me know that with all my other faults I am not "avaricious." I could say some sharp and witty things in reply to my good brother, but I will not do it. They would wound him and do me no good, except to gratify my spleen. If I know my heart I seek truth and not vengeance. I had rather be right in any matter than gain a victory over any man.

I spoke of preachers as "God's oxen" because Paul put it in that way in I Corinthians ix, 9, and in I Timothy v, 18. I followed Paul. Bro. Ralford's fight is with him, not with "Gilderoy." The Corinthian, or the Jew in Corinth, had charged Paul with being avaricious—preaching for money. Paul would not be chargeable to any man while in Corinth. He worked for his living while there that he might prove to that people the purity of his purpose. Churches distant from Corinth helped to support him while he was in that city. It was absolutely a free gospel to that people so far as Paul was concerned. But Paul took care to tell them plainly that it was their duty to support the ministry. He argued this question in the ninth chapter of I Corinthians. He says he had a "right" to eat and drink, to lead about a wife or sister, to forbear working, as Cephas and other apostles did, and to a support from the churches. The Corinthians supported their school teachers and their heathen priests; they paid their soldiers and fed their oxen, and it was nothing but right for them to give temporal things for the temporal support of those who ministered to them in spiritual things. They paid their laborers, and on the same principle of common honesty they ought to support their preachers. Do it liberally, generously and cheerfully; not grudgingly. He gave them to understand that a sparse sowing of temporal things was the real cause of spiritual dearth in the church. Paul tells them that the great majority of men were striving after temporal things, and that they measured his corn in their own half bushel, and judged him by their own evil thoughts, but he was seeking them and their souls, and not their money. He had a right to pay, but he used not this right or power, lest he might abuse it. He tells the Corinthians that the Lord ordained that they which preach the gospel should live of the gospel. Not to support the preacher is to violate the ordinance of Christ; it is to sin against God. Paul could say this to the church at Corinth because he was under no financial obligations to that people. It was plain talk, but true. If a preacher opens his mouth now on this subject some are ready to say he is avaricious; he preaches for money. But it must be said by some one, plainly but kindly.

Bro. Ralford has doubtless done his duty in supporting the preacher; perhaps he has done more than he ought to have done. I am not after him or his class, but I am after that large class who do nothing toward the support of the preacher, but allow such men as Bro. Ralford to do more than they ought to do. Common honesty, to say nothing of Christianity, ought to lead them to do differently. They disobey Christ, act dishonestly with the preacher and unbrotherly toward other members of the church. There is no greater reason why Bro. Ralford should pay another man's quartermaster than that he should pay his State and county tax. It is as unjust and as unfair for the man to allow him to do so in the one case as in the other. A principle of common honesty runs through church business as well as all other business. The man who acts unfaithfully in church business will have to account for it when God's court comes on. God, who cares for oxen, also cares for those whom he has called to be separated from all worldly cares that they may minister in spiritual things to those who are the stewards of God's temporal things.

God bless my good brother, and fill him full of grace and truth.

—Dr. Harrison's Centenary Manual will be out in two weeks and ready for distribution.

—Rev. S. A. Steel, of Memphis, will preach the commencement sermon at Vanderbilt University.

—Rev. R. S. Woodward, of Vicksburg, will preach the commencement sermon at Whitworth College.

—The debt against the Methodist Book Concern property in New York is being reduced at the rate of \$61,000 a year.

—The new editor-in-chief of the London Times, Mr. Buckle, is just thirty years of age. Quite a responsibility for so young a journalist.

—Rev. S. H. Werlein, of the Louisiana Conference, will preach the commencement sermon at Centenary College, Jackson, La., June 1, 1884.

—A "Pastor's Centenary Subscription Book" has been published and will be furnished every pastor in the church for diligent use during this year.

—A nephew of the King of Corea, a son of its prime minister, and the son of a military mandarin, have entered the Southern Methodist College at Shanghai, China.

—We are glad to report Dr. J. B. Walker nearly ready for duty. Though yet quite weak he is steadily improving. He has come up from the very margin of the river.

—Bishop Isaac Lane, of the Colored Methodist Episcopal Church in America, will be in the city on the twenty-second instant, and preach that evening in the Seventh Street Church.

—We are greatly obliged to Bro. Palmer for a copy of the Minutes of the Annual Conference of the Methodist Episcopal Church, South. It is most valuable to every preacher. Price, fifty cents.

—A much-esteemed personal friend of the senior publisher says: "We have never said anything about the ADVOCATE. It is one of our best papers, (of ten) and we enjoy reading it very much."

—Rev. John Pipes, writing from Mansfield, La., closes a business letter with these cheering words: "Please say that Mansfield Female College is steadily improving under the supervision of Dr. Grace."

—Dr. W. R. Lambuth and W. H. Park have our thanks for the first annual report of the Siscoch Hospital under their care. They are doing a grand work in connection with our Chinese mission.

—Rev. Dr. D. Curry contributes to April number of the Northern Methodist Quarterly Review an article on the "Scriptural Doctrine of 'The Devil.'"

—We regret to learn of the sorrow that has visited the home of Mr. G. T. Lathrop, former publisher of the ADVOCATE. His little daughter, Birdie, died on Sunday last, after a painful illness of twelve days.

—We regret to record the death of Rev. S. G. Colburn, of Little Rock, editor of the Arkansas Methodist. His was one of our most valued exchanges, and through those columns we took sweet counsel together.

—The temperance reform is making rapid headway in Germany. Physicians, ministers, lawyers, judges, State attorneys and men of all statuses are giving it hearty support. Better for Germany if she had not a single brewery.

—Rev. Dr. A. D. Mayo, of Boston, is visiting a number of towns in Mississippi in the interest of public education. His lectures are the subject to which we ever listened on that subject, and will bear rich fruit in our great Southwest.

—Prof. J. E. Harrison has been compelled to resign his chair in Centenary College on account of feeble health. He has returned to Nashville, and is in charge of West End Church—a pastorate made vacant by the death of Rev. R. T. Nabors.

—Rev. Dr. Samuel Rodgers and T. J. Magruder, of Baltimore, have been appointed an executive committee on the part of the Methodist Episcopal Church, South, to complete the arrangements for the approaching Christmas Conference.

—The Queen of Madagascar is said to have organized a police force to prevent the manufacture, importation or sale of intoxicants in her dominions. Sensible young sovereign. Would that her spirit dominated every executive and judicial officer of our great republic!

—That was quite a facetious comment on Unitarianism by ex-Gov. Ben Butler. Just before the election a Unitarian minister in Boston urged from his pulpit the necessity of "redeeming the State." Referring to it, after the election, Gov. Butler said: "As to that particular clergyman who talked about redeeming the State of Massachusetts, he has no Redeemer himself."

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SHEK, HARDMAN, guaranteed to re-
sist dampness and to last for a great
number of years. *Swedish keys,
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price. Music and musical merchandise
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Established over 30 years.

MISCELLANEOUS.

From a Prominent Minister Writes.
Dr. Mearns writes: After ten years of great suffering from rheumatism and sciatica, with great nervous prostration and debility, and a general condition of weakness, I have been cured by four bottles of your Lemon Elixir, and am now a well man.
REV. C. C. DAVIS, Elder M. E. Church, South, No. 12 Tenth Street, Atlanta, Ga.

From Two Prominent Ladies.
I have been able in two years to walk or stand without suffering great pain. Since taking Dr. Mearns' Lemon Elixir, I can walk half a mile without suffering the least inconvenience.
Mrs. R. H. BOWEN, Grinn, Ga.
Dr. H. Mearns: After years of suffering from indigestion, great debility, and nervous prostration, with the usual female irregularities and derangements, accompanying such a condition of a woman's health, I have been permanently relieved by the use of your Lemon Elixir.
No. 46 Chapel St., Atlanta, Ga.

Dr. Mearns' Lemon Elixir, prepared at his Dispensary, 124 Whitehall Street, Atlanta, Ga. It cures all biliousness, constipation, indigestion, headache, malaria, liver disease, fever, chills, faintness of the blood, loss of appetite, debility and nervous prostration, and all other diseases caused from diseased liver and kidneys. One dollar for one and a half pint bottle. Sold by druggists generally, and for sale by L. L. Lyons and G. R. Flanagan, wholesale druggists, New Orleans, La.

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Household.

FOR MY SAKK.—These three little words are the touchstone of love. The application of this touchstone begins with infancy and ends only with the end of life. If that baby in the mother's arms could speak intelligently it would say: "It is for my sake that a mother's eye watches unsleeping through the midnight hours, and her arms hold me until they are ready to drop off for weariness." "For my sake" many a successful man acknowledges gratefully that his parents toiled and economized in order to buy books and pay college bills. "For my sake" provides the sheltering roof and the arm chair for dear old grandma at the fireside. Take these three words into your heart, and you will rob home of its sweetness and human life of some of its noblest inspirations.—Rev. T. L. Cuyler.

COMFORTABLE CHAIRS.—If you cut the back legs of your chair two inches shorter than the front ones, the fatigue of sitting will be greatly relieved, and the spine placed in a better position.

GROWING ASPARAGUS.—The Country Gentleman says two things are necessary for the growing of good asparagus, namely, plenty of room for the plants to grow and copious manuring. The latter is best applied to thick beds by covering the whole surface with manure two or three inches thick late in the autumn, and forking it very early in spring before the new roots start. Thick beds, however, should not be planted, but the plants allowed three or four feet each way to each. Three by five is a common and suitable distance, and large stalks may be obtained in this way.

HOW TO TREAT A COW.—Farmers seem to have the impression that in their herd they have a fountain which will supply them good, pure milk by simply drawing it, without much regard as to when or how. If a man kicks a cow in the udder the result is very apparent in a blood-tinged milk. He kicks her in the ribs or mauls her on the neck the consequences may not be immediately visible, but damage is nevertheless done and loss will certainly follow.—Midland Farmer.

ECONOMY IN COOKING.—Use suet in place of butter or lard. This will produce excellent results, and for many purposes it is better than either of these. Some people who object decidedly to cakes fried in lard, roll them when suet is used for frying. Beef balls are very nice fried in suet. Round steak can be used for these. Chop the meat fine, season well with pepper and salt, and any herb you may choose, shape them like flat balls with your hands, dip in egg and fine cracker or bread crumbs, and fry in the hot suet.

VEGETABLE BROTH.—This may be made of various combinations and proportions of the vegetables used in making soups, to suit different tastes or fancies. The following recipe will serve as a basis. Take four turnips, two carrots, one onion, and a spoonful of lentil flour. Cut the vegetables in pieces, and boil all the ingredients together until well cooked, in water sufficient to make a thin soup.

STEAMED PUDDING.—Mix three parts of bread or crackers cut in small pieces, one part of apples cut in small pieces, and one part of dried sweet fruit, raisins, dates, figs, or a mixture of them, chopped fine; add sufficient water to prevent the pudding drying while cooking; mix thoroughly and steam four or five hours, according to quantity.

BEAN SOUP.—Wash the beans; put them in cold water and raise the temperature slowly to the boiling point; add water enough to have the soup of the thickness desired; boil until the beans are softened, press them through a colander, and boil for a minute or two. Sage, soaked, may then be added if desired.

SNOW-BALL PUDDING.—Pare and core large mellow apples; fill the cavities with raisins or raisins; immerse them in cold water spread over with boiled rice; bake one hour. Before turning them out they should be dipped in cold water. Stewed currants or figs make a good sauce for this kind of pudding.

BROWN BREAD.—Scald two parts of corn-meal, let it stand one or two hours, add two parts of rye and one of wheat-meal; mix thoroughly, and as stiff as can be stirred with a strong iron spoon; add raisins or currants if desired, and steam five or six hours; then place it in a moderate oven two hours. It may be served warm or cold.

GRAPE AND APPLE SAUCE.—Equal parts of stewed grapes and sweet apples strained through a thin cloth, and thickened with a little rice or Graham flour, make a rich sauce for rice, hominy, samp, and other mushes. Sour apples and dates may be used instead of sweet apples.

DUSTY CARPETS.—A carpet, especially a dark one, often looks dirty when it does not need sweeping; wet a sponge in water (a few drops of ammonia helps to brighten the color) wring it quite dry, and wipe off the dust.

Eggs.—Scrape or wash boiled eggs very fine. Add a very little mustard, vinegar and sweet oil. You will think that you are eating something finer than lobster salad.

Said Mrs. Smith, who had come to spend the day, to little Edith: "Are you glad to see me again, Edith?" Edith: "Yes, m'm; and mamma's glad, too." Mrs. Smith: "Is she?" Edith: "Yes, m'm. She said she hoped you'd come to-day and have it over with."

FROZEN FRUIT CREAM.—One pound of fruit, one quart of cream, creamed, sweetened, and well mixed, put in a fine sieve, place in a freezer; as it freezes scrape down from the sides like ice cream; if moulded in fancy forms it must first be frozen, then packed well in the forms and repacked in ice and salt, like the beginning; place the forms in warm water for a moment so as to turn out nicely.

WHOLE PEARS PRESERVED.—To each pound and a half of pears allow one pound of loaf sugar, a gill of water, the juice and rind of a quarter lemon and a tiny bit of whole ginger. Make a syrup of this, boiling and skimming for half an hour. Then put in the pears (previously peeled) and boil twenty minutes, take them up carefully and boil the syrup by itself ten minutes longer. If coloring is liked put in a few drops of cochineal, put back the pears, just give them another boil; let them cool.

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For the past three years we have had a standing offer of \$5,000 for any statement of cure published by us which was not, so far as we know, bona fide. We did this in order that all readers might know the absolute truth of all our assertions and that they were based upon the value of our remedy and not upon idle words. Below we give a few extracts from recent letters, which speak for themselves. We will only add that we could furnish one hundred thousand more of a similar nature did occasion require, but we believe the entire American public is now convinced of the positive value of Warner's Safe Cure.
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"I have used Warner's Safe Cure in my family with most satisfactory results."
"Mobile, Ala." R. E. WILMER, Bishop.

"The result of the use of Warner's Safe Cure in my case was simply amazing."
"Meridian, Miss." L. A. MORRIS, Southern Baptist.

"Warner's Safe Cure saved my life from death by Bright's disease and I can not say too much in its praise."
"O. J. REGISTER, M. D., Atlanta, Ga."

"I do most solemnly affirm that Warner's Safe Cure, with God's blessing, has cured me after I was given up to die of Bright's disease."
"Edge Hill, Pa." C. S. DUNTON.

"I have been saved from the greatest agony and premature death by means of Warner's Safe Cure and cordially commend it to all."
"Quilman, Ga." EDWARD R. HARDEN, District Judge.

"I had the best medical skill the country afforded, but it was given up to die. As a last resort I began using Warner's Safe Cure and was a well man in six months, and am perfectly well to-day."
"Turtle Bayou, Texas." L. D. STAMPS.

"Less than a dozen bottles of Warner's Safe Cure for kidneys and liver, cured me of the black jaundice (my skin being as black as a stove), hemorrhage of the kidneys and a general breaking down of the system. That was two years ago and the cure was permanent."
"Proprietor of Tooke Hotel," Columbus, Texas. DAVID TONKE.

"When a little girl I had measles, which culminated in a severe form of chronic rheumatism. For years I suffered intensely, oftentimes being unable to walk because of lumbago. I was treated by the best physicians without results whatever. Six years ago I was attacked with serious kidney affection, which rapidly increased in violence, resisting all medical skill. At length every organ in my body seemed implicated. I was indeed prostrated and not able to leave my bed. None of the many doctors seemed to understand my case. I took 8 bottles of Warner's Safe Cure, regained 35 pounds and am a perfect health."
"Mrs. A. L. SIMPSON, Pendleton, S. C., Fashionable Dressmaker, 2350 Chestnut Street, St. Louis, Mo."

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Christian Advocate.

In James Anthony Froude's sketches of South Africa, he tells of a woman he heard on ship board, of which he says: "It reminded me of the nation of a squirrel in a cage, the repetition of a single idea with scarcely a variation of without natural ending and capable if necessary, of going on forever."

Alas! how many such women are heard in these times, only that some of them lack the single idea, having no clear, distinct, definite and well formulated idea at all. We once heard a South Carolina preacher compare them to a load in a well going round and round but never ascending, descending or going forward. There are times when preachers must study and pray; and pray and study if they meet the demand of this hour, or discharge their duty.—St. Louis Advocate.

Why Suffer Pain?

When by using the Vitalizing Treatment of Drs. Starkey & Palen, 1109 Grand St., Philadelphia, the chances are all in favor of your getting prompt relief; especially if the pain has its origin in nervous derangement. In Neuralgia, sick headache, and the various affections of which these are among the most distressing, this new treatment acts with remarkable promptness. Write for pamphlet giving information about this Treatment, and it will be sent.

Every man needs help; no matter how self-reliant, vigorous, strong he may be, he needs both Divine and human aid. All Christians undoubtedly feel the need of the former, but some evidently do not fully realize their need of the latter. The weakling recognizes the strength that comes to him from contact and intercourse with those who are strong, but the stronger does not always recognize the help he gets from those who are weak; yet as the most learned will frequently get a valuable hint from the uneducated, so the spiritually strong will get aid from the faint and the feeble. Let us not forget that we need not only the help that comes from God, but that which comes from man also.—Domestic Journal.

PRUDENTLY BREAK UP YOUR COLD by the timely use of Dr. Jayne's Expecto-rant, an old remedy for Sore Throats and Lungs, and a certain curative for Coughs.

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Wagon Repository, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

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the best axles wagons sold. Wheel-barrow, Axle

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VANDUZEN & TIFT, Cincinnati, O.

A MOTHER'S LOVE.—The following story of a reckless young man suggests a possible comfort in the case of other erring loved ones:—

A lady in Baltimore had a wayward son, whose reckless conduct cost her many tears. There were many things in his life to make her happy, but her anxiety for her headstrong boy saddened all her enjoyments and disturbed her peace.

He grew more indifferent to her love, and finally left his home for a life of adventure in the West. But happiness did not come to him in his wild career, nor riches from his eager search in the mines. For a time the new freedom gratified him; but his restless spirit could not be contented, even with that. By some means his mother kept track of his wanderings, and was able to send him messages of love, but they brought him no reply. At a meeting in Baltimore she heard the Rev. Robert Lowry's touching poem on "Home," that has been so often sung, and the words exactly uttered her own feelings:—

Where is my wandering boy to-night,
The boy of my tenderest care,
The boy that was once my joy and light,
The child of my love and prayer?

"Bring me my wandering boy to-night,
Go search for him where you will,
But bring him to me with all his blight,
And tell him I love him still."

"Oh, where is my

Weekly Market Review.

(For Week Ending April 15, 1884.)

COTTON.

Low ordinary	10 1/2	10 1/2
Ordinary	10 1/2	10 1/2
Good ordinary	10 1/2	10 1/2
Low middling	10 1/2	10 1/2
Middling	10 1/2	10 1/2
Good middling	10 1/2	10 1/2
Middling fair	10 1/2	10 1/2
Fair	10 1/2	10 1/2
Salvatore middling	10 1/2	10 1/2
Mobile middling	10 1/2	10 1/2
St. Louis middling	10 1/2	10 1/2

SUGAR.

Inferior	34	42
Common	42	42
Good common	42	42
Fair	42	42
Good fair	42	42
Fully fair	42	42
Prime	42	42
Choice	42	42
Yellow clarified	42	42
Gray clarified	42	42
Choice whites	42	42
Granulated	42	42

MOLASSES.

Syrup	26	29
Fair	36	39
Choice	36	39
Pure	36	39

RICE.

Choice	6	64
Prime	54	54
Good	54	54
Fair	42	54
Ordinary	42	54
Common	42	54
No. 2	25	54

FLOUR.

Minnesota bakers	5 00	6 00
Minnesota patents	7 00	—
Extra fancy	6 12 1/2	—
Winter wheat patents	7 00	—
Choice	5 40	5 60
Pancake	5 65	5 90

CORN PRODUCTS.

Cream meal	3 40	3 50
Corn meal	3 05	—
Grits	3 50	3 60
Houliny	4 00	—

GRAIN, ETC.

Wheat	71	72
Yellow	—	—
Mixed	—	69
Oats	—	—
Western	41	—
Texas rust-proof	—	—
Barley	—	—
Choice	20 00	22 00
Prime	17 00	19 00

PROVISIONS.

Pork	—	—
Meat	18 25	16 00
Prime meat	—	16 00
Beef	—	—
Choice breakfast	12	—
Shoulders	84	—
Sides, clear	104	—
Sides, clear rib	104	—
Hams	—	—
Sugar-cured	134	14
Dry salt	—	—
Shoulders	74	—
Sides, clear	94	—
Sides, clear rib	94	—

FISH.

Maceral	—	—
No. 1, in bbls	14 25	—
Half bbls	7 75	—
No. 2, in bbls	13 75	—
Half bbls	6 25	—
No. 3, in bbls, large	13 25	—
Half bbls	7 00	—

GROCERIES.

Coffee	—	—
Rio, choice	101	121
Cordeva, choice	13	14
Java, choice	10	22
Butter	—	—
Western dairy	25	—
New York dairy	25	—
Country	17	20
Lard	—	—
Choice	94	—
Choice	50	1 00
Fair	25	50
Coal, cases	18	—
Coal, bbls	13	—
Cotton seed	40	43
Lard	80	—

VEGETABLES.

Cabbages	—	—
Western	—	—
Country	—	—
Potatoes	—	—
Eastern	1 50	1 65
Western	50	1 05
Seed, Eastern	1 50	1 05
Seed, Western	50	1 00
Onions	—	—
Onions	20 00	—
Onions	1 50	2 00

BALING STUFFS.

Baling	104	—
Twine	114	—
Twine	134	—
Twine	1 30	—

SUNDRIES.

Poultry	—	—
Chickens, Western	4 25	5 00
Young	3 00	3 50
Chickens, South'n	4 00	—
Young	2 50	3 00
Turkey, Southern	12 00	16 00
Eggs	—	—
Western	15	17
Southern	15	18
Wool	—	—
Lake	20	—
Louisiana	18	—
Burly	9	15
Hides	—	—
Green salted	8	—
Dry salted	11	11 1/2
Staves	—	—
Oak, kegs	50 00	55 00
Oak, barrels	75 00	—
Oak, claret	50 00	110 00
Oak, hoghead	75 00	140 00
Hoop poles	—	—
Hoghead	40 00	—
Barrels	20 00	—
Half barrels	12 50	—
Fertilizers	—	—
Cotton seed	12 00	14 00
Meal (country)	25 00	—
Meal (city)	27 00	—
Pure ground bone	42 00	—
Muriatic acid	3	—
Sulphuric acid	24	—
Bone black	34	—

Address all mail matter to New Orleans Christian Advocate, New Orleans.

WS OF THE WEEK.

DOMESTIC.

ATLANTA, Ga., April 9.—Maria House, an aged negro from Liberia, was arrested at the city prison last night. She left Alabama in 1878 with a party of seventy-six negroes for Liberia. Most of them died with fever after getting there; only two have ever been able to get back to America, and only one of the party survive in Liberia. For six years the old women had been trying to save money to get back to Alabama. She says they can hardly work for the bigger flea, an insect which bites down under the skin of the feet, and breeds there, and literally eats the feet up. She says they cannot have their feet cut off as the flea cannot be moved when once they burrow under the skin, making horrible sores. She had saved \$56 in six years, which she had passed to New York, leaving a few dollars over. She left for Alabama this morning.

PENNSYLVANIA, April 10.—About midnight last night the fire alarm was sounded for ward No. 2, in which is located the freight depot and engine house of the Louisville and Nashville Railroad. It was a massive structure, recently built to replace the depot building of that company that was destroyed by fire on the 10th of February, 1883. The fire last night originated on the inside of the building, the explosion of a lamp. The flames spread rapidly and soon spread to the adjoining buildings and those in the vicinity.

At the time the fire was in progress there was a high wind prevailing and it threatened at one time to sweep the entire city. The volunteer firemen and citizens worked manfully, and finally succeeded in checking the flames.

DAYTON, O., April 11.—The wreck on the Little Miami division of the Paulsboro road at Miami River bridge, eight miles east of this city, last night, was complete. The train consisted of an engine, baggage car, and tender, and a sleeper. The engine and tender crashed through the bridge into the river below and were completely wrecked, while the baggage car, coaches and sleeper rolled down a twenty-foot embankment on the opposite side. The baggage car is a complete wreck, and the remainder of the cars were badly crushed. At the time of the accident the train was running at the rate of thirty miles per hour, and fell into the river without an instant's warning. Engineer John Thomas and Fireman John O'Connell went down with the wreck of the engine. The former was killed outright, while the latter is reported to have been taken from the unconscious when taken from the wreck. Conductor Pierson and other employees escaped with slight injury, excepting the baggage-master, George Cooper, and Express-Messenger Smith. Both were fatally hurt. The accident was caused by a rail displaced on the west end of the bridge.

LYNNHURG, Va., April 11.—After everything was got in readiness at Pocahontas yesterday evening, the police force placed a guard at the entrance to the mines, in order to keep back the crowd which had been attracted by notices posted that the bodies would be reclaimed. Two bodies were reclaimed, and the bodies were recovered. The bodies were placed in boxes on the inside of the mine and several were brought out together on a pole car. A number of miners, well acquainted with the victims, were placed at the entrance for the purpose of identifying bodies, but of sixteen recovered so far only six have been identified. Many of the bodies were horribly mangled; some had their heads blown off, others arms and legs torn from their sockets, and still others were dismembered.

CHATTANOOGA, Tenn., April 11.—The Kingston Presbyterian Church, of the Northern Presbyterian Church, today passed resolutions advising the members of that church to join the Southern Presbyterian Church in their locality. This is regarded as the most decisive step taken toward healing the breach since the war.

COLUMBUS, O., April 12.—The Legislature passed a bill to-day repealing the McConnellville or local option feature of the Scott's law, and providing for a semi-annual payment of the tax. The Legislature will adjourn on Monday.

NEW YORK, April 14.—Ex-Gov. Thos. A. Hendricks spent half an hour with Samuel J. Tilden this morning. In the afternoon a delegation of Congressmen from the Pacific slope were received by Mr. Tilden. These gentlemen had been called by appointment to ask Mr. Tilden if he is willing under any circumstances to run as the Democratic candidate for President.

Mr. Tilden thanked them, but said he could not possibly accept the nomination, and that if he were to be made a candidate and elected he would refuse to qualify.

ELIZABETH, Pa., April 14.—Shortly after 5 o'clock this morning an explosion of fire-damp occurred in the coal mine of John A. Wood & Son, near here, killing two men instantly and injuring several others.

WEST POINT, Miss., April 14.—This city was visited by another terrific wind and rain storm at 4 o'clock this afternoon, damaging cabins and fences to an unknown extent. The roof of the oil-mill was completely demolished, and the building and machinery otherwise damaged.

VICKSBURG, Miss., April 14.—A heavy shower, accompanied by severe wind, struck the city this afternoon. Rain fell in torrents, and considerable damage was caused by the wind.

GRENADA, Miss., April 14.—One of the severest wind and rain storms ever known occurred this afternoon one mile south of here. Houses were demolished, trees torn up, fences blown away and some stock killed.

yesterday morning, notwithstanding the heavy gale from the southwest, forcing the water into the bayou. With few exceptions all plantation lands on the east side of the bayou are submerged. It is estimated that 3000 acres of cane will be destroyed, entailing a loss in St. Mary of more than \$500,000.

FOREIGN.

CAIRO, April 9.—The British Government has sent positive orders to Gen. Gordon to withdraw from Khartoum, with the garrison, as soon as possible.

LONDON, April 11.—Charles Reade died this afternoon.

The latest advices from Shanghai report a serious political crisis at Peking. The Emperor has publicly degraded Prince Kuang and four members of the privy council. They were stripped of all their honors because of the dilatory manner in which they have dealt with Tongkin affairs.

CAIRO, April 11.—English officers have been offered ten weeks' furlough. This is believed to be a foreboding an autumn campaign.

The German and Austrian Governments have presented identical notes to Egypt requesting payment of indemnity claims.

PARIS, April 14.—A statue of Gambetta was unveiled at Cahoea to-day.

Merchants and grocers, hotel-keepers, colleges, managers of boarding departments, and others would do well to address Mrs. P. M. Goodwyn, manufacturer, 170 Grand St., N. O. for prices of Goodwyn's Eureka Yeast Powder, a superior home product of the Crescent City. Positively free from Alum or any other hurtful ingredient. It not only invites, but encourages challenge comparison with any and all standard articles in its line.

MISCELLANEOUS.

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TO SAN FRANCISCO, EL PASO, SAN DIEGO AND OTHER CALIFORNIA AND MEXICAN PORTS.

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Trains start from Jackson Railroad Depot as follows:

Alexandria, 11 A. M. Houston, 11 A. M. Alexandria, 4:30 P. M. Houston, 4:30 P. M.

For further information apply to W. J. O'BRIEN, Ticket Agent, Office corner Magazine and Natchez Streets, NEW ORLEANS.

SOUTHERN CALIFORNIA ROUTE.

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Through Express leaves New Orleans from Jackson Depot at 11 A. M. through to San Francisco via Alexandria, Shreveport and Marshall.

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For tickets or information apply at 47 St. Charles, corner Gravier street, or depot.

A. S. GRAHAM, Ticket Agent, A. S. GRAHAM, Passenger Agent, Marshall, Texas. H. C. TOWNSEND, Gen'l Passenger Agent, St. Louis, Mo. R. M. HOXIE, Third Vice President, St. Louis, Mo.

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THE OTHER LONG STAPLE SILK COTTON.—The best known. Write for pamphlet, giving particulars of yield per acre, and how to grow. Premiums taken at Louisiana Exposition, St. Louis, Little Rock, Montgomery, Ark., etc. Four thousand dollars in premiums offered. By postpaid or field and staple for 1884. J. D. OZICK, Corinth, Miss. Name this paper. Seed for sale. Price \$1.00 per bushel.

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Cash to accompany all orders. No reduction allowed on these rates for remittances. Will receive the subscription for all the leading newspapers in the United States.

CARVER & JAMISON, Publishers, New Orleans Christian Advocate.

DISTRICT CONFERENCES.

The Brookhaven District Conference is to be held in Magnolia, June 12-15.

The New Orleans District Conference will meet at the St. Charles Avenue Church, New Orleans, May 15, 1884. Pastors will please report the Bishops' collection at the District Conference.

The Pensacola District Conference will meet at Evergreen, Ala., May 25. Opening sermon, May 25, at 7 P. M.

The Mobile District Conference will be held at Suggsville, Clarke county, Ala., May 1-4, exclusive. Bishop Keener will preside.

The Opelousas District Conference will convene at Lake Charles, Thursday evening, May 15, 1884. The members of the district will bring up the Bishop's collection, apportionment to each charge the same as last year; also their Quarterly Conference record books. Let all the delegates make their arrangements to attend this Conference season. Bishop J. C. Keener will preside.

The Shreveport District Conference will be held at Natchitoches, La., beginning at nine o'clock A. M. on Thursday, June 20, 1884.

The Greenboro District Conference will meet at Livingston, June 25-29.

The Brandon District Conference will meet at Brandon, June 10-22.

The Merit District Conference will be held in Wayneboro, June 25-29.

The Greenville District Conference will be held at Greenville, Miss., beginning at 9 o'clock A. M. on Friday before the second Sabbath in May. Bishop McIntyre will preside.

Quarterly Conferences.

ALABAMA CONFERENCE.

GREENBORO DIST.—SECOND ROUND.

Greenboro station, at Mt. Carmel, Apr. 5, 6. Newberry circuit, at Suggsville, Apr. 12, 13. Havana circuit, at China Grove, May 3, 4. Cuba circuit, at Cedar Grove, May 10, 11. Mobile circuit, at Cedar Grove, May 17, 18. Livingston and Kottaw, at Baton Rouge, May 24, 25. Choctaw circuit, at Womack Hill, June 1, 2. Butler and Mt. Sterling, at Mt. Sterling, June 8, 9. Demopolis and Leflore, at Leflore, June 15, 16. Gaston circuit, at Charlotte's Chapel, June 22, 23. Portland circuit, at Portland, July 6, 7. Gretna circuit, at Gretna, July 13, 14.

MOBILE DIST.—SECOND ROUND.

Waller, Mar. 23, 24. St. Francis Street, at St. Francis, Mar. 30, 31. Grand Bay, at Grand Bay, Apr. 6, 7. Citronelle, at Citronelle, Apr. 13, 14. Franklin Street, at Franklin, Apr. 20, 21. Blanton and St. Stephens, at Blanton's Springs, Apr. 27, 28. Lumberton circuit, at Lumberton, May 4, 5. Toulumville, at Toulumville, May 11, 12. Washington circuit, at Andrews' Chapel, June 1, 2. Natchitoches circuit, at Natchitoches, June 8, 9. Grove Hill, at Grove Hill, June 15, 16. Suggsville, at Suggsville, June 22, 23.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue, Apr. 29, 30. New Orleans, at New Orleans, May 6, 7. Bienville and Dorel's, at Bienville, May 13, 14. Algiers, at Algiers, May 20, 21. Lake Charles, at Lake Charles, May 27, 28. Lake Charles, at Lake Charles, June 3, 4. Lake Charles, at Lake Charles, June 10, 11. Lake Charles, at Lake Charles, June 17, 18. Lake Charles, at Lake Charles, June 24, 25. Lake Charles, at Lake Charles, July 1, 2. Lake Charles, at Lake Charles, July 8, 9. Lake Charles, at Lake Charles, July 15, 16. Lake Charles, at Lake Charles, July 22, 23. Lake Charles, at Lake Charles, July 29, 30. Lake Charles, at Lake Charles, Aug. 5, 6. Lake Charles, at Lake Charles, Aug. 12, 13. Lake Charles, at Lake Charles, Aug. 19, 20. Lake Charles, at Lake Charles, Aug. 26, 27. Lake Charles, at Lake Charles, Sept. 2, 3. Lake Charles, at Lake Charles, Sept. 9, 10. Lake Charles, at Lake Charles, Sept. 16, 17. Lake Charles, at Lake Charles, Sept. 23, 24. Lake Charles, at Lake Charles, Sept. 30, Oct. 1. Lake Charles, at Lake Charles, Oct. 7, 8. Lake Charles, at Lake Charles, Oct. 14, 15. Lake Charles, at Lake Charles, Oct. 21, 22. Lake Charles, at Lake Charles, Oct. 28, 29. Lake Charles, at Lake Charles, Nov. 4, 5. Lake Charles, at Lake Charles, Nov. 11, 12. Lake Charles, at Lake Charles, Nov. 18, 19. Lake Charles, at Lake Charles, Nov. 25, 26. Lake Charles, at Lake Charles, Dec. 2, 3. Lake Charles, at Lake Charles, Dec. 9, 10. Lake Charles, at Lake Charles, Dec. 16, 17. Lake Charles, at Lake Charles, Dec. 23, 24. Lake Charles, at Lake Charles, Dec. 30, Jan. 1. Lake Charles, at Lake Charles, Jan. 6, 7. Lake Charles, at Lake Charles, Jan. 13, 14. Lake Charles, at Lake Charles, Jan. 20, 21. Lake Charles, at Lake Charles, Jan. 27, 28. Lake Charles, at Lake Charles, Feb. 3, 4. Lake Charles, at Lake Charles, Feb. 10, 11. Lake Charles, at Lake Charles, Feb. 17, 18. Lake Charles, at Lake Charles, Feb. 24, 25. Lake Charles, at Lake Charles, Mar. 2, 3. Lake Charles, at Lake Charles, Mar. 9, 10. Lake Charles, at Lake Charles, Mar. 16, 17. Lake Charles, at Lake Charles, Mar. 23, 24. Lake Charles, at Lake Charles, Mar. 30, Apr. 1. Lake Charles, at Lake Charles, Apr. 6, 7. Lake Charles, at Lake Charles, Apr. 13, 14. Lake Charles, at Lake Charles, Apr. 20, 21. Lake Charles, at Lake Charles, Apr. 27, 28. Lake Charles, at Lake Charles, May 4, 5. Lake Charles, at Lake Charles, May 11, 12. Lake Charles, at Lake Charles, May 18, 19. Lake Charles, at Lake Charles, May 25, 26. Lake Charles, at Lake Charles, June 1, 2. Lake Charles, at Lake Charles, June 8, 9. Lake Charles, at Lake Charles, June 15, 16. Lake Charles, at Lake Charles, June 22, 23. Lake Charles, at Lake Charles, June 29, 30. Lake Charles, at Lake Charles, July 6, 7. Lake Charles, at Lake Charles, July 13, 14. Lake Charles, at Lake Charles, July 20, 21. Lake Charles, at Lake Charles, July 27, 28. Lake Charles, at Lake Charles, Aug. 3, 4. Lake Charles, at Lake Charles, Aug. 10, 11. Lake Charles, at Lake Charles, Aug. 17, 18. Lake Charles, at Lake Charles, Aug. 24, 25. Lake Charles, at Lake Charles, Aug. 31, Sept. 1. Lake Charles, at Lake Charles, Sept. 7, 8. Lake Charles, at Lake Charles, Sept. 14, 15. Lake Charles, at Lake Charles, Sept. 21, 22. Lake Charles, at Lake Charles, Sept. 28, 29. Lake Charles, at Lake Charles, Oct. 5, 6. Lake Charles, at Lake Charles, Oct. 12, 13. Lake Charles, at Lake Charles, Oct. 19, 20. Lake Charles, at Lake Charles, Oct. 26, 27. Lake Charles, at Lake Charles, Nov. 2, 3. Lake Charles, at Lake Charles, Nov. 9, 10. Lake Charles, at Lake Charles, Nov. 16, 17. Lake Charles, at Lake Charles, Nov. 23, 24. Lake Charles, at Lake Charles, Nov. 30, Dec. 1. Lake Charles, at Lake Charles, Dec. 6, 7. Lake Charles, at Lake Charles, Dec. 13, 14. Lake Charles, at Lake Charles, Dec. 20, 21. Lake Charles, at Lake Charles, Dec. 27, 28. Lake Charles, at Lake Charles, Jan. 3, 4. Lake Charles, at Lake Charles, Jan. 10, 11. Lake Charles, at Lake Charles, Jan. 17, 18. Lake Charles, at Lake Charles, Jan. 24, 25. Lake Charles, at Lake Charles, Jan. 31, Feb. 1. Lake Charles, at Lake Charles, Feb. 6, 7. Lake Charles, at Lake Charles, Feb. 13, 14. Lake Charles, at Lake Charles, Feb. 20, 21. Lake Charles, at Lake Charles, Feb. 27, 28. Lake Charles, at Lake Charles, Mar. 5, 6. Lake Charles, at Lake Charles, Mar. 12, 13. Lake Charles, at Lake Charles, Mar. 19, 20. Lake Charles, at Lake Charles, Mar. 26, 27. Lake Charles, at Lake Charles, Apr. 2, 3. Lake Charles, at Lake Charles, Apr. 9, 10. Lake Charles, at Lake Charles, Apr. 16, 17. Lake Charles, at Lake Charles, Apr. 23, 24. Lake Charles, at Lake Charles, Apr. 30, May 1. Lake Charles, at Lake Charles, May 6,

Christian Advocate.

THURSDAY, APRIL 24, 1884.

For the New Orleans Christian Advocate,
JOHN AND BISS.

BY THE EDITOR.

John, you must know our dark-eyed boy
Will reach five years in May.
While less our blue-eyed daughter fair,
Is just ten months to-day.

So fondly loved by us as they
That in our partial eyes
They are the sweetest, sweetest two
Now dwelling 'neath the skies.

That God has given them to us
Just floods our hearts with joy;
Oh! may he give us wisdom, too,
To guide our girls and boys.

To make them such as they should be,
In thought and word and deed,
Demands from us most watchful care,
Their growing steps to lead.

The training of their precious souls
Into God's fruitful trees
Can not be done without God's help,
Obtained upon our knees.

Praying for help to train them right,
Doing our best that way,
It would not be strange if, when grown,
They walked with God each day.

Our darling boy and darling girl,
If spared to us till then,
We trust may be both great and good
Among the sons of men.

In God's dear hands we put our two—
Glad of our Father's care—
Safe keep he will our dark-eyed John,
And Bess, our daughter fair.

APRIL 1, 1881.

Are Infants Sinners?

If the question can be settled as to what is sin, or what will constitute an individual a sinner, the moral status of infants can then be more definitely settled. What, then, is sin? Sin is a violation of the law of God, and consists in volition, and is manifested in acts, words and thoughts. Of these infants are incapable, and, therefore, can not be considered sinners. But, says the objector, and particularly the Calvinists, the infant comes into the world in a state of total depravity, and is, therefore, a sinner. Right here, then, is the starting point in the investigation of this subject. If the doctrine of total depravity be a birth sin then infants are sinners, not because they have committed sin, but because Adam sinned. A question arises here: Is depravity a sin that will require pardon before infants can be fit subjects for the kingdom of God? For a satisfactory answer to this question the opinion of men, or a single text of Scripture amounts to nothing unless they agree with the general teaching of the Scriptures. To the Scriptures, then, we must rely for a correct answer as to what constitutes sin. Sin, as before stated, is a violation of the law of God, and must have connected with it volition, an overt act, word or thought, but the depraved or vitiated nature of infants is not an overt act, or, on their part, a violation of the law of God; therefore they are not sinners, but are the inheritors of a nature the tendency of which is to sin, and in after days to be led astray by temptation. Adam, in his state of purity, could have looked at the forbidden fruit, and even concluded that it was "pleasant to the eyes," and even as Eve was tempted by the serpent to eat of it, and still maintained his purity. Temptation is no sin, unless on the part of the tempted there be a lusting and desire to act in accordance with the temptation. James says: "Every man is tempted when he is drawn away by his own lust, and enticed; then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death." Temptation is not a sin; if so, Christ was a sinner. It requires an overt act to constitute an infant a sinner. True, the infant is born with a depraved nature and a tendency to sin, but not born an actual sinner.

The prophet Jeremiah says (xxxi, 29-30): "In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." In Ezekiel xlviii, 20, we are told that "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." St. Paul, in writing to the Galatians, says: "Every man shall bear his own burden." Our federal head and representative "ate a sour grape," and probably found it so sour that he never ate another one, and it was sufficient to bring upon him a curse, the consequences of which have been entailed on all his posterity. By this sin of Adam he was deprived of access to the tree of life, and rendered dependent on Christ, the Living Tree of Life, for life in its broadest sense.

According to the teaching of the Scripture no sin can be forgiven without true and genuine repentance and faith in the Lord Jesus Christ. If, then, infants are born sinners, and the condemnatory curse of Adam's sin resting on them, how are they, or even adults, to repent for that sin? In this case Christ has done for us what we could not do. In Galatians iii, 13, we are informed that "Christ hath redeemed us from the curse of the law, being made a curse for us." In this passage St. Paul evidently had reference to the moral law or the curse Adam incurred by an overt act. Again the same apostle, in writing to the Colossians, speaks of Christ as "Blotting out the handwriting against us," which was contrary to us, and took it out of the way, nailing it to the cross. If Christ, then, has taken upon him-

self the curse of the law, and redeemed us from the sin of Adam, surely no one can be considered a sinner on that score. Christ, however, has not redeemed us from the consequences of that sin, which still remains as a detailed inheritance, this inheritance not being a sin, but giving to each a tendency to sin, consequently no one, in a strict sense, can be denominated a sinner without volition and an overt act.

The following will illustrate the view of the writer as to the moral condition of infants, as to pardon and justification, viz.: Suppose that a man be brought into court and tried for some crime that he is supposed to be guilty of, and by that court acquitted, and the question then be asked, What relation does that man sustain to the government? the answer would be a justified relation. In the court-room there is another man, who has never violated any of the laws of the government, and the question asked, What is his relation to the government? the answer would be a justified one, yet no court had ever justified him. So the infant who has never violated any law of God, by the virtue of Christ becoming a curse for it, stands in a justified relation to the government of God. If God in his providence sees fit to remove the infant from the troubles of this world he can change that native depravity to that of purity, and thereby qualify it for heaven, without any act of pardon or justification.

W. SPILLMAN,
COLUMBUS, MISS., APRIL, 1884.

Reviving the Class Meeting.

MR. EDITOR: A good deal has been written lately about reviving the Methodist class meetings. I quote the following from the article signed "S." in the ADVOCATE of the thirteenth instant: "The Methodists did not originate the class meeting; they only revived it. It was born with the Christian church. It was born of the instincts, necessities and aspirations of human nature hungering for heavenly truth and holy human fellowship. The Methodists gave it a name; but the thing itself was the inevitable revival of an apostolic institution, where the mighty work of God had brought back again the essential doctrine, polity and usages of the uncorrupted church of our Lord Jesus Christ."

All of this I endorse, and agree that the class meeting was not an invention, but the result of a live Christian experience. The very fact that it has died out among us is cause for alarm. Now, if the revived state of the church produced the class meeting, would not the same spirit keep it alive? What conclusion does the very fact that it is a thing of the past force us to? A serious question! Let us not pass it over lightly.

If three or four Christians, with a living, glowing experience, are thrown together they will almost inevitably have an experience or class meeting, and their hearts will be strangely warmed as they talk of the Master. I have seen many such an informal meeting, call it what you please. On the other hand, when there is little or no Christian experience in a church, the class meeting will be a drag, no matter how determined the pastor or leader may be to keep it up. I have seen a meeting under such circumstances when it was nothing more than a mere farce (excuse me for plain language when I say.) If not careful under such circumstances there will be more lies told than there are members in the class.

What we want then is a genuine, practical Christian experience in the church, and the class meeting will follow. I assert that one's creed is not a sure criterion by which to judge of his character; so we can neither judge of the inner character and spiritual condition of a church by its formula of doctrine. For instance, dancing and other worldly-minded gaieties are condemned by the law of all the orthodox churches, and yet what is the character of a large proportion of their membership? What rebuke do they receive except the silent law of the church, and now and then an occasional sermon or article in the church paper. These would indicate that such sin is condemned to the extent that it is not allowed, when such is not the case.

A man may be as stiff-necked and rebellious as Pharaoh of old, as hard-hearted as "the bloody Mary," as wicked in life as "Herod Antipas," and yet be as wise as Solomon and as orthodox as St. Paul. What an alarming thought, and yet who will deny it? This thought has struck me with more force lately than ever. Why? Because I see daily illustrations of its truth. Without depreciating the value of education, let me say the false idea is prevalent that religion can and must be taught. In a measure, some make a Saviour of education, hence the stress they place upon it. Common schools, academies, colleges and Sunday-schools are all necessary for the education and edification of our country. But unless we instill into all mankind the truth that every one must look to the "bills from whence cometh our help," all these things go for naught so far as religion and a godly life are concerned. A clean heart can not be taught into a man; the work of the Holy Spirit alone accomplishes this change. From God alone is the power obtained by which we overcome the evil within, and which surrounds us on every hand. We must "get religion," if you please. There are a good many kinds in the world, but that which comes off conqueror in the hard-fought battles, and rides successfully the stormy sea of

life, and at last will be crowned with victory, honor and eternal life, is the religion which we get from him who "giveth to all men liberally." No matter how strong one may be physically, morally, intellectually or doctrinally, the moment he ceases to look to God for strength he becomes weak. Indeed, I am not like Elijah when he thought that he alone had been left, for I know there are many faithful and true ones in Israel, but I do hold that it is a fact that the character of the membership of our church is not what it has been or should be. Our church holds to the same doctrine which she did in olden times, and in an organized way she is wide awake spreading her borders and doing a large work; but have we not lost in the spiritual life and boldness of our members? I pray that in this our Centenary God may make us to see and feel our need, and restore to us the life-giving spirituality that characterized us of old, and may the time speedily return when we will not only insist upon the belief in the doctrine of the "witness of the Spirit," but demand the practical "fruits of the Spirit" in the daily walk and conversation of our members.

T. P. BARR,
JACKSON, MISS., MARCH 15, 1884.

"Or Other Cause."

Under section 5, answer 3, of our Discipline we have these words: "The roll of members shall be called at every meeting, unless otherwise ordered, and the Conference may strike off the names of any who, on account of removal or other cause, have been lost sight of for twelve months, provided, however, that if such member appears and claims membership, he may be restored by a vote of the meeting." What cause other than protracted absence by removal beyond the limits of the charge by which a member is lost sight of would warrant a church in striking off his name is not clear to many. There are three ways by which a member may lose his membership, viz.: by expulsion, withdrawal and removal. But this is for cause other than removal that he has been lost sight of. Did our law-makers intend that the name of a member who habitually, persistently and willfully absents himself from church should be dropped? I can scarcely see in what other way a member could be lost sight of as a member. If such was intended would it not be better for the pastor, when apprised of the fact, to visit the delinquent, ascertain, if possible, the cause of his non-attendance, and advise with him before dropping his name. I would be glad that you, Mr. Editor, or some one else, would inform us how this clause in the Discipline is construed, or what the practice is under it.

S. S. MOORE,
FRANKLINTON, LA., MARCH 20, 1884.

From the Benton Parsonage.

MR. EDITOR: Having recently seen several letters in the ADVOCATE from the "mistresses or heroines of parsonage homes," like the little folks of your paper I am reminded that they must not have the fun all to themselves, neither allow them to think they have the best appointments, kindest people or the most pleasant time any way. We have such a nice, convenient work, so compact, very little travel for the pastor, or necessity for his being absent from home a great while at a time. When we came there were two appointments, one six miles from town. Since we came a very neat building has been erected, just six miles in another direction, at a cost of \$400. Everything about it is complete, except painting, which will soon be done, as arrangements have been made for that purpose. The house was dedicated free of debt, with a nice stove thrown in. You know it is sometimes rather troublesome for churches in the country to get stoves, and without them in winter congregations are rather small. In point of elevation we have a very decided advantage of most other parsonages. Our parsonage is in the town of Benton, on what might be very properly called Point Lookout, as we can see all the place, and at this season of the year a mile beyond. We have the full benefit of this windy weather. The north wind here is strong enough to be very exhilarating, if it is found to be so disagreeable. The wind seems to have had a most wholesome effect upon this and surrounding communities, as the storms of gifts, kind words and acts of friends would suggest. Had any of the writers referred to been present a little earlier in the winter they would have indeed wondered at the generosity and kindness of our people. My pen and mind are very much inclined to mention several names whose kindness, I am sure, has not been equaled at others place, but for fear of injustice to others I desist. We have had everything sent us, from a mess of broiled birds to an entire hog, such a nice supply of sausage, spare ribs, back bones, hog-head cheese, etc. Christmas holidays we were invited to several dinners, he were two turkeys at home, one from a deer two turkeys in the country, the other sent in Christmas morning, just ready for the table, with different kinds of oske and jelly. We had a little nice staying with us who has quite a relief for good things. When she saw our bountiful supply of dainties she clasped her hands, saying: "Aunt Bettie, ain't you glad you are a preacher's wife, because you get so many nice things?" We are furnished cows for our use; have one or two all the

time, which we find is quite a luxury. The market value of all these things would be considerable, but the Christian affection and generosity which prompted their bestowal hold a much higher estimate in our hearts. May our heavenly Father richly reward all the good people among whom we are now living. I find this work improves upon nearer acquaintance, or seems so to me; probably I think so from the fact that we did not have all those fearful mud holes, hills and swollen waters of last winter's move, but have instead been comfortably settled around our cheerful fireside.

Our new presiding elder, Rev. John A. Ellis, left this morning, after spending (to us) a most pleasant week. Our first quarterly meeting was held last Saturday and Sunday; all the assessments for the first quarter met in full. We are very much interested in raising chickens, not missionary chickens, but preachers' and presiding elders' chickens, as we keep open doors and a standing welcome for preachers. I find nothing takes the place of chicken, hence the necessity of having some always ready. Have been very fortunate thus far. Would be pleased, Mr. Editor, to have you try them, later in the spring, when they get a little larger.

Preparations are being made to repair the church in this place, and, as the usual amount of planning and talking is about over, work has begun in earnest. One hundred and twenty dollars have already been contributed, and all seem interested. Every interest of the work seems to be improving. We hope for much good to be accomplished this year.

D. W. COOPER,
BENTON, MARCH 12, 1884.

At the first Quarterly Conference of the St. Charles avenue charge, New Orleans district, the following resolutions were unanimously adopted:

Resolved, That in the removal of Dr. S. E. Hale from our midst our church has lost a faithful and spiritual member, and our community an excellent Christian gentleman.

Resolved, That we cordially commend him to the attention and love of the Methodists and people among whom he now resides, and that a copy of these resolutions be forwarded to the pastor of his church in Macon, Ga.

S. K. RUSS,
See Quarterly Conf.

From the Work.

FROM THE MISSIONARY SOCIETY OF ROBBEY.

MR. EDITOR: As our little society is in its infancy it becomes our duty to do our best to make every effort to insure its success. And with the aid and prayers of such true and faithful ministers as Mr. Drake, Dr. Andrews and Mr. Penn we shall most certainly succeed, if we only begin and continue with the right spirit, although we know so little of its duties and requirements. But as the little child must some day grow into noble and useful man or womanhood, as the sweet bud must some time form the perfect flower, may our mission so prosper that the tender plant, now so frail and delicate, may ere long grow into the tall and stately tree, beneath whose loving and protecting shade the poor, ignorant heathen of foreign lands will find happiness and rest.

MAGGIE HARPER,
ROBBEY, MISS., MARCH 20, 1884.

Wonders.

MR. EDITOR: At the Mansfield Conference, in January, 1883, I heard Dr. Morton say, when he was appointed to the office of secretary of the Board of Church Extension, it gave him the wonders. He said that he wondered all day, and the night following, he wondered until at last he wondered why he could not go to sleep. I have been troubled with the wonders myself for the last four weeks, which, if you will allow, I will state in detail.

On coming to the Rayville circuit I found that there was not a church on the circuit belonging to the Methodist Episcopal Church, South. I commenced to wonder why this state of things. I then commenced to wonder if, with proper exertion, we could not build one, if not two, houses for the Lord this year. On presenting the subject to some of our most influential citizens I found they were anxious and willing, but, alas! the money; where was it to come from? They were unwilling to pledge themselves for the amount necessary, in as much as they had been overdrawn the past two years, and the water was fast covering their fields the present year. Therefore I commenced to wonder if the water would again cover the lands. I was not permitted, however, to wonder long on this point. On going to Rayville, a beautiful little town of about three hundred inhabitants, to fill my appointment, I found it entirely submerged; the people were forced to make scaffolds to pass from one place to another, or use boats. I went to a good Baptist brother to take dinner, and found (his) the Baptist preacher there. I remarked they were having a jolly time of it there, and to my great surprise and wonder, he replied: Not so! too much water here, which give me the wonders, in another direction, until late at night. Then I commenced to wonder if I would write to you my thoughts if you would publish them, and in this day of princely giving, if the Lord would not open the hearts of some, to give us the means to build a good church at this place. If

they will, and send the amount to you, Mr. Editor, or myself, at Girard, La., we will acknowledge the receipt of same, and I do believe will aid our cause as much here at Rayville as any place in the world. We have nothing but the basement of the Masonic Hall, and it is occupied by Baptists, Presbyterians and Methodists alternately. Brethren, help us.

G. T. MUNHOLLAND,
GIRARD, LA., MARCH 24, 1884.

Obituaries.

CATCHING—Dr. JOSEPH B. CATCHING was born in Pike county, Miss., May 13, 1822; was married to Martha Bridges, daughter of H. F. and Marga Bridges, near Georgetown, Decatur county, Ga., in 1849. He was a member of the Methodist Episcopal Church, South, in 1849. Dr. Catching "lived a quiet, peaceable life in all godliness and honesty." He made many friends; but few, if any, enemies. He died on December 21, 1883, leaving a wife and eleven children to mourn his loss. As a physician he was very successful in his practice. He was with the writer in the storm at Georgetown, last April. He escaped unhurt, and was among the most faithful in ministering to the wants of the sufferers. He, assisted by Dr. Robert Bridges, and others, dressed the broken arms that were now pinning and resolute. The following preamble and resolutions were unanimously adopted by the first quarterly conference of Providence circuit, Brookhaven district, Mississippi Conference, February 16, 1884:

Whereas, The Head of the church has seen fit, in his wisdom, to call from labor and suffering to rest and reward our brother, Dr. J. B. Catching; And, whereas, Bro. Catching has been identified as steward and trustee for several years, we deem it proper that this body officially notice his death and give an expression of grief at our loss; therefore, be it

Resolved, That in the death of Bro. Catching we have lost from our circle a good and true man and a warm supporter of the church.

Resolved, That we humbly submit to the Divine behest, and do most sincerely regret this dispensation, and will be heart, that our loss is his gain; and that the peaceful close of his consistent and exemplary life should afford abundant consolation to his sorrowing friends and relatives. He is now safely housed in the mansions of the Redeemer and freed from all earthly sorrow.

Resolved, That we deeply sympathize with the bereaved family in their irreparable loss, and pray that their great affliction may be sanctified to their eternal welfare; that God's grace may comfort and sustain them while they linger on this side of the river, and finally they may join their loved ones in the "heavenly beyond."

Resolved, That these resolutions be spread upon the records of our quarterly conference journal, of Providence circuit, and that a copy of the same be sent to the New Orleans Christian Advocate for publication.

Signed in behalf of the Quarterly Conference,

H. P. LEWIS, Pastor.

LEGGETT—GEORGE A. LEGGETT died of typhoid pneumonia, at his residence, near Liberty Church, Clarke county, Miss., November 17, 1883.

Bro. Leggett was a man of most estimable character, and he was highly esteemed in the community where he lived. He was a kind, well-balanced mind. He was married to Miss Ada Carr, in 1872, whom he made a kind, indulgent husband. He was a tender, considerate father to his children; a true friend, faithful to his friends, and a patriotic citizen who felt a deep interest in his country. No man in any community ever had stronger friends, and whose loss was felt more. So much was the community attached to him that, some months before his death, he disposed of his property to go elsewhere, they gathered about him with strong and urgent appeals not to leave, but to stay in their midst.

Bro. Leggett joined the Presbyterian Church in early life, and remained in that church until 1873, when he joined the Methodist Episcopal Church, South, at Shubuta, and was a lively, useful member to the day of his death. He was fond of Sunday-school work, and had been the successful superintendent at Liberty for several years. For some years he had at times felt that it was his duty to preach, but he had not fully made up his mind to enter upon the work of the ministry till a few months before his death. Had he lived he would have entered the great work to which God had called him.

He was willing to depart and be with Christ; but felt, if it was the Lord's will, he would live for his family. He seemed somewhat troubled about the unsettled state of his business, and talked freely to his partner, Bro. W. C. Calauer, only a few hours before his death. He knew his end was near, and calmly and unexpectedly about his death, giving assurances to the last that he was ready, being conscious till a few moments before he died. His end was peace. Another good and useful man has gone to rest; but his influence still lives among us.

W. N. DOMINICK.

ROOKS—Bro. J. J. Rooks was born at Wilmington, N. C., August 25, 1836, and died January 11, 1884.

His father died when he was about two years old, leaving him and other children in the care of his mother, who, with the family, moved to Georgia, and from there to Washington county, Fla., where he lived until the messenger of death moved him from this to the world of spirits, leaving his mother, wife and children to mourn his loss. His death, giving assurance to the last that he was ready, being conscious till a few moments before he died. His end was peace. Another good and useful man has gone to rest; but his influence still lives among us.

been for years prior) in a room, leaning on the bench, with an expression of gratitude to God for the privilege of being there, asked the Conference to allow one to office that was able to do this work of the church. Tears of grief ran from his eyes that he no longer could be effective. His afflictions were very grievous to the physical man, but not a word of murmuring came from his lips. He was a consecrated man, a man that both knew and loved God. He was a kind and affectionate husband, a beloved father, esteemed brother and friend.

May the Spirit of our God console the widow and orphans till God shall call them hence to join him in the climes of endless joy! Truly our loss is his gain. His last were his brightest days. He was subservient to the will of the heavenly Father. He leaves a wife and seven children to follow him. His last words were these: "These afflictions seem severe, though off in mercy sent. Soon, ah! soon there'll all pass away. Only a short time longer!"

J. H. CRAWFORD.

MEAD—Died at her home, in Republic parish, La., on the night of January 20, Mrs. MARY JANE MEAD, widow of the late E. B. Mead (one of the best known and successful planters of the region), aged seventy-six years.

Mrs. Mead had been for more than fifty years an earnest and devoted member of the Methodist Church, and was universally beloved on account of her godliness, gentleness, unselfishness and sweet Christian character. The house of the Lord was her delight, and to do his will her chief joy. Mrs. Mead was well-known to the older members of the Louisiana Conference, and the door of her house was ever open to the minister of the gospel of Christ. Her religious life had been part of her life for so many years, was her comfort in death. She entered the chill water without fear and with an unwavering faith and trust in the saving power of her Redeemer. She was visited by her pastor, Rev. J. M. Beard, after it was supposed she was unconscious, and the evidence of her power of mind and trust in God which she had before frequently expressed in view of the near approach of death which she realized. She was buried from the Pineville Methodist Church. Services were conducted by the pastor in the presence of a large throng of mourning friends. Having lived and died a Christian, we feel that she is in the "Christian's home."

DAY—It is sad to think how fondest hopes are sometimes blighted by the hand of death, and our fond desires crushed almost as we reach our hands to grasp them. Such is the case in the death of Robert Day, who died in Yazoo county, Miss., December 30, 1883.

While the war was in progress his parents died, leaving him to the care of his uncle, Rev. W. P. H. Day, who reared him as his own son (having no children of his own). Upon him he bestowed the affection of a father, and he grew to manhood under his loving care, and, naturally enough, looked to him for support and comfort in his declining years. But, alas! hopes were blighted. Robert was a good boy; dutiful, kind and obliging. He won the esteem of his fellows, and he died regretted by all. He was a model young man, and a great respect for the church and its ministers. He was an attentive Sunday-school scholar, and would have been with the church had his life been spared. May the great God comfort his father and mother in their declining years and bless them with all spiritual blessings!

ADVERTISEMENTS.

When the pores of the skin are open perspiration, the condition is favorable absorbing into the system any impurities the soap used will have failed to have failed to thoroughly rinse out of garments. Prof. S. man, of Yale College, says "The Ivory Soap is of remarkable purity, and may be safely used for any purpose."

Free of charge. A full size cake of Ivory Soap will clean your face and get rid of all the dirt and impurities from your skin. You are cordially invited to visit our

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Are situated within a block of the principal business and almost directly opposite the City Hall.

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There will be no obligation whatever. We make every kind of portrait known and unknown to the miniature for the latest size in

Water Colors, India Ink, Crayon and all the latest and most improved methods of the art. Small and faded pictures copied and enlarged to the likeness faithfully preserved.

Mississippi Conference Woman's Missionary Society.

—Thanks to the secretary, Rev. C. F. Evans, for a pamphlet of the Minutes of the Louisiana C

Weekly Market Review.

(For Week Ending April 22, 1884.)

COTTON.	
Low ordinary	8 1/2-10
Ordinary	10 1/2-11
Good ordinary	11 1/2-12
Low middling	12 1/2-13
Middling	13 1/2-14
Good middling	14 1/2-15
Fair	15 1/2-16
Good fair	16 1/2-17
Prime	17 1/2-18
Strictly prime	18 1/2-19
Choice	19 1/2-20
Second	20 1/2-21
Yellow cleared	21 1/2-22
Gray cleared	22 1/2-23
Choice whites	23 1/2-24
Graded	24 1/2-25

SUGAR.	
Superior	34
Common	42
Good common	44
Fair	46
Good fair	48
Fully fair	50
Prime	52
Strictly prime	54
Choice	56
Second	58
Yellow clarified	60
Gray clarified	62
Choice whites	64
Graded	66

MOLASSES.	
Syrup	26
Fair	34
Choice	36
Fancy	38

RICE.	
Choice	54
Prime	56
Good	58
Fair	60
Ordinary	62
Common	64
No. 2	66

FLOUR.	
Minnesota bakers	5 00
Minnesota patents	6 12 1/2
Extra fancy	7 00
Winter wheat patents	7 00
Choice	5 40
Fancy	5 65

CORN PRODUCTS.	
Cream meal	3 40
Corn meal	3 15
Orzo	3 50
Hominy	4 00

GRAIN, ETC.	
CORN:	
White	67
Yellow	66
Mixed	63
OATS:	
Western	47
Texas runt-proof	48
BRAN:	
3 cwt.	97 1/2
HAY:	
Fancy	24 00
Choice	23 00
Prime	17 00

PROVISIONS.	
PORK:	
Mess.	17 75
Prime mess.	18 00
Rumps	18 00
BACON:	
Choice breakfast	11 1/2
Shoulders	8
Sides, clear	9 1/2
Sides, clear rib	9 1/2
HAMS:	
Sugar-cured	13 1/2
DRY SALT MEAT:	
Shoulders	7 1/2
Sides, clear	9 1/2
Sides, clear rib	9 1/2

FISH.	
MACEREL:	
No. 1, in bbls.	14 25
Half bbls.	7 75
No. 2, in bbls.	13 75
Half bbls.	6 25
No. 3, in bbls.	13 25
Half bbls.	7 00

GROCERIES.	
COFFEES:	
Rio, choice	10 1/2
Cardova, choice	13
Java, choice	16
BUTTER:	
Western dairy	25
New York dairy	25
Country	17
LARD:	
Choice	9 9/10
TEAR:	
Choice	50
Fair	25
ONIONS:	
Coal, cases	18
Coal, bbls.	13
Cotton seed	38 1/2
Lard	78

VEGETABLES.	
CABBAGES:	
Western	15 00
COUNTRY:	
POTATOES:	
Eastern	1 50
Western	50
Seed, Eastern	1 50
Seed, Western	50
3 bbls.	20 00
ONIONS:	
3 bbls.	1 50

BALING STUFFS.	
BAGGING:	
1 1/2 b.	10 1/2
2 b.	11 1/2
BALING TWINE:	
1 1/2 b.	13 1/2
2 b.	14 1/2
TIES:	
3 bundle	1 30

SUNDRIES.	
POULTRY:	
Chickens, Western	4 25
Young	3 00
Chickens, South'n.	4 00
Young	2 00
Turkeys, Southern	12 00
Eggs:	
Western	14
Southern	15
WOOL:	
Lake	20
Louisiana	18
Burly	9
HIDES:	
Green salted	11
Dry salted	11 1/2
STAVES:	
Oak, kegs	50 00
Oak, barrels	75 00
Oak, casks	50 00
Oak, hogshead	75 00
HOOP POLES:	
Hogshead	40 00
Barrels	20 00
Half barrels	12 50
FERTILIZERS:	
Cotton seed	12 00
Meal (country)	25 75
Meal (city)	25 75
Pure ground bone	42 00
Muriatic acid	3
Sulphuric acid	2 1/2
Bone black	3 1/2

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

Fort Worth, Tex., April 15.—While Mr. Pierce Moore was absent from home and his family, a lady neighbor was at supper, a negro man in the employ of Moore, came in and seated himself at the table. Mrs. Moore ordered him up from the table, and on his refusing to go, struck him with a piece of wood. The negro immediately seized an ax and struck her, breaking her arm the first blow. The second he split her head open, and the third he struck the ax in her breast. Monday the negro was captured. He was carried back near a grove of Lyons, tied to a tree and burned to death.

Yakima, Miss., April 15.—A cyclone struck the town of Black Hawk, yesterday evening, and destroyed considerable property. The Methodist District High School, boarding house and school building were damaged considerably, as was also the Methodist church. Several persons were seriously injured in and near Black Hawk.

Hannibal, Mo., April 16.—The New Orleans Presbytery met here this evening. Rev. H. W. Flynn preached the introductory sermon, after which the Presbytery was convened by prayer by Rev. Dr. Palmer. The Presbytery then organized by electing Rev. A. N. Wyckoff, moderator, and H. Ginder, clerk.

Memphis, April 16.—A well-known traveler who returned to-day from Mississippi, reports fully 1500 mules in Yalobusha and Grenada counties, Miss., as having fallen victims to buffalo gnats within the past week. Over 600 mules have been killed by these pests within a radius of ten miles from Grenada, Miss.

Tuscaloosa, Ala., April 16.—The news of the passage by Congress of the bill donating 40,000 acres of the public lands in this State to the University of Alabama has been received with delight here. This donation will compensate, in a great measure, for the destruction of the magnificent library and building of the university that were burned by Federal troops in 1865.

The Warrior River marked fifty-seven feet in its channel to-day, but it is now falling slowly. Thousands of acres of the richest bottom lands in the Warrior bottoms are under water. It is impossible to estimate the damage done by this sudden and unexpected rise.

Monroe, La., April 17.—Last night, a little before one o'clock, a fire broke out in Trenton. Nearly the whole business portion of the town was burned. With the exception of three every business house was destroyed.

Gadsden, Ala., April 17.—Last night, at about eight o'clock, the house of Jere Green, a colored man, living about two miles from Gadsden, on the opposite side of the river, was burned. At the time Jere Green and his wife were absent from home in attendance upon a negro church. There were in the house five children, aged respectively thirteen, nine, eight, six and four years. The eldest, a girl, escaped by leaping from a window. The remaining four were burned to death.

Dallas, Tex., April 18.—The severest storm in many years visited this city this morning. The wind jacked but a single element of a cyclone—a circular motion. The only serious casualty was the destruction of the African Methodist Church in Stringtown, a suburb. It was used as a school-house. The building was prostrated, trapping thirty children; fifteen were injured and two fatally. A great crowd at once assembled and rescued the inmates in a few minutes from under the wreck.

Montgomery, Ala., April 20.—The services at the Presbyterian Church to-day were most interesting. The pastor, Rev. Dr. Petrie, celebrated his twentieth anniversary as minister, and preached the same sermon he delivered when he first entered the ministry. His text was First Corinthians, first chapter, twenty-first verse. The church was crowded. At the prayer and thanksgiving meeting this afternoon congratulatory and appropriate eulogies were tendered to the pastor by Rev. Dr. Woodin, of the Baptist Church; Supreme Court Judge George W. Stone, and Judge Clapton. Prayers were offered by the Methodist and Protestant Episcopal ministers. Dr. Petrie responded to the addresses. Dr. Petrie is seventy-two years old, retaining his full faculties.

St. Louis, Mo., April 21.—A water-spout and wind storm demolished the house of a farmer named Bond, near Luckwood, Dale county, Mo., Friday night, killed one of his children, and injured several other members of the family.

Crockett, Tex., April 21.—A sharp north wind has been blowing for two days, with no abatement in severity to-night. A freeze may be expected. Crops are from three to four weeks late already. A great deal of corn has been planted over. Farmers are discouraged.

Kansas City, Mo., April 21.—A light snow has been falling the greater part of the forenoon and melting upon the ground.

Atchison, Kansas, April 21.—Snow has been falling steadily nearly all day, but melted as it fell. Toward evening the snow turned to rain, which is still pouring down.

Washington, April 21.—Mr. Jonas, in the Senate, and Mr. Ellis, in the House, to-day introduced a bill, which was referred in both cases to the committee on appropriations, appropriating \$1,000,000 for the World's Industrial and Cotton Centennial Exposition at New Orleans.

Jersey City, April 21.—Dr. Harrington, convicted of conspiracy to defraud the American Legion of Honor, was sentenced to-day to two years' imprisonment in the State Prison.

FOREIGN.

Berlin, April 16.—Von Bulow has been deprived of the title of court pianist for insulting Huisen, director of the royal theatres.

Paris, April 16.—Mlle. Colombier has been committed for trial for outraging public morals in her book.

Cairo, April 16.—Gen. Gordon has received a message from the English Government, urging him to withdraw from Khartoum, but ignores the advice.

London, April 17.—The Times says Henry M. Stanley, the African explorer, has resolved before leaving Africa to break up entirely with expedition and solve the problem which will excite the grade of geographers. He intends to reach from the Congo country one of the Egyptian stations in the Mombuttu country on the Nilemakua River. This is the task that Gen. Gordon was intending to attempt before he was directed to Khartoum.

Cairo, April 17.—An English lady has offered £20,000 for the rescue of Gen. Gordon.

Gen. Gordon telegraphed Sir Samuel

Baker, under date of April 8, as follows: We have provisions for five months, but are hemmed in by 500 determined and 2,000 rag-tag Arabs. Our position will be much better when the Nile rises. Souneir, Kassaia, Dongola and Berber are quite safe for the present. Do you think if an appeal was made to the millionaires of England and the United States for £200,000 it would be available? If the Sultan of Turkey will send two or three thousand Nizams to Berber to Zehar Pasha we could not only settle affairs at Khartoum, but do for El Merdi, in whose collapse the Sultan is necessarily interested. I am sure it was known how loyally the inhabitants and garrison of Khartoum held to me and how my lot is involved in theirs, my appeal would be considered fully justified.

Gen. Gordon has notified the British Government, owing to the difficulty and delay experienced in sending and receiving communications, that he will henceforth act on his own judgment and responsibility.

London, April 18.—A fire at Rangoon raged two days, and destroyed forty-one houses; loss, £1,200,000.

Vienna, April 21.—During the performance in Sidioli's circus, Bucharest, this evening, the roof of the structure fell in. The light was extinguished and a terrible panic ensued, which was increased by the outbreak of fire. Five dead bodies and 100 wounded have been carried from the ruins. A large number of persons are missing.

Bermuda, April 21.—The French steamer Marseille, from New Orleans, bound to Bordeaux, was discovered to be on fire three days after leaving New Orleans. A terrific gale was prevailing at the time. The hatch was opened, and fifty bales of cotton were jettisoned, but the fire was so intense that the crew and passengers, though working with the energy of men anxious to save their lives, had to abandon operations, not, however, before several cases of asphyxiation occurred. The hatches were then battered down and it was decided to sail for Bermuda, 250 miles distant. On arriving here, with the assistance of the naval authorities, the fire was finally extinguished. Had the deck of the vessel been entirely of wood, nothing could have saved the ship.

The Sunday-school work in the State of Minnesota shows signs of a healthy and vigorous vitality. The first Sunday-school in the State was organized at St. Paul thirty-seven years ago. Now there are 444 schools, with 75,000 scholars, and 11,000 teachers and officers. During the last year there has been a net gain of 118 schools, nearly 4,000 scholars and 100 teachers and officers. In 1859, one year after Minnesota was admitted as a State, a Sunday-school Association was organized, which ever since has held its annual convention without an intermission. There is, however, still room for missionary work in the State, there being at least three counties which have no school at all; and sixty per cent. of the children who attend the public school are absent from Sunday-school.—New York Advocate.

MISCELLANEOUS.



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GOOD READING

CHEAP

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GARRET & JAMISON, Publishers,
New Orleans Christian Advocate.

DISTRICT CONFERENCES.

The Winona District Conference will meet at Lexington, June 25-29.

THOS. Y. RAMEY, P. M.

The Alexandria District Conference will convene at Colfax, August 27, 1884.

H. S. CORNELL, P. M.

The Brookhaven District Conference is to be held in Magnolia, June 12-14.

J. A. S. JONES, P. M.

The New Orleans District Conference will meet at the St. Charles Avenue Church, New Orleans, May 15, 1884. Pastors will please report the Bishops collections at the District Conference.

J. D. WALKER, P. M.

The Pensacola District Conference will meet at Evergreen, Ala., May 25. Opening session, May 28, at 7 P. M.

S. G. FRAEMER, P. M.

The Mobile District Conference will be held at Singerville, Clarke county, Ala., May 1-4, exclusive. Bishop Keener will preside.

J. O. KEENER, P. M.

The Opelousas District Conference will convene at Lake Charles, Thursday evening, May 16, 1884. The preachers of the district will bring up the Bishop's collection, apportionment to each charge the same as last year; also their Quarterly Conference record. Let all the delegates make their arrangements to attend this Centenary session. Bishop J. C. Keener will preside.

C. KEENER, P. M.

The Shreveport District Conference will be held at Natchitoches, La., beginning at nine o'clock A. M. on Thursday, June 26, 1884.

H. P. ALEXANDER, P. M.

The Greensboro District Conference will meet at Livingston, June 20-22.

J. H. HANCOCK, P. M.

The Brandon District Conference will meet at Brandon, June 19-22.

F. M. WILLIAMS, P. M.

The Meridian District Conference will be held in Waynesboro, June 23-25.

JAS. A. OGDEN, P. M.

The Greenville District Conference will be held at Greenville, Miss., beginning at 9 o'clock A. M. on Friday, June 28. Second Session on Saturday, May 29. Let all the delegates make their arrangements to attend this Centenary session. Bishop J. C. Keener will preside.

JOHN W. PRICE, P. M.

CAMP MEETINGS.

The Providence Camp Meeting will begin on Wednesday, July 30, and continue six days. The camp ground is located near Rockport, Louisiana, east of Hattiesburg. Preachers generally are invited, and will be furnished free transportation from Hattiesburg to camp ground and return.

H. P. LAWIS, P. C.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Hempshire, at Bay Springs, Apr. 20

Spring Creek, at Bay Springs, May 3, 4

St. Charles, at Bay Springs, May 10, 11

Columbia, at Bay Springs, May 17, 18

Albany, at Bay Springs, May 24, 25

Bayou Lafourche, at Bay Springs, June 1, 2

Bayou Lafourche, at Bay Springs, June 8, 9

Bayou Lafourche, at Bay Springs, June 15, 16

Bayou Lafourche, at Bay Springs, June 22, 23

Bayou Lafourche, at Bay Springs, June 29, 30

Bayou Lafourche, at Bay Springs, July 6, 7

Bayou Lafourche, at Bay Springs, July 13, 14

Bayou Lafourche, at Bay Springs, July 20, 21

Bayou Lafourche, at Bay Springs, July 27, 28

Bayou Lafourche, at Bay Springs, August 3, 4

Bayou Lafourche, at Bay Springs, August 10, 11

Bayou Lafourche, at Bay Springs, August 17, 18

Bayou Lafourche, at Bay Springs, August 24, 25

Bayou Lafourche, at Bay Springs, August 31, September 1

Bayou Lafourche, at Bay Springs, September 8, 9

Bayou Lafourche, at Bay Springs, September 15, 16

Bayou Lafourche, at Bay Springs, September 22, 23

Bayou Lafourche, at Bay Springs, September 29, 30

Bayou Lafourche, at Bay Springs, October 6, 7

Bayou Lafourche, at Bay Springs, October 13, 14

Bayou Lafourche, at Bay Springs, October 20, 21

Bayou Lafourche, at Bay Springs, October 27, 28

Bayou Lafourche, at Bay Springs, November 3, 4

Bayou Lafourche, at Bay Springs, November 10, 11

Bayou Lafourche, at Bay Springs, November 17, 18

Bayou Lafourche, at Bay Springs, November 24, 25

Bayou Lafourche, at Bay Springs, December 1, 2

Bayou Lafourche, at Bay Springs, December 8, 9

Bayou Lafourche, at Bay Springs, December 15, 16

Bayou Lafourche, at Bay Springs, December 22, 23

Bayou Lafourche, at Bay Springs, December 29, 30

Bayou Lafourche, at Bay Springs, January 5, 6

Bayou Lafourche, at Bay Springs, January 12, 13

Bayou Lafourche, at Bay Springs, January 19, 20

Bayou Lafourche, at Bay Springs, January 26, 27

Bayou Lafourche, at Bay Springs, February 2, 3

Bayou Lafourche, at Bay Springs, February 9, 10

Christian Advocate.

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BARVER & JAMIESON, Publishers.

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THE BIRTH OF SONG.

BY MRS. MILLARD.

Attesting from the eternal throne,
From chaos deep rose groves and dowers,
And from the dawn of time to now,
Round the golden car the golden hours.

There was by angel hand led down
A perfect bird with breast of snow,
Whose throat green and golden throat
Through purple waves of beauty glow.

His song was all of love and peace,
And his voice was all of love and peace,
And his voice was all of love and peace,
And his voice was all of love and peace.

When the day's glory purples down
And the night's stars are all around,
Through Eden's grove the song doth raise,
And in celestial rills along.

See, sleeping, lies in her dream;
And waking, charmed she follows him,
Two Adam's birds her song doth raise,
And both do sing one song of praise.

Paradise bird (though stranger there,
He called that bird that sweet note,
And human song through Eden's door,
And human song through Eden's door.

And from that hour he sings no more,
Nor will he back to Eden's door,
Content to live his song doth raise,
And his song doth raise his song doth raise.

Which sweet lips on earth have caught,
And which sweet lips on earth have caught,
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Head in that year. At the same time a great many young men joined the conference, and my father was at once appointed as a missionary to the Creoles of Louisiana—and to the Indians. As soon as the conference closed he started in company with Bishop George and Bro. Drake, a young man who had just joined the Tennessee Conference, and was transferred to the Mississippi Conference, where he lived and died, beloved by all who knew him. My father was very young to undertake such a work, but his heart had been given to God, and tired with holy zeal he determined to give his life to God's service. Provided with a horse, bible, hymn-book, and discipline, he started with the Bishop for his work in the unknown country of Louisiana.

As they traveled, Bishop George each day gave them a text from which to preach, as they would stop by the roadside for an hour to rest. One day Bro. Drake was appointed to preach, and my father the next. For some four or five years, my father continued in this work, and was then sent into Mississippi and preached in Natchez before there was any Methodist church in that city. "Natchez under the hill" was then in 1820 almost the entire part of the city, and had the name of being a wicked place. Many flat-boats from the North would land there, and many vessels from the Gulf came there for trade. My father went often to preach to the boatmen and sailors, and more than once had his life been threatened if he did not desist from preaching. On one occasion preparation was being made for preaching, when a motley crowd gathered around, many of them drinking, and having just come from gambling saloons became very boisterous. Some of them using very profane language wished to know why he came there, and before he had time to answer, several rough looking men came forward, and one said, "Come boys and we'll pitch him overboard." In a moment a stout Kentuckyman, who had been quietly looking on, threw off his coat and stood between them and the preacher and said, "The first man who touches this preacher shall feel the weight of my arm. Now go on parson and I'll see they don't trouble you." All quieted down and the service went on. At the close many of them came forward, shook the preachers hands and told him he would always be welcome. He did return many times and preached to them, and they proved to be his warm friends as long as he remained in Natchez. While in Louisiana my father found it necessary to learn not only the French language, but also the language of the Indians, for he had frequent occasions to preach in both languages. He had many friends among the French, and he had many warm friends among the Indians.

A touching incident of the conversion of a young Indian occurred while he was laboring among them in Louisiana. On one occasion my father had an interesting meeting for some weeks among the Indians when many of them were converted to God. There was in the audience a young Indian who was deeply convicted of sin during the revival, and came to ask the preacher what he must do to obtain peace of mind. He was told to go to the grove and pray, giving his whole heart to God. The next day he came back in great distress of mind and said, "Me give me dog, me give me blanket, me give me gun and me no get peace. What shall me do?" My father said to him, "Go back, and when you have given all these to God, then give yourself." He went off at once to the grove to pray, and in a short time he returned and said, "Me so happy. Great Spirit bless me. Me so happy, so happy."

The first mention made of any movement to plant Methodism in Mobile was in 1822 when Alexander Paily was appointed to the Pensacola District as missionary, and Mobile was included in this District. In 1825 H. P. Cook was appointed Missionary to Pensacola and Mobile. The first society was formed by him this year. The number of members in both were whites 37 blacks 47. Ebenezer Hearn was presiding elder,

and his District was called Alabama District and belonged to the Mississippi Conference. In the years 1826 and '27 my father was appointed missionary to Mobile. In 1827 the first Methodist church in Mobile was erected by him. He employed an Indian to assist him in clearing away the underbrush for the church on the spot where stands the present Franklin Street Church. He helped with his own hands to prepare the logs for the church.

In 1827 the first Sabbath-school was organized. Mr. McCoy was superintendent and teacher of a class of whites. John Laleretta had a class of Indians, and Sabrina Redwood (Miss Archer) had a class of blacks. When I visited Mobile in January 1831 Sister Redwood was still living, and the only one of those who composed the church membership of 1827. Previous to the organization of the Methodist Sabbath-school on this spot, a Union-school with the Presbyterians had been carried on. When the church was ready to be occupied, a separation was proposed by the Methodists, which the Presbyterians through Judge Hitchcock strongly opposed. The separation however, took place, the Methodists taking up their quarters in the new church. The church was not plastered and for seats common benches were used. In a few years this church became too small and a wing was added. After a time that became too small and another wing was added. Then a part of the congregation went off and built on the site of the St. Francis Street Church. The old building was ever after known as the "old bee-hive," and is known by that name to this day. The bee-hive did not swarm until 1841. In 1833 J. Hamilton was preacher in charge. In 1840 and '44 Thomas Capers was preacher there. In 1842 and '43 Dr. L. Pierce was preacher. In 1842 another swarm went out. In 1844 J. Keener was in charge of Franklin Street Church with Westward Church attached. Another swarm went off southward, and formed what is now St. Paul's Church.

In 1841 the Sunday-school of Franklin Street Church undertook the education and support of a young Indian named Dixon W. Lewis. I will write you of him in my next letter.

J. W. LANBETH.

SHANGHAI, CHINA, Feb. 12, 1884.

The Old Pierce and Paine College.

Mr. Editor: Having had a little leisure recently I have thought proper to investigate the extent and value of the property belonging to our school and church interests at this place; believing it would be of some interest and perhaps valuable to all concerned.

The Methodist Conference owns at this place in one body of land a fraction less than six hundred and forty acres; forty acres in another tract, and twenty-four acres in still another tract on which is located the one remaining unfinished wing of Pierce and Paine College.

These lands though not contiguous lie very near together and should be made to subservise some useful end.

It is a question whether Conference has a legal right to alienate or use this property for any other than the express or implied object contained in the deeds of donation, viz: to build a school.

Supposing it has a right to transfer this land and other property any disposition which did not secure this end would be an injustice to the original donors and their posterity.

Why not found a female college here? It could be done at a small outlay of time and money. I am deeply impressed with the idea. All things considered this is the most advantageous locality in north-west Louisiana, and this the most auspicious moment for such an enterprise. The property lies two miles from Sodus Station on N. O. & P. R. R., beautifully located, healthy, well-watered and good soil.

The children's mansion, now belonging to W. D. Tooch, stands on a ten acre lot, near the center of the largest body of land before mentioned. It is a two story house, large and commodious in every particular; it has ten large rooms, two halls, above and below, an extensive gallery in front and rear and two cellars.

The water is supplied by two underground cisterns, with a capacity of seven hundred barrels.

Two other buildings of liberal dimensions stand at a convenient distance toward the rear, etc.

A large beautiful lawn stretches out in front, shaded with native forest trees, and a very good orchard in the rear completes the description.

The Methodist church, a very neat building, is not more than two hundred paces from the above mansion.

Adjoining the above grounds is another very desirable lot of eight acres, and a neat dwelling not more than one hundred and fifty yards distant. All these buildings are in good repair and could be bought for less than one-third of their intrinsic value or rented at a very small figure. In 1864 a school of about sixty or seventy students were accommodated in this building, a majority of whom boarded in the school. As many could be collected again.

Removed as this place is from the village, many obstacles that impede the students' progress incident to towns would be avoided, at the same time it is accessible to all parts of the State. Local patronage which is an important factor in the inception of such an enterprise would be small, but its want would be supplied in a measure by the earnest co-operation of the people in the vicinity, some of whom are able and willing to assist in a pecuniary measure towards its accomplishment. The lands are already ours, the location convenient, advantageous, healthy and beautiful.

Is there not some enterprising educator of the Methodist Church who would undertake the enterprise?

R. PARVIN.

PLEASANT HILL, LA., April 1, 1884.

Shouting and Paying!

Ever and anon some infidel would-be-wise man makes a fling at the shouting of happy Christians. He ascribes it all to mental weakness and infatuated superstition. He says there is nothing real in it. All this sort of stuff we can throw off and scatter like chaff. But how shall we meet the infidel, and set aside his attack upon our holy religion, when Christian papers will publish to the world such as the following: "A suggestive incident is thus reported: 'At a recent meeting in which there was much religious interest, an old man gave expressions of joy by shouting, and continued it until it began to interrupt the services. Brother H—, said to Brother W—: 'Go and stop that old man's noise.' He went to him and spoke a few words, and the shouting man at once became quiet. Brother H—, asked Brother W—, 'What did you say to that old man that quieted him so promptly?' Brother W—, replied, 'I asked him for a dollar for foreign missions.' This is copied from the leading Advocate of the Methodist Episcopal Church South.

The question arises, Why was it published in our paper? Is it believed? Is it true? Is it endorsed? If endorsed, at which end of the scene is it aimed? At shouting? or at giving to foreign missions?

Which is wrong, shouting or giving? The manifest intent of the publication is to show that some people, even old people, have enough Holy Ghost religion to get happy and shout, but not enough religion to give to foreign missions. Now the question arises, Did the "old man" really get shouting happy? Or was it simply an infatuation? If an "old man" can have the face to pretend a thing in the name of religion, what shall we Christians think of carrying the Gospel and its happyifying blessings to the heathen? If it can work deception and false professions among home Christians, what more can it do in foreign lands? But the act of Brother W—, in asking the shouting "old man" for a dollar for foreign missions in the manner in which he did, shows one of two things: either he intended to insult him, or he thought shouting and paying wholly incompatible in the same man.

Whatever might have been the feelings and judgment of Brothers H—, and W—, in regard to the shouting old man, the fact of its publication is a strike at Christian shouting. Of late years I have seen no little in the same direction and of the same sort. What is the consequence? Getting happy in the love of God and shouting his praise is growing less and less frequent. Conversions are becoming marked as silent or "still born." The after-life and death partake thereof. Except a man be born again he cannot see the kingdom of God. Christ says, Abraham rejoiced to see my day; and he saw it and was glad—happy!

Perhaps the "old man," in the above quotation, did not have a dollar in money for himself or anybody else. Did his poverty bar him from praising God? Cannot a very, very poor man get happy in the love of God? What did the compassionate Savior say in regard to the poor? The poor have the Gospel preached to them. God hath chosen the poor of this world rich in faith—if not in gifts. Then let him shout!

ANOUS DOWLING.

RAMER, ARK., April 17, 1884.

Letter from Texas.

Mr. Editor: The NEW ORLEANS CHRISTIAN ADVOCATE reaches my table regularly each week, and is read with great pleasure. It has been some time since you published any notes from Texas; so I venture to send you these lines. This is my first year in the State, and, as a matter of course, everything is new to me. I see so much to admire—so many things for which to praise God. This country is well supplied with churches. Here, in Rockdale, we have a good deal of competition of a godly sort—there being six different churches in a town of fifteen hundred inhabitants. The missionary Baptists are in the ascendancy here in town; but in the surrounding country the people as usual are mostly dependent on the Methodists for the gospel.

Your readers have no doubt read of the celebrated Maj. Penn, of the Baptist Church, who has so long operated in Texas and elsewhere as an independent evangelist. He has just closed a meeting here that lasted seventeen days, and added a goodly number to the church. A goodly number of the people seem to have no confidence in him or patience with him. I attended the meetings as often as I could conveniently. With all I hope to profit by the experience. Oh! how often do we get happy while we sing of facing a frowning world, and then when we are called upon to practice what we preach we so often form some sort of excuse and shamefully retreat in the face of the enemy! I really think I will do better. The work on the Rockdale circuit is progressing tolerably well. An unusual amount of interest is taken in the Sunday-school work, and I never had a better time raising money for the general collections in my life.

This is Centenary year, and I. G. T. Morris, our presiding elder, is alive to that interest. He has held several special meetings, and expects to hold them at all the important points on the district. It is said Heaven favors an earnest man. He certainly belongs to that class.

W. W. GRADAM.

ROCKDALE, TEXAS, April 29, 1884.

Infidels Desponding.

BY REV. DR. DEEMS.

The men who are laboring to destroy Christianity do not grow happy. There is a certain exhilaration while their bright but injurious books bring them copyright, and while crowds of men are found willing, for reasons which bring no credit to their minds or their hearts, to pay a dollar each and contribute also their applause to a preacher of blasphemy; but as life wears on, and as there comes to such men a revelation of the probable effects of their teachings on the future of their society, they grow very despondent.

M. Renan is reported to have said, "We are living on the perfume of an empty vase. Our children will have to live on the shadow of a shadow. Their children, I fear, will have to live on something less."

It would be almost cruelty to ask this brilliant writer who they are that emptied the vase, and who they are that have spent their strength in taking the substance out of all human life, so that nothing but shadows should be left. But should he be spared that keen question, un-

less he frankly repent and employ the remainder of his life in laboring to neutralize the poison he has so injudiciously injected into society, and which now infects him and produces a deadly despondency!

We have, however, comfort for him and all of his class. Their grandchildren will live in an age of increasing Christian activity, and in an age when Christianity will be more stripped of ecclesiasticalism than now, and the wind of the Spirit in the Word of God will be better known, and there shall be an increase of that faith which rounds out reason and complements the barrenness of this life to come. They will have something better than perfume and more substantial than shadows.

Now let all men pause and consider the idleness of this case. A few gifted men, have been employing their powers in accumulating an estate for posterity, and the best of them thus makes statement of the assets of the estate: in hand, "the perfume of an empty vase;" for the next generation, "the shadow of a shadow;" for the third generation, "something less." No wonder M. Renan is despondent. The more his descendants believe as he does the less they will have.

The late Professor Clifford, of England, on his dying bed, uttered some luxuriously mournful thoughts, which are strikingly similar to the testimony of M. Renan. Professor Clifford said:

"It cannot be doubted that the theistic belief is a comfort and solace to those who hold it, and that the loss of it is a very painful loss. It cannot be doubted, at least by many of us in this generation, who either profess it now or have received it in our childhood, and have parted from it since with such searching trouble as only cradle-faith can use. We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead."

The laborers on the Christian side have no such gloom. We may die, but the Gospel will live. The more our descendants receive and believe and live this Gospel we preach, the happier they will be. We grow cheerful as time goes on, and as our departure is at hand. Men may live and men may die; but Christianity goes on forever.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

REV. E. R. HENDRIX, D. D., Chairman.

REV. W. P. HARRISON, D. D., Secretary.

JUDGE JAMES WHITWORTH, Treasurer.

Programme for Centenary Day.

MORNING.

Love-feast from 9 to 10:30 A. M. (Should the Sunday-school usually meet at this hour, then the Centenary love-feast could be held at 3 P. M.)

Centenary service at 10:30 A. M., as follows: 1. Let the whole congregation stand while singing "Praise God, from whom all blessings flow." 2. Scripture lesson from the Old Testament. Isaiah lv. 3. Hymn No. 887, "I love thy kingdom, Lord." 4. Prayer. 5. Scripture lesson from the New Testament. Romans viii, 1-18. 6. Hymn No. 904, "Try us, O God, and search the ground." 7. Centenary sermon. 8. Thank offering of the congregation for Education, Church Extension and Foreign Missions. 9. Hymn No. 1085, "Blest be the tie that binds." 10. Benediction.

AFTERNOON.

Centenary mass meeting, to be addressed by ministers and laymen of our own and other churches.

Sunday School Union Celebration.

The thirty-eighth anniversary of the New Orleans District Sunday-School Union, of the Methodist Episcopal Church, South, will take place at Carondelet Street Church, at four o'clock P. M., May 18 (third Sunday), and not the eleventh as announced. Change made to suit the District Conference.

There will be a rehearsal, which will probably be final, Sunday, May 1, at Carondelet Street Church, at four o'clock P. M., to practice the songs. As each school will take part in the programme, by address, poem or recitation, they will report the same with name of the speaker at this meeting. Let there be a full attendance.

The hymn book used will be "Prayer and Praise," and can be bought at the Presbyterian Book Store, 94 Camp Street. W. H. FOSTER, President. S. L. HILL, Secretary.

Christian Advocate.

THURSDAY, MAY 1, 1884.

Oh, dark, dark, dark!
 Locked in the cold, how long the day
 Hark! the angels' choir, how far away
 The land of peace and rest from toil and strife!

Earth's holy ground is graves,
 And here's the resurrection of the dead;
 The angels' choir, the angels' host,
 And the angels' host upon the silent waves.

Yes, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

Through the light and light
 The angels' host, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

What have they lost? Alone
 And robbed of every honor, every joy;
 The angels' host, the angels' host,
 The angels' host, the angels' host.

Are friends they friends no more?
 Go to the fountain of eternal love,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

Love there still? The prayer
 Unanswered seems, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

In the light of the sun
 The angels' host, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

Have you the light? Today
 The angels' host, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

Into the light of the sun
 The angels' host, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

Naught else? Go, pleading still
 The angels' host, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

Wake up, wake up, wake up!
 The angels' host, the angels' host,
 The angels' host, the angels' host,
 The angels' host, the angels' host.

Sunday-School Lesson.
 PREPARED BY REV. CURRIER KEENE.
 Second Quarter—Lesson VI.

TEXT: "Death is swallowed up in victory."
 1 Corinthians xv, 54.

VICTORY OVER DEATH.
 Once death had not his cadaverous
 features and stealthy tread and cold
 hand and dreadful sting and monstrous
 form. Sin thus married him. Once
 death was as blessed as life—a conservator
 of peace and not the terror of the
 world. His voice was heard ever rolling
 as the harmonious "tense of life's
 sweet notes. The two made the music
 of heaven, in which poised the throne
 of God. Death's song was as far reaching
 in the thunder of its tones as that
 of life. They ever sang responsive
 oach to the other. Life posed before
 the throne sang, "They that remember
 to do the things written in this law,
 shall live," and ere the echoes of his
 voice died death caught up his tones,
 and sang in wondrous accord, "They
 that remember not to do the things
 written in this law shall die." There
 was no land where their voice was not
 heard. It sounded throughout the
 deserts and groves of Eden's furthest
 bowers. So that all in that land heard,
 and yet with those voices ever sound-
 ing man heeded not, and then life
 seized the sword and death put his
 robes of horror on, and poor gullible
 man in vain approached the one who
 could avoid the other, and death was
 the unknown penalty of unbroken
 law, and life the sweet blessing of easy
 obedience. But now all is changed,
 and this by sin. When and how shall
 this ruin be repaired and our lost
 estate regained. The lesson to-day
 answers. Death is swallowed up in
 victory. Our lesson begins with the
 conclusion of an argument based upon
 the federal representative character of
 Jesus, who represents the whole of
 humanity in the union of his two na-
 tures, and has exhausted the sentence
 of death passed upon all men, and
 given spiritual life to whom he will.
 This federal head of redeemed man
 died for us and arose again from the
 dead, and, therefore, life to come is no
 more a mere hope, but a fact proved.
 The death which we inherit by our
 connection with Adam, whose soul,
 though destined to live forever, fell
 under the curse of death, is swallowed
 up in the liberated life which we have
 by our connection with this Christ in
 whom man is impersonated in the
 original ideal as God designed him.
 We have two inheritances. Let us
 claim the best.

We must fall heir to one; but if we
 push our claim we may have the other,
 which is victory at last, for the life
 which we inherit through Christ over-
 comes death. Let us run through this
 first inheritance; let us keep under
 this body, and bring it into subjec-
 tion; let the flesh die and hasten its
 death, for the consummation of this
 process are steps to the final change,
 for flesh and blood can not inherit
 the kingdom of God, corruption doth not
 inherit incorruption. The flesh, as at
 present constituted, can not exist in
 heavenly places. This body will do for
 a present lodging for the soul, but
 when we rise, in the image of Jesus,
 this so-called body will not suit a
 glorified, redeemed soul, and yet this
 vile body, by the power of a risen
 Lord, shall be changed into that un-
 known but glorious organism. There
 is a mysterious, glorious connection
 between my body and that of my Lord,
 who himself bore my sins in his own
 body on the tree, and through virtue
 of this connection my soul and body
 shall be preserved unto everlasting

life. My identity shall be preserved
 through the changes and confusion of
 that hour, whether it come when
 asleep in the grave or still living with
 those who remain till his coming.
 Paul ends with a psalm of victory.
 He sees the king of terrors robbed of
 his sting; pointed by the law, but this
 law, in all its demands, has been met,
 and the realm of death has been en-
 tered and conquered by our deliverer.
 And God is author of all, the God who
 knoweth our frame and remembereth
 that we are dust. Thanks, then, be to
 God, who giveth us the victory through
 our Lord Jesus Christ.

"Muzzling God's Oxen."

MR. EDITOR: I have just read Wil-
 liam Bailey's criticism on "Gilderoy"
 in his article on "Muzzling God's
 Oxen." Bro. Bailey says some good
 things. He alludes to instances the
 like of which we have often seen; but
 he overlooked one fact in regard to
 them, and it is a very remarkable fact
 looked at from a worldly standpoint,
 but not so if taken in the light of Scrip-
 ture, viz.: that those persons whom he
 designates as needing relief were al-
 ways blessed in proportion to the ex-
 tent of the "burden" they thus bore,
 and that if they were taught to look at
 it properly they would desire the
 "burden" made heavier, for it proved
 the finest investment they ever made,
 even in a worldly view, for "their
 barns were filled with plenty," "by
 liberal things were they fed," "Give
 and it shall be given unto you, pressed
 down, running over," etc., and a mul-
 titude of such passages were literally
 fulfilled in them. Do you count it a
 "burden" to labor in a field which
 will yield seventy-five or a hundred
 bushels of corn per acre rather than
 where it only yields fifteen or twenty
 bushels simply because they have to
 pay more rent? Of course not, espe-
 cially so when it only takes a low more
 bushels to pay the extra rent. Their
 object is to make all they can in the
 season for making, and they count
 themselves happy to have the opportu-
 nity to pay more rent and expend
 more labor if by so doing they can
 realize two or three times as much.
 And suppose to this extra yield you
 add the advantages of good homes,
 good water, good neighbors, good op-
 portunities for church and school, yea,
 of all the pleasures of life, do you not
 see he is blessed by having the opportu-
 nity to pay more rent and expend
 more labor? So it is with the man
 who does much for the church, who
 bears these "burdens." He not only
 has God's blessings on all his temporal
 interests, but he has the satisfaction of
 seeing better schools, churches and all
 public enterprises, especially so if he
 show the people he does these things
 for the Lord's sake. I am as well and
 fully convinced that God's promises to
 bless us temporally, in proportion to
 our liberality in supporting his cause
 is yes and amen, as I am of the cer-
 tainty of most any of our fundamental
 doctrines. It is very true that this
 temporal idea seems a very low motive
 to prompt us in these matters; but I do
 not see that it is any lower than the
 one that prompts to plant and culti-
 vate, hoping that, by the blessings of
 God, we will be able to reap an abun-
 dant harvest, or that which causes us
 to move from one place to another, or
 change our avocation, hoping thereby
 to better our condition. If God prom-
 ises—and I am sure he does—to enlarge
 our possessions in proportion as we
 "honor the Lord with thy substance,
 and the first fruits of all thy increase,"
 I am sure there is nothing wrong in
 taking at his word and acting upon it,
 for of course we would expect to con-
 tinue it. We had the good fortune, a
 short time since, to attend the sitting
 of a Conference body of one of our sister
 churches. It was resolved by them
 that the least any Christian could give
 and perform their duty was one-tenth
 of his entire income. There was but
 little discussion as to the fact, and the
 fact, too, connected with the view we
 have just advanced, that God's bless-
 ings would attend this systematic giv-
 ing, for they were sure it was God's
 plan, and he had not only said so in
 his word, but had verified it by multi-
 tudes of instances all over this land.
 They were at some loss to define what
 the income is. But it was decided that
 a man's individual or family expenses
 had nothing to do with it. God's part
 was "first fruits," and we live on and
 increase our capital with the nine-tenths
 left. I wish this question was
 discussed all over the land. I am sure
 light would come to many who have
 long sat in self-inflicted blindness. We
 found it came out in the above discus-
 sion that the churches that were prac-
 ticing this rule were prospering.

There were some other points made
 in the brother's article we would like
 to have noticed, but we have dwelt too
 long on the above phase to enable us to
 do so properly. We assure him that
 "Gilderoy" is not such a morose and
 "morbid" man as he imagines, nor is
 he "avaricious." He is so full of life
 that the children and young people
 flock in crowds to hear him whenever
 it is announced he is to speak, and they
 do not forget him; and though he has
 served in our best appointments, yet
 he is so far from being "avaricious,"
 that many chide him for almost boast-
 ing of his poverty. No, Bro. Baird,
 he stated a very unpleasant truth that
 many of us have witnessed with sor-
 row, viz.: that it is too often the case
 that many a church does not increase
 its good works when its ability is en-
 larged.

J. L. FURELL.
 West Point, Mo., March 21, 1884.

Woman's Work for Women.

The following is the annual report of
 the Woman's Missionary Society of the
 North Mississippi Conference for the
 year ending March 20, 1884:

Aberdeen—Members, 30; remitted,
 \$36. (Forty dollars of this amount for
 education of Chinese girl, Annie Ben-
 son.) Macon—Members, 30; remitted,
 \$33 50; Centenary offering, \$32 50; In-
 dian fund, \$5; contingent fund, \$5.
 Missionary Jews of Macon—Mem-
 bers, 20; remitted, \$51 70; \$10 for edu-
 cation of Dalay Pant, Greenville—
 Members, 30; remitted, \$39 (including
 contingent fund, \$3 50.) Swamp Lilies
 of Greenville—Members, 29; remitted,
 \$18 75 (including Indian fund, \$5.)
 Verona—Members, 13; remitted, \$20 95
 (including Indian fund, \$5; Centenary
 offering, \$2; contingent fund, \$1 95.)
 Pearl Gatherers of Verona—Members,
 50; remitted, \$45; \$10 for education of
 Hattie Simmons, Starkville—Mem-
 bers, 12; remitted, \$22 10 (including
 contingent fund, \$5 25.) Starkville
 Juvenile—Members, 60. Iuka—Mem-
 bers, 8; remitted, \$8 25 (including
 Centenary offering, \$1 50; contingent
 fund, 70 cents.) Ripley—Members, 16;
 remitted, \$22 30 (including Indian
 fund, \$5; contingent fund, \$2.) Pearl
 Gatherers of Ripley—Members, 33;
 remitted, \$9 20. Holly Springs—Mem-
 bers, 10; remitted, \$8 85. Honston—
 Members, 20; remitted, \$56 75. (Forty
 dollars of this amount for education of
 Ellis Whitfield Mathews; contingent
 fund, \$1 50.) Tranquil—Members, 30;
 remitted, \$70 80; \$10 for Johnnie
 Thomas; \$5 for Indian fund. Sardis—
 Members, 39; remitted, \$13 75 (includ-
 ing Indian fund, \$5; contingent fund,
 \$1 75.) Coine—Members, 22; remitted,
 \$18 (including Indian fund, \$5; \$37 25
 for education of Annie McGhee Dan-
 drigo.) Senatobia—Members, 17; re-
 mitted, \$32 85; Indian fund, \$5; con-
 tingent fund, \$1. Pleasant Grove,
 Aberdeen district—Members, 31. Mc-
 Condy—Members, 27; remitted, \$41 15.
 Prospect—Members, 25. Pickens—
 Members, 18; remitted, \$59 70 (includ-
 ing Centenary offering, \$20; contingent
 fund, \$3 25.) Coldwater—Members, 16;
 remitted, \$53; Indian fund, \$5. Love
 Station—Members, 96; remitted, \$89.
 Batesville—Members, 10; remitted,
 \$6 85. Happy Band of Batesville—
 Members, 23; remitted, \$10; Indian
 fund, \$5. Missionary Bees of Corinth—
 Members, 70; remitted, \$10 35. Rich-
 land—Members, 15; remitted, \$17.
 Providence Church—Members, 11; re-
 mitted, \$1 25. Crawford—Members,
 40; remitted, \$15 80; contingent fund,
 \$1. Pleasant Grove, Sardis district—
 Members, 19; remitted, \$12. Number
 of auxiliaries, 25; members, 585. Juve-
 nile Societies, 7; members, 209; total,
 884. Amount received, \$1,008 85; Con-
 ference expenses, \$58 40; now in
 treasury, \$30 80; total sent to Nash-
 ville, \$910 65.

MRS. J. R. STONE,
 Corresponding Secretary.

Letter from Nashville.

Resting upon the balcony, waiting
 for the children and our evening stroll,
 taking in by every sense the beautiful
 scenery, balmy spring air and bright
 sunshine, fresh and delightful from
 Vanderbilt's Eden-like grounds, watch-
 ing the untold splendors of the declin-
 ing sun, lighting up the spires and
 numberless windows of the magnifi-
 cent buildings into a perfect blaze of
 grandeur, until the whole vast world,
 even the "everlasting hills" which en-
 circle Nashville like an emerald set-
 ting, shines forth renewed in the
 strength of their beauty, by this re-
 flected light, typical, I hope, of the
 bright influence to be shed abroad by
 this great institution, and from such a
 scene as this I turn to the NEW OR-
 LEANS CHRISTIAN ADVOCATE, and
 soon lose myself and "the world about
 me" in its columns.

Ah! Mr. Editor, it does not take
 long for a Mississippian to see that,
 although amid the sweetest scented groves
 and alluring fruits and flowers of the
 fair clime of Louisiana, the heart of its
 editor does not oft frequent the
 "dream-haunted valleys" of our proud,
 untamable Mississippi, and truly
 sweet are the glimpses of "home life"
 to one "still a stranger in a strange
 land," and oft feeling how completely
 lost one can be amid the denizens of a
 thronging city.

How like a "pearl of rare price" the
 little words, "Marvin," Miss, appear-
 ed with its golden setting of sweet
 memories. Not from its association
 with the grand, true Bishop of that
 name, although for a moment I dwell
 upon his trip round the world, "To the
 East by Way of the West," and all his
 brave life's breathing of "stormy bil-
 lows" rise before me—all honor to him
 be—but it is because stern and care-
 worn thought attunes itself into har-
 mony, and chords unsounded for too
 long home-sick years of my life (ex-
 cept by the "touch of a vanished
 hand" as occasional misadventures reach
 me), bring sweet sympathy into the
 soul again, and once more in blessed
 imagination I am in Marvin Chapel.
 Pondering life's strange vicissitudes in
 my heart, I turn and read again Bro.
 Harris' excellent article. I quite fancy
 that I hear that dear matron's voice of
 whom he speaks. I am very sure that
 I know some of those boys, if not all,
 and others, for whom he prays. Near
 the green valley, with the lengthening
 shadows from the tall pines, where
 "Marvin" stands, and in the adjacent
 neighborhoods I taught for months,
 and even years, I believe (at least sev-
 eral), and I think I learned more true
 Christianity, a clearer insight into the

spiritual life, consisting of brotherly
 love, irrespective of denomination,
 than I should have known for all my
 life. Otherwise I found dear pupils
 and much-loved friends in almost
 every household, and, although a
 Methodist, I think I was true to "the
 trust" of children from all churches,
 endeavoring to instill only principles
 as set forth in Christ's life, notwith-
 standing the fact that I find them more
 distinctly embodied in Wesley's faith.
 Sweet, indeed, is a labor of love; and
 how I love those people with whom
 and for whom I toil. Oft do I turn
 over the leaves of the old "roll call."
 How like sweet flowers by the wayside
 does each face of my pupil smile upon
 me as I repeat and linger over the
 loved name, and breathe a prayer that
 not one may be missing in the great
 book of eternal life. Loving and bright
 and true, with their fresh young
 hearts, many grown into young men
 and women now can never know
 how deeply enshrined they are in my
 heart with the tenderest love that this
 life can know. And should those
 "stray reminiscences" reach the eye
 or fall upon the heart of any of those
 loved pupils, will they look into my
 face with clear consciences and earnest
 attention, as they did in the olden
 days, when we always had "our Bible
 lessons" in the mornings, and promise
 me to start anew for the "life eternal"
 in this centennial year of Methodism,
 bravely showing your "faith by your
 works?" And while working do not
 forget the NEW ORLEANS CHRISTIAN
 ADVOCATE. If you have a friend, a sis-
 ter or brother in some far distant State
 I can wish them no sweeter pleasure
 than a home glimpse through its
 columns.

Wishing Bro. Harris much success
 in his labors for Christ in a field that
 I shall ever love and pray for, I am,
 very sincerely,

From Bastrop, La.

Last night, in the Baptist Church,
 we organized a goodly number of our
 most prominent ladies and gentlemen
 into a Woman's Christian Temperance
 Union. The officers of the Bastrop
 Union are as follows: President, Mrs.
 Frank Vaughn, Episcopalian; general
 vice-president, Mrs. John S. Handy,
 Methodist; first vice-president, Miss
 Florie Higman, Baptist; second vice-
 president, Mrs. M. A. Owens, Presby-
 terian; third vice-president, Mrs. W.
 A. Collins, Episcopalian; correspond-
 ing secretary, Mrs. Dr. J. J. Newton,
 Methodist; recording secretary, Mrs.
 Jane B. Fink, Methodist; treasurer,
 Miss Hattie Naff, Episcopalian; solicitors
 for the Union Signal, Miss Jessie
 Cason and Miss Maggie Owens; ed-
 itorial committee, Mrs. A. L. Ross,
 Methodist; committee to get signatures
 to the petition to the Legislature, Bros.
 W. B. Kelley, W. R. Mayo and George
 W. Naff, and Sisters Jessie Cason,
 Mary Bussey and Maggie Owens.
 This union intends organizing others
 as soon as possible throughout our
 parish. We are expecting grand results
 from their efforts.

From the Work.

MONTGOMERY, LA.

MR. EDITOR: The first Quarterly
 Conference for the Colfax and Mont-
 gomery circuit, Alexandria district,
 Louisiana Conference, convened March
 22-30, 1884. Bro. Cornell was present.
 Bro. John W. Hearn arrived at two
 o'clock P. M. Saturday. Our financial
 report was over \$500 collected for the
 different interests of the church. It
 was gratifying to report our parsonage
 bought, furnished with nice new fur-
 niture, and paid for. On Saturday night
 a mass meeting was held. Bro. Cornell
 was called to the chair, and Maj. H. V.
 McCain elected secretary. The chair
 explained the object of the meeting to
 be the organization of the Woman's
 Foreign Missionary Society for Mont-
 gomery. In connection with this ex-
 planation he gave us some very inter-
 esting items on this very important
 work of woman. He then called on
 Mrs. M. A. Thrasher, president of the
 Woman's Foreign Missionary Society
 at Atlanta, who gave us a very impres-
 sive and soul-stirring essay, in which
 she called earnestly upon the ladies to
 aid their sisters in thus spreading the
 gospel, after which Bro. Hearn gave
 us an address on the subject, speaking
 of the importance of this grand move-
 ment in the missionary work. He
 then called for members, and several
 enrolled their names. The following
 was the result of the election of officers,
 viz.: Mrs. H. G. Ragan, president;
 Miss Lucy Ragan, first vice-president;
 Miss Eva McCain, second vice-presi-
 dent; Miss Nona McCain, recording
 secretary; Mrs. Lizzie A. Davis, cor-
 responding secretary; Miss Lula Davis,
 treasurer; Miss Carrie M. McCain,
 Miss Lula Shinnate, Miss Beatrice
 Hardy and Miss Olie Cullam, col-
 lectors. Quite an interest was mani-
 fested. On Sabbath the presiding elder
 preached us an able and heart-search-
 ing sermon, administered the sacra-
 ment, and two were received into the
 church. Bro. Hearn preached at
 night. On last Sabbath the thirtieth
 instant, at four P. M., the Woman's
 Foreign Missionary Society was called
 together, and their report was over six
 dollars collected. At night, after
 preaching, another applied for mem-
 bership, making four up to date that
 have applied on this work for member-
 ship. We feel encouraged to report
 progress. Pray for us that the good
 work may go on and increase.

Yours in Christ, R. A. DAVIS,
 April 15, 1884.

Marriages.

PARKS—BOYKIN. At the residence of Mrs. Boy-
 kin, Dr. Boykin, April 13, 1884, by Rev. James A.
 Coffey, Mr. W. A. Parks and Miss Fannie Boykin.
 GREEN—LEE. At Mechanicsburg, Miss, March
 27, 1884, by Rev. P. Howard, Dr. J. R. Green, son of
 Bishop Green, and Miss M. L. Lee.

Obituaries.

RUTLAND—JOSEPH B. RUTLAND
 was born in Graves county, Ky., March
 10, 1831, and died in Columbia, Child-
 well parish, La., December 31, 1883.

His father died in his boyhood, and
 at the age of fifteen he moved with his
 step-father and mother to Louisiana.
 He was twice married: first to Miss
 Mary B. Ballance, of Bienville parish,
 August 10, 1857. He was bereft of her
 by death, October 11, 1858. December
 23, 1860, he married Miss Mary Madden,
 of Ouachita parish. For twenty-three
 years he lived with her in the fullest
 enjoyment of wedded bliss. So gentle,
 kind and faithful was he as a husband
 that the smiling wife says, "He never
 spoke an unkind word to me." In
 early manhood he gave his heart to
 God and joined the Methodist Episcopal
 Church, South, at Fanks Chapel,
 Ouachita parish, and in 1873, having
 removed to Columbia, he united with
 the church there, of which he remained
 a true, faithful member till called from
 labor to reward. He was of a modest,
 retiring nature, and such was his
 humility that he seemed to feel himself
 unfitted for duties for which his broth-
 ers thought him well fitted. But he
 was a sincere lover of the church, read
 its literature, kept up with its progress,
 was in hearty sympathy with its plans
 for good and rejoiced at its success.
 He had been a regular subscriber to
 the ADVOCATE from its first publication
 to his death. For years he had been a
 leading member of the official Board of
 the church. As a business man he was
 highly respected, honorable and upright.
 A good, true man, he had a large circle
 of friends who both loved and trusted him.
 Once his death approached he ex-
 pressed fears that he was not ready;
 but the cloud soon vanished, and was
 succeeded by the assurance of "faith
 and hope and the calm, unshak-
 ing confidence of the 'trusting soul
 that knows his God.'" His physician
 asked him if he was happy and ready
 for the change. He said, "Oh, yes."
 He expressed to his pastor his peace
 and willingness to depart. One of his
 last expressions in his will was, "I am
 happy." A good, loving husband, he
 leaves a devoted wife to mourn her mu-
 nity loss.

SMITH—Dear little CLAUDE SMITH
 left his pleasant earthly home, where
 his every wish was gratified by idol-
 izing parents, exchanged it for a better,
 and went home to God, on February 23,
 1884, aged six years, two months and
 twenty-five days.

Again he has been plucked the only
 bud of promise, and the parent stalk
 lies torn and bleeding! The writer is
 aware that it is not expected that much
 space be devoted to the obituaries of
 children, and yet volumes could not
 express the darkness occasioned and
 the light quenched when the lamp of
 this young life went out. "Oh, little
 one, I fear the lightest heart makes some-
 times heaviest mourning!" Even his
 pet cats seemed suffocated by the gloom,
 and on the day down in death
 alas or skulked off of the premises.
 He was the only one; so old God give
 him only son for us. The subject of
 this little sketch was simply a little
 child, and a young child. Not had he
 ever done anything remarkable, save
 as his own bud and on its peculiar frag-
 rance to all parental hearts; but still
 we reasonably hope that his life shall
 not be fruitless of results, he it only
 following on his death. We trust that
 more than one traveler, including his
 loving parents, shall be found on the
 road to heaven that leads alongside his
 grave. Not only was this an only child,
 and the one point in which focused all
 the attention and love of the parents;
 but he was a bright, active little fellow,
 possessed of a bright, sunny, and un-
 common toward the parents peculiarly
 winning. There is no ordinary grief
 in which a consultation of physicians
 exhausted their knowledge, in which
 friends were kind and attentive and
 helpful, and these things were calcu-
 lated to solace, and they did solace,
 the good Lord was called on too; and
 yet the work of death became complete
 in the end.

May the Lord comfort the hearts of
 the mourners with a better love and
 a better comfort than could be con-
 supplied by the life of their child during
 the whole of their pilgrimage through
 the "valley of the shadow of death,"
 until the peace of God in their hearts
 shall be perfected in the day when the
 graves shall give up their dead!

A FRIEND.

COOK—Died, in Cantonville parish,
 La., little SAMUEL H. Cook, aged six
 years.

Samuel was a sprightly, intelligent
 child loved and caressed by all who
 knew him. But God—who has said,
 "Suffer little children to come unto me,
 and forbid them not"—has, in his wise
 providence, transplanted this lovely
 little flower to bloom in his kingdom
 above. Only a few summers have
 passed since little Walter, who was
 then about the age of Samuel, died.
 Thus we see that these little brothers
 were not long separated. Both are side
 in the arms of Jesus. Man may not
 question this will, heavenly Father.
 For what purpose then hast thou transplanted
 these little ones thou knowest who
 hath assured us that of such is the
 kingdom of Heaven. Then, perhaps,
 like the good Shepherd, hast taken these
 little ones that the parents may follow
 after. Grieve not, dear stricken par-
 ents, that your little ones have gone
 before. Live ye for that blessed region
 when life's feverish dream is o'er, when
 smiles of your little darlings can never
 greet you again at nightfall; yet the
 clock will tick and strike as of old.
 Their little voices were sweet music
 when you counted the hours with
 them. Now it seems only hours
 through which you watched their de-
 parture of death gather upon their dear
 faces. But many a tale it tells of joy
 past. You feel that the grave can not
 keep your little darlings. You know
 they are in a bright and beautiful
 world, and yet you can but feel that
 they are often by your side—an angel's
 presence. Cherish those fond memories,
 my friends; they will make you hap-
 pier, and so live that when you die
 your spirits may mingle with those
 of Samuel and Walter. Another cer-
 tain has been covered. Let the body be
 earth, while one more is attached to the
 anchor but steadfast and sure with
 the vale of the heaven of eternal rest.
 Our most heartfelt sympathy and con-
 dolence are extended to the bereaved
 parents and relatives of these little
 darlings. Farewell, little ones!

AUNT MATT.

JONES—MRS. KATE L. JONES,
 daughter of D. A. and A. J. Jones, of
 Franklin county, Miss., and wife of
 John P. Jones, Jr., was born Novem-
 ber 20, 1830. She received her education
 at Whitworth College, and while there
 was received into the Methodist Epis-
 copal Church, South, and probably
 found the Saviour in pardoning mercy
 at the time of her union with John
 Jones, Jr., on December 22, 1856, and
 departed this life on December 31, 1883.
 Here we have the data of a brief, but
 charming life—the only daughter of
 fond and devoted parents, only sister of
 loving brothers, the central object of
 her husband's affections and the mother
 of two little humanists. But the most
 important factor in the formation of a
 pure and beautiful life is real Christian-
 ity enthroned upon the heart. This
 takes away the fear of death, allows
 the life with the beauty of holiness and
 harmonizes the life with all that is
 greatest and best here and in the in-
 terminable future, and in departing
 leaves behind the sunshine and the
 fragrance which cheer and re-
 fresh the loved ones in pursuit of
 the same precious goal. In Sister
 Jones' departure "death was robbed of
 its sting and the grave of its victory,"
 by her own testimony. She said: "I
 am not afraid to die; am ready to go."
 After she had given up all, and seemed
 waiting for the bidding of the Master
 to come, she suddenly and sweetly
 sang, "Safe in the arms of Jesus," as
 her triumphant note of victory. After
 about twenty-four hours she passed into
 the glorious realization of these things,
 and is now with the Lord.

WM. B. HICKS.

McKISSACK—MRS. E. J. McKis-
 sack was born in Barbours county, Ala.,
 July 31, 1831, and died of typhoid fever,
 in Clarke county, Miss., Janu-
 ary 26, 1884, aged fifty-two years, five

Christian Advocate.

THURSDAY, MAY 1, 1884.

IS IT SO?

Is it so, O Christ in heaven, that the highest sufferer is the one who is the most wretched and most hopelessly lost? That the mark of rank in nature is capacity for pain? And the anguish of the sufferer makes the sweetest of strains? Is it so, O Christ in heaven, that whichever way we go, walls of darkness must surround us, things we would not know, but that the infinite must bound us as a temple veil around? Will the little ever wear, so that none attain content? Is it so, O Christ in heaven, that the fullness yet to come is glorious and so perfect that to know would strike us dumb? That if only for a moment we could pierce beyond the sky? With these poor dim eyes of mortals, we should juster God and die?

Enableness.

BY JOSEPH H. COTTELL.

At the last session of the Alabama conference, in Mobile, one of the preachers, who is a close reader of the discussions that appear in our church papers, remarked to me with the open frankness that has ever characterized him: "Cottrell, your opponents have never met your argument satisfactorily on the 'original sin' question. The point you made in one of your articles in the NEW ORLEANS CHRISTIAN ADVOCATE regarding the sin of Adam, which can't be accounted for on the score of depravity in the nature of the transgressor, as also that of holy angels, must be a fallacy, and, inasmuch as the devil is a fallen angel, and that other angels 'kept not their first estate,' has a force in the argument they've deduced." I replied to my friend that I had not one proponent in his conference who seemed quite pleased with the thought that the brother who met my illustration of the "rotten egg" by saying that "chickens feed on worms and bugs when first hatched" had successfully answered me. My friend seemed incredulous that any one should see in that reply any aptness or force whatever. Of course I did not offer it as an argument, but simply illustrative, that when one will show me a hen that lays rotten eggs, I would show a woman who bears babies answering the evil, variolous orthodox description. Similarities and analogies serve to make palpable and vivid to our apprehension things which are to be seen the plainer by resemblances and contrasts. It is by the faculty of comparison, and by the intuition which enables us to trace analogies; that light is so focused as to bring out definitely a point to be studied.

What we perceive, intuitively, to be out of analogy with fact and truth as these are known from observation and experience, we recoil from as inevitably as does the mind accept that which is supported by cumulative evidence or by demonstration. Simulations of beauty in contraries and contradictions have wrought fatal stratagems, and a dwarfage of intellectual manhood has been the consequence of an arbitrary authoritative drive, as by prerogative of infallibility. Such as have assumed to drive where only leadership through power of logical and philosophical ascertainment and discoveries of truth are at all legitimate, have been as effectually outbanded in their nicer powers of discernment as have those who have yielded to their domination. Just at this point, where integrity of mind fails to be maintained, is there the rank growth of pietism. Whenever the mind takes the pietistic road the most fatal calamity has befallen it known to human experience. Devotion to truth and profound respectfulness to each and every mind, subjective from our own that comes into conference, with regard to the vital principles of our faith, will preserve themselves in the beauty and fragrance of a flower whose unfolding is an unconscious naturalness.

Being a right apprehension of our individual conditioning at the genesis of our being under God's perfect, benevolent, catholic scheme of government, of prime importances to a true Christian cultus, I am prompted to ask: Why is it that our religious teachers have had so little to say regarding God's covenant pledge to the first woman as security and assurance in the vital, not to say frightful, office of maternity? "I will put enmity between thee and the woman, and between thy seed and her seed." It is in this language addressed to the serpent, but it is declarative of such interpretation of divine power as affects a conditioning of the woman and her seed hostile and not friendly to God. To suppose that the power—personal and intelligent, authoritative and with infinite resources of wisdom whose very instinct is love—to omit or refuse such a foundation work is simply in violation of all that can be conceived as characteristic of a moral government. Let it be emphasized that the conditioning (or, if it be preferred, the conditioning) indicated by promised implantation of enmity against evil does abate of the progeny—"the seed"—of the woman and put her upon the "King's highway of holiness." The "enmity" is planted in the heart of the woman. Enmity to evil is by implication, love of virtue. "God's ways are equal." At the genesis of the

being of each responsible agent there is by operation of the Divine power, a conditioning favorable to truth and holiness. There is an inspiration from God in each, inclusive of aspiration, and this is qualification for compliance with all to which we are obliged through the gradations of authority and in the varieties of relationship. Is it objected that this implies a denial of the necessity of that new birth whereof Christ spake to Nicodemus? My reply is that this is that very thing, a birth from above, a creation in Christ Jesus unto good works, a regeneration, a sanctification, an almost persuaded to sin a glorification. Theologically, scientifically, these terms bear distinct, specific import; but when we would come to a commerce of mind with that whereof the theologians (they are many, and conflicting), are predicated, the mind, to make headway at all, must loosen and disengage itself and assert its mastery of words rather than come under domination of them. The truth is we saddle words with the meaning of our own minds as we use them or misuse them. They have no power to use us; but are potent in misleading or abusing us. Verbal lullabyment of mind seems to be the rule; especially along the religious line. Such as have enfranchisement in enthusiasm of truth realizations inevitably cause fermentation by causing language to yield itself to exigencies of thought in new adaptations. Upon the penpoint or tongue-tips of a writer or speaker, the cords of whose intellectual and moral being vibrate under smithings of the true genius of life, fresh and immediate from God, words grow elastic and flexible to such a degree as to seem lawless, saying to those who have such chastening of soul in love of essential truth as gives discernment of a "higher law" than that of "the letter." Prof. Moses Stewart, whilst championing orthodoxy on behalf of the three-fold personality of Deity, persisted in declining attempt at a definition of the term, person.

With this criticism I come again to that initial point of our individual, personal being, incident to which we have a human percentage not of our election; a temperament not of our choosing; hair of a texture and color determined for us, with eyes blue, grey, black or hazel ordered for us, and masculinity or femininity as the decree is for us to be boy or girl. I suppose that all this and the like of it come by no mere chance precedent, and that nature, sin and the devil have not, nor has any two or one of them, operated either partially, despite him in whose book "all our members are writ," him in whom "we live and move and have our being." Whilst we may not comprehend the mystery of our being, either at the genesis or at any stage along our individual unfolding, we may certainly apprehend that sin, nature and the devil have not so wrenched from the hands of an omnipotent, infinitely wise and benevolent God, this vital function or office of initially conditioning our being, so that at a time subsequent he must come in and substitute another foundation for our life and character. The kingdom of Christ is catholic, in that it is comprehensive of, and qualification at, every stage of our being. When Bishop Keener uttered that condensed epistle, that "the church would yet march through the beautiful gates of childhood to the conquest of the world," he made prophecy according to the genius and economy of a life imparted to every soul immediately from him who alone can quicken and vitalize. Obligation has never in a single instance of moral government been beyond enablement. Enablement is obligation.

Reverting to that covenant of life wherein God pledged himself to the first woman in this behalf of salvation, namely: that he would operate coordinately and co-competently with her in each reproduction of herself it is very evident that this a *rose covenant* and that in passing to the hands of woman, after so formal and solemn a manner, that cup—fearful in the extreme—it was just according to a divinely tender and loving Fatherhood that an element of sweetening should be made by him, and from him, to mingle with his every drop. It is incidentally and accidentally that we spring from our parents: It is primarily and vitally that we are from God. The root of our being is in him. God himself—the Wisdom, the Word, the Life—in us, is the omnia to the seed of the serpent.

I am well aware that theology has passed the emphasis that belongs to this initial, covenant incorporation of humanity into God, toward so as to have it appear that it related specifically and wholly to that event whence dates the Christian dispensation; but it is more in accordance with the genius of a paternal government to conceive the whole dispensation of life, from the garden through all the developments and disciplinings of the race, as the Christian dispensation, varying itself through phenomenal expressions, and so articulating catholicity and benevolence of Providence as to extort from Paul who was drawn up out of the narrowness of local and national prejudice to a point whence he perceived that God was "the same God over all," the exclamation, "Oh, the depth of the riches, both of the wisdom and the knowledge of God!" Paul's enthusiasm and transport were—the acclamation thereof was—an echo of that which rang out from the lips of the

mother of the race on occasion of the birth of the first child, "I have gotten a man from the Lord!" The critics do not make this at all weaker by having it to read: "I have gotten a man—the Lord!"

Avoiding prolixity, and essaying rather a statement of my thesis than an exhaustive discussion of the subject, I reaffirm what in other articles for the ADVOCATE I have written. The "New Birth" is not dissimulated by a rottenness of moral being in the initial, provisional birth, denominated the "natural birth," but it is according to a law analogous to or identical with this, unless an egg be laid and then hatched we can not, or do not, have a bird. No intimation that there is any *unborn*, but a *being born again*. "First, that which is natural, then that which is spiritual;" the former in order to the latter. Am I asked, is there inherent in each soul a power to pass alone, independently of objective providence and grace, into the Christ-life, through the experiences and manifestations of what are termed the graces? I answer, no more than that an egg has a power to hatch itself into a bird. Objective providence and grace are the counterpart or correlative of that subjective conditioning of each soul wrought by him who pronounced the implantment of the "omnity." We bear and read no little in regard to what we may not do without the grace of God. The phrase "grace of God" has been habitually used in religious parlance as synonymous with special favor to elect persons; synonymous with partiality. The truth is, our power to sin is as much because of the grace of God to us as is our power to be obedient, dutiful and worshipful. We can't sin against hate. To hear one vociferously declaring that but for the attraction of gravitation we could not retain footing on the earth is not unlike much that we meet with, phrased off powerlessly, on behalf of a theory of grace.

One other question which we must meet and deal with in a fair discussion of this subject is this: Does not Paul declare a somewhat to be *sin* that lurks in us, and which is aroused and made to work death, when conviction is wrought by discovery to us of the authority of God's law? The answer to this is that the exigencies of thought in evolution of the subject through all slappings and shadings that transpired in Paul's disquisition discolored just such liberty with language as I've noted heretofore, and that many terms are used by him with significations variant. Among them is that of *sin*. He uses the term as denotative of an intelligence, volitional, in us. "Sin," taking occasion by the commandment, wrought in one all manner of conceit— Now, no one supposes that there was literally in Paul a dormant, something which revelation of the authority, purity and benevolence of God wrought into conscious, intelligent activity, and which had to be concealed. Take another passage: "I was free once without the law; the law came, sin revived and I died." Was Paul free anterior to his experience of the peace and blessedness of the faith and of God's witnessing spirit? He makes use of the word freedom in designation of somewhat quite other than that freedom whereby and wherein is our climatic enfranchisement. Take another passage: "I would I were accursed from Christ for my brethren," etc. Certainly here we have a large liberty taken with language. A vulgar literalism can make sad havoc, especially where high-wrought, tropical, hyperbolic language is strained under stress of endeavor to utter the ineffable. There are passages in Paul, rich in their hardness, even as are the resinous knots in pine. Such give out intensest flame and blackest smoke. The Augustinian theology is black from smoke of Paul's metaphysical pine knots; or, to change the figure it is horribly gummied up with resin therefrom. We'll avoid the smoke and the resin, and have the fervor of the flame, and the illumination by interpretation according to the analogies of observation and experience. Evidently Paul's whole meaning in his multi-form involved discourse; his fusion of philosophy, logic, didactic teaching and tropical delineation, was this: We have *will*; we are free in the very nature of moral government. Obedience is a matter of choice from promptings of motive that does not operate necessitatingly. Submission of an agent to sovereignty occasions a struggle—a conflict. All virtue in the universe of God, in agents, is consequent upon the passage of that ordeal. Adam, as created by the Almighty, could have written as did Paul when he reached the point that tested his obedience. The yielding of obedience, voluntarily, does not come spontaneously because of any conditioning of the nature.

It ensues after just such a manner as is so graphically portrayed by Paul in rehearsal of his experience. By a figure of speech each one "dies" as Paul declared he did. Let any one who supposes himself clear, complete and final in his concept of that whereof the term "death" and its cognates are used as declarative, essay to himself a definition. Paul uses them with many shadings and many differences of meaning. That there is a somewhat characterized by, Paul, *sin* in himself and in every one, which theologues have termed "original sin," "birth sin," "total depravity" and the like, is evident. But that somewhat can hardly be considered as a *penalty* inflicted upon the progeny of Adam, having in itself—essentially or generally—emulative, reproductive sin generative energy, in any sense that implies guilt or condemnation. A wonderful economy of moral government that in which a penalty appointed is implication of cause of the very thing reprehended. Let the reader soberly and closely consider the teaching: A creature endowed originally with all that was requisite to obedience—one with a nature void of "depravity" or "sin" or ought else that was hindrance. He, however, does disobey. He sins. That sin corrupts—depraves—his nature, and thus the nature becomes fountain or spring of disobedience and sin. I plant myself confidently on this mere statement of the fact that, according to the orthodox, accepted teaching a human being created "in righteousness and true holiness" did, notwithstanding such holiness of nature, *sin*. Not only so, but creatures with angelic natures "kept not their first estate." What then, I ask of nature, or its conditioning, as a cause or as occasion of sin? Those who hold that Adam was "created in righteousness and true holiness" of nature, and that such nature was given as security to obedience and virtue, agree that notwithstanding such righteousness and holiness, he did fall. 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CHAS. B. GALLOWAY, D. D., Editor.

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THURSDAY, MAY 1, 1884.

The World's Industrial and Cotton Centennial Exposition will probably receive a loan of \$1,000,000 from the United States government. If so, its success will eclipse even the great Centennial of 1876. The buildings are going up rapidly, and arrangements are being perfected with all possible dispatch for the opening.

"Arbor day" is getting to be one of the royal days in all the year in some States North and West. Nebraska led off in this matter, and now Minnesota, Kansas, Michigan, Indiana, West Virginia, Ohio, and New Jersey have followed the good example. We commend this annual tree-planting in towns, colleges and States as at once profitable, beautiful and patriotic.

By the small majority of eleven in the House of Commons a resolution was defeated removing Bishops from seats in the House of Lords. Two of the most eloquent speeches made in support of the resolution were by Wesleyans, one of whom, Mr. S. D. Waddy, will be remembered as a leading member of the Ecumenical Conference. That vote is significant. The "lords spiritual" will have to leave the courts of Caesar and attend to their appropriate business. It is only a matter of time.

The following, from Frances Ridley Havergal, is affectionately commended to each member of every Methodist choir: "Singing for God is to me the most personal and direct communion I hold from my Master." We have long thought that special grace was necessary to sing for the Lord in the average choir. The spirit of the above would forever banish from the sanctuary the amateur conceit and porcupine sensitiveness that so often dismember choirs and disturb the peace of Zion.

A distinguished layman of the Church of England, residing in Cornwall, in a recent "Church Congress" paid this striking tribute to Methodism: "In the county of Cornwall, were it not for the ministrations of the followers of Wesley, the people must have almost forgotten Christianity itself. They, the Wesleyans, have gone on the principle of employing everybody who can be employed, and finding work for everybody who can work; and this is the principle we shall ourselves have to adopt if the church is to do her work as it should be done."

A good Wesleyan Methodist in England, a few weeks ago, in forwarding a thank-offering for the Home-Mission Fund, added these words: "I believe the resurrection is very near, and I would not like Christ to find me with much earthly coin." How much unemployed earthly coin our Lord finds when he comes and calls for his children! Large amounts are hoarded and withheld from the Master for a legacy to children, which almost invariably makes of them idlers and spendthrifts. It surely will affect our reward, if not endanger our salvation, for Christ to come and find us, with much earthly coin. We ought to make it, in order to wisely use it.

The Roman Catholics of Vicksburg have recently conducted a successful "fair" in that city. Among other articles disposed of was an "elegant silver sugar-bowl" voted to the most popular bar-room. We read that item with profound sorrow, though not surprise, in a Vicksburg paper last week. The idea of church people, who profess to believe and practice the teachings of the Lord Jesus Christ, dignifying and sanctifying the whisky business in such way, is shocking to the most obtuse moral sense. An article of furniture for a bar-room—a den of death, where crime and criminals congregate, where Christianity's deadliest foe is enthroned—is displayed and voted off to raise funds for Christ's kingdom. "The most popular bar-room" "Popular" with church people—Christ's disciples, who claim that they only have the covenant mercies of God. Alas! for the purity and peace of Zion when she enjoys and covets such popularity. So the Romanists of Vicksburg have a "popular bar-room"—a place where "liquid damnation" is dispensed in the name of the Lord Jesus, and under the patronage of his church.

After Lent—What?

The Lenten season has ended with the glad service of Easter. The night of weeping has been succeeded by the joy of morning. In the Easter liden and festival thousands united who have no special regard for times and seasons. They improved the occasion to impress some practical lessons of the resurrection. But after all the Lenten fastings and exercises, we ask *cui bono?* What should we naturally expect from such a season of spiritual retreat, of special prayer and rigid introspection? If the forty days were wisely employed, their influence would certainly be projected into the far future. The spiritual strength received from those days of intimate communion would resist many a temptation, and put to flight many a bitter foe. Those experiences would not fade away with the evening light of Easter day. Those visions of God and aspirations after his likeness would not be forgotten with the close of the Lenten season. We have reason to be shocked at the very suggestion that after Lent there is an adjournment of religion and an excess of worldly gaiety. It is too great violence to the aims and sincerity of those Lenten confessions, prayers and good resolutions. But, alas! what are the facts? In all good conscience, we must relate them as a lesson of warning to our readers.

Our observation is that as Lent is preceded by Shrove Tuesday—"Fat Tuesday"—with its wild revelries and sinful follies, it is succeeded by an excessive worldliness that seems to riot in its escape from a forty days' painful restraint. This is history, known and read of all men, in every local community where churchism has a name and habitation. Not only so, but the Lenten period is much employed in planning amusements and providing costumes for the same when the time of freedom shall arrive. Nor are these gaieties planned alone by youthful giddiness, that make no religious pretension, but most generally by certain ardent church women, who carry on their shoulders the burdens of fashionable Zion. Those who are full of ecclesiastical "small talk" who prate about the church and its beautiful service, and whose religious pride is to enslave and proselyte the weak-kneed of other denominations. They are the patrons of the dance and chaparrones of the young in all worldly vanity. Though painful, we do not hesitate to say it; that society church women are the blight and mildew of true piety in many communities. They shame evangelical conviction and aspiration out of hundreds who, under other influences, might have developed into saints and heroes. We have known more than one to offer the sparkling glass to a young man, and, overcoming his scruples, lead him out into all the mazes of the sinful dance. Then it is high time for every true believer in spiritual religion to lift a danger signal and sound a note of warning. When worldly conformity is enthroned in and condoned by the church, it becomes an enemy of reformed and more subtle power. Against it every pulpit ought to become a throne of thunder, and every young Christian urged to flee the fatal snare. The Lord called Methodism into being to protest against lifeless form and worldly compromise in the church. And that call is as clear and imperative to-day as when her first itinerants rang out Heaven's alarm-voice over slumbering England. We have no mission but to protest against sin in and out of the church, and to conserve evangelical religion.

The after-Lent practice of the average church people is a reversal of all spiritual philosophy. The idea of the Lenten period and appointment is Christian growth and attainment. A special season of meditation and prayer for better service and holier living during the entire year. But in ordinary estimation it is an offset to folly—an equivalent for any amount of "pleasure." Lent, faithfully observed, is a license for relaxation—a full atonement for all social sinning. The most worldly, who piously keep Lent, count themselves quite respectable Christians. Forty days of prayer and fasting entitle them to large liberty. And thus Lent becomes a rock of offense and stone of stumbling. Its fruits do not appear, and the conviction is irresistible that the spirit of consecration was conspicuously absent. When Moses held audience with God only for a little while on the mountain, he came down with a shining face and a mighty faith. And this forty-day communion with the Master ought to show itself in the countenance, speech and walk of every child of the church. If not, why not?

It is said that at least ten thousand persons, within a radius of thirty miles of New York, live from the cultivation of flowers.

"The Religion of Barns."

Thus Methodism was once denominated and stigmatized. Having no other shelter our brave itinerants gathered their eager congregations into barns and preached to them the word of life. What a striking parallel, therefore, in this taunt and the birth of our Lord. Ours was "the religion of barns," and he was the child of the manger. Why should we not begin in our Lord's birthplace? So what was said in derision was indeed an eloquent tribute to Methodism's Christly spirit and zeal. But the Master did not always dwell in a manger. He was willing to be born there, but not make it a place of residence. From thence he preached in temples and tabernacles, on the mountain top and by the shining sea. So if to meet the necessities of the early times our fathers had to preach in barns, we need not do so now. Let us build chaste and beautiful temples for our Lord. He deserves our costliest sacrifice, and is well pleased with a fitting tabernacle for his dwelling-place. On this subject we quote, to commend, some words from the London Watchman:

Let us not forget that the beautiful is useful. Ornament, decoration, costliness, all have their use in the church of God. We may care for the poor, without neglecting the rich, and we may work in the slums without forsaking the middle classes. Surely we are not called upon to hide ourselves altogether in slums and back streets. An ugly building on a bad site is no necessary recommendation of religion. God has made his works attractive by their beauty as well as by their use. In sound, taste, color and form God has revealed the beauty of holiness, for there is a sense in which beauty is the perfection of holiness. Let us follow the example of the God of nature, and while we have many things useful let us have some things useful for their beauty. Why not have a monumental structure in London? Beautiful for its architecture and valuable in its use? So of other cities in the kingdom. Why should not Methodism plant her standard where all men may behold it. Monumental structures such as we now contemplate are not in the immediate present, and they may be only in the distant future. Yet they will surely come as Methodism increases in her wealth and expands in her usefulness. We have no sympathy with the outcry against the beautiful in Methodist arrangements. We should as soon think of saying that the flowers ought to be turned into grass and vegetables, to provide food for man and beast.

Holding the Dust-Pan.

We heard this charming story told some days ago with fine effect. A little girl besought her mother to allow her to assist in sweeping the house. When permission was granted her younger brother, a little tot, begged that he might help. It was objected that he was too small. What can you do? said his sister. You can't handle the broom. "Well," said he, "I can hold the dust-pan." The lesson of the incident is as useful as it is beautiful.

The spirit of the little fellow is worthy of all emulation. He wanted a share in household work. To help his mother—in any wise to lighten her burdens—was a supreme joy. He would not select the character of work—would not shirk something because disagreeable and prefer something else because less difficult—but was ready for anything mother would allow, not command. Such a spirit we need to carry in all Christian work—a readiness, yea, an eagerness, to help the Master's cause wherever and whenever possible. The highest expression of Christian service is not a cold, calculating sense of duty, but the impulse and unrestrained constraint of the love of Christ. Paul expressed it when he said: "Necessity is laid upon me." The desire was imperative and irresistible—a passion for saving souls that could not be arrested or confined. Such a spirit will not seek easy or honorable places, but will hurry to the point where necessity is most imminent and the burdens greatest. Our love for the Master and his cause should make us delight in every opportunity to be employed.

But if the little boy's spirit was eager, it was none the less humble. In order to join sister in helping mother he was willing to stand near and only hold the dust-pan. The humblest place was sufficiently honorable, if mother's burdens could be relieved, and her weary hands could be spared a little labor. If unable to wield the broom, he eagerly sought to hold the dust-pan. There is a practical and striking lesson for every local church and individual Christian. The same humility should control the character of our service—a willingness to occupy the lowest place, if need be, for the Master's sake. Not every Christian has grace to hold the dust-pan. If they can't hold the broom, and get all the credit for cleaning the highway for their King, and making bright his

tabernacle, they won't do anything, or else do it very grudgingly. How much contention for place! How much jealousy of those more highly favored, if not honored! It requires a large measure of grace, and the soundest spiritual philosophy, to cheerfully acknowledge ourselves best adapted to the dust-pan. But that is exactly the point in the story. When the little fellow was convinced that he hadn't strength to use the broom, he gladly accepted the dust-pan. So when Providence indicates unfitness for a certain work, and opens the way for other service, we should willingly obey. David's door-keeper spirit and the little boy's dust-pan experience are degrees of spiritual attainment to be earnestly coveted. But they are only possible to the strongest faith and truest humility.

But if the spirit of the dust-pan is to be applauded, its value must not be underestimated. The dust-pan is an important piece of household furniture. Without it the broom is valueless, and its skillful use the fittest employment. The dust-pan must carry out the sweepings or the broom need not be used. So the little fellow was not unemployed or idly employed. He was rendering a needed service—doing what mother or sister would have had to do. So the seemingly humblest places in the Lord's kingdom may have equal importance with the highest. The door-keeper may as truly serve God as the master of the temple. We are all members of the Lord's body, and one of another. Every member has not the same office, but each has an important office. And in the great day these shall share alike in the rewards of the righteous. In the wars of Israel those who "carried by the staff" were equally rewarded with those who went forward to the forefront of battle. It was a Divine statute. And so they who hold the dust-pan are alike valuable in the temple service with those who wield the broom. O! for the grace of the dust-pan!

Comparative Progress.

A correspondent of the Louisville Christian Observer makes a vigorous mathematical argument on the present standard of education and method of ministerial training in the Presbyterian Church. He shows how rapid has been the progress of the Methodist and Baptist Churches as compared with the Presbyterian, and attributes their slowness to the want of ministers. And that felt want is chargeable to the tedious and expensive methods employed in their training. While we favor an educated ministry, believing that the largest efficiency is dependent upon ample preparation, there is great force in the brother's argument. Our neighbors do put the fodder too high, both as to time and character of training. It is poor response for a great church to make to the Master about her meager results—the few saved out of the world's perishing millions—that she was studying Hebrew roots and Greek idioms. Well enough to have large scholarship, but to prescribe the same standard for all strikes us as unnecessary and unwise. If practicable we would have every preacher collegiately educated, but would oppose a uniform standard and method. The wisdom of the plan adopted by the Methodists is eloquently approved by marvelous results. If we have boasted of fewer technical scholars, we have rejoiced in more wise evangelists, whose cruens are gemmed with stars, and whose works do follow them. The following statistics, compiled with much care from official sources, we quote from the Observer correspondent:

In 1775 the Methodist and Presbyterian Churches stood relatively thus: The first had 20 ministers and 3,418 members; the second 140 ministers and about 30,000 members. In 1880 they were in ministers and members relatively thus: The Methodist had 22,582 ministers and 3,574,485 members and the Presbyterian 8,538 ministers and 937,000 members. In the hundred years noted the population increased 47 times, the Presbyterian Church 47 times and the Methodist 1,051, and the ministry of the two denominations increased thus: Presbyterian 60 fold, and the Methodist 120 times.

In the territory covered by the Synod of Virginia, where, humanly speaking, Presbyterianism had all the advantage in the start over Methodism, the two denominations now stand thus: Methodist, 1,185 churches, 498 ministers and 102,741 members. Presbyterian, 320 churches, 216 ministers and 25,437 members. In 1872 we had 205 candidates for the ministry and in 1882 only 160. In 1878 to 1882 our ministry increased 37 in 66 presbyteries, and, taking ministers and churches together, we had in 1883 seven fewer than in 1879. The number of vacant churches in the 66 presbyteries was 473. In Virginia there are 42 counties, in North Carolina 34 and in Kentucky 60 without Presbyterian preaching, and these are our strongest synods. "In most of the presbyteries," says an official report to the General Assembly, "the unoccupied territory far exceeds what has been taken pos-

session of," and the pastoral letter of the Assembly of 1882 makes this startling announcement: "The decrease of ministers, if not remedied, must paralyze the church. Her work must cease for lack of instrumentality to carry it on."

What Shall I Do?

So asked the rich man whose grounds had produced so bountifully. So asked the terrified jailor of Paul. So asks the penitent. The question is spontaneous. Man feels that salvation is contingent upon some act on his part. Or rather salvation is not so much a condition in which to luxuriate as an opportunity to do. Perhaps it was in the conclusion reached by the rich man simply to enjoy as an end of being that his sin and folly consisted. He studied life's game through according to his way of thinking, and saw at the conclusion eat, drink, be merry; after that nothing.

The question is reiterative. There are epochs at which it returns with overwhelming force; but there is hardly a point in all life at which it does not come sufficiently strong to suggest thought. If success crowns one enterprise it is then in order to ask, What shall I do now? The conditions of success may be changed. Success itself may cease to be such. Seldom in life does man achieve highest triumph without first felt as David: "All thy waves have gone over me." So that the question comes in that fearful hour: What shall I do? Resource is certainly not exhausted. Spirit loves to be thrown upon its secret treasures. The sensual and material may be adverse, but that is no argument against, but rather in favor of drawing on spiritual supplies. When David's enemies used the material forces against him he said: "But I give myself to prayer." The materialist sneers at the devout soul's prayer in distress: "Why not pray in the midst of your joy, and not come now in your extremity to pray?" Simply because it is not natural to groan to-day because I know I shall have toothache to-morrow.

The question is cumulative. Life's plot thickens as we advance. Every step beyond the cradle we tread upon the loose ends of that interminable web which we are either to weave or soon twist into hopeless tangle. To gather them up straight and unkninked for the loom is no slight task; but how many feeble, how many malicious, how many helpless, how many unwisely or too officiously loving have scattered and interwined the threads of their life with ours or tried to engage us in the weaving of their designs instead of the celestial one which our own soul has in its ideal. Who does not remember that when in almost childhood this question came first the spirit caught up the few long, strong and beautiful threads and answered in sweet faith and ardor: "I'll live for love and all that it signifies, whether it beats in a mother's heart or flutters in an angel's plume." So childhood built its castles in the elysian fields, where flowers dew-spangled slept and dreamed away the hours. The question returned to the youth. Glory and worldly noise had caught him; but still the threads were not too many. But he began to study the designs that were to be filled in the web—perplexity, hesitation and doubt for the first time came near. But they did not alight. They hovered for a little while, and rose apparently frightened at the resolute movements of the loom. By-and-by he became a man. He paused. Some fearful talks and kinky places. Life half spoiled. No, just begun whispered hope. So the young man finds many answers to the question, but finally he chooses. But choice is one thing, achievement another. Perhaps he meets defeat. Then what? Better try again or choose again. In trying one thing he succeeds at another, as Columbus, in search of the East Indies, discovered America. A life may flod itself endlessly enlarged, embosomed, fitted for enterprises which before seemed superhuman. What to do? Remain below or climb? The answer is not ready. Jacob saw the angels climbing the ladder, but he did not try it himself. Paul was caught up to the third heaven, but he came down. Jesus was transfigured, but returned again to his mortal body. Revelations, therefore, are not developments of life, though they may show what developments are to come. On the other hand, revelations may become the result of development and self-determined growth or progress. Columbus would never have seen America if he had not had definite purpose. Jacob would never have seen the ladder had he not been seeking guidance. Paul would never have seen his best to publish Jesus and the resurrection on earth. Jesus himself would never have been transfigured unless he had been utterly destitute of the selfish and

sordid sentiments of the natural man.

"He that is willing to do shall know." The converse is equally true. He that does not desire to do shall never know. Knowledge is not altogether intellectual. Brains may have fresh heart blood all the time. He whose heart faints grows obtuse in mental perception. Philosophy, simply followed for its reverence is a fatuus. Learning that does not enlarge the humanity in man is worthless. The mind is like the ostrich, the most foolish of birds. It will swallow spoons, quartz, glass marbles or rusty nails as readily as the daintiest of tidbits; but when it shuts its eyes it thinks the world has vanished. So the mind swallows all those facts of the universe which it can not assimilate, and yet when it closes its eyes imagines that God and all he made are blotted out. Let him then that is asking Divine guidance only set his heart in frame. If he wishes to do what God has for him there will not lack to him the heavenly vision.

T. A. S.

The action of the Archdiocese of Upsala and other dignitaries of the Lutheran State Church in Sweden, in objection to the meeting of the Evangelical Alliance in Stockholm is thus commented upon by the Lutheran Observer:

"The facts are too humiliating to require comment. That there should be in this quarter of the nineteenth century, and in the land of Gustavus Adolphus, who fought and died in defense of religious freedom in Europe, and who founded a college in America designed for 'all who were oppressed in their religion,' that there should be in that land, and at others, some ecclesiastical dignitaries so individual as to oppose the meeting of the Evangelical Alliance in their own dominions, after it had been invited to meet there by the Swedish Alliance, is one of the mysteries of human perverseness, which nothing but the influence of a State Church or its officials will explain. And when it is further considered that these same ecclesiastical dignitaries bear the name of Luther, who freed Europe from the domination of Rome, the paradox of this petty intolerance reaches a climax which has few parallels in the annals of Protestantism."

A New York correspondent of the Pittsburg Christian Advocate thus speaks of a little candidating for the episcopacy in advance of the General Conference. We have none of that in our Southern Methodism:

The delegates from the New York East are, as usual, led by Dr. Curry with Dr. Buckley a good second, and Dr. Goodsell a close third. The fourth place is filled by Dr. A. S. Hunt, and the fifth by Rev. B. M. Adams. It is understood that many of Dr. Buckley's loyal supporters are antagonized the election of Dr. Hunt, through fear that he would become a dangerous rival for episcopal honors. All the Bishops are rumored to be canvassing in the latter's favor, but the Bishops have no vote. His friends are fond of speaking of him as "the Christian gentleman," a fair indication of his character.

—Rev. J. Hyatt Smith, of Brooklyn, New York, has renounced the Baptist Church and joined the Congregationalists.

—Miss Clara Barton, of the Red Cross Society, has done a noble work in ministering relief to overworked sufferers along the Mississippi.

—The Carter family, including all who bear the name of Carter, are to have a reunion at Woburn, Mass., June 11. "What a gathering" the Smiths or Jones' might have!

—Rev. J. E. Bradley corrects an error in the Louisiana Conference Minutes. He was transferred to the Conference in 1859 and not admitted in 1857 as published.

—Just beneath the statue of his great master Dr. Arnold, in the chapel of Rugby School, in England, there has been placed a remarkable statue of Dean Stanley. A graceful and appropriate memorial.

—The London Watchman counts to us dropped in mourning in honor of the Duke of Albany and contains a very appreciative editorial tribute to the young prince. The English Methodists are loyal to the crown.

—"Naboth's Vineyard" is the name of the London residence where the late Charles Reade so long lived. It was so called because of the persistent efforts of certain persons to get it, involving a parliamentary conflict.

—The Presbyterians have grown rapidly in Dakota. The first church in the territory was organized in 1872. Now they have three presbyteries, fifty-six churches, and over fifty mission stations and a college at Pierre.

—Mr. J. S. Carr of North Carolina, proposes to give \$5,000 to the endowment of Trinity College if \$100,000 is raised this year, or he will give out twenty-five or any sum under \$100,000. A liberal offer. Now let North Carolina Methodists bestir themselves and make a grand centennial offering to the Lord.

MISCELLANEOUS

REVIEWS OF IMITATIONS

CANTRELL & COCHRANE'S

"GENTLE" "CLUB"
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Leaves New Orleans.....	5:30 A. M.	5:30 P. M.
Arrives, Meridian.....	5:09 P. M.	4:30 A. M.
" Birmingham.....	11:15 P. M.	12:25 P. M.
" Chattanooga.....	4:09 A. M.	5:30 P. M.
" Cincinnati.....	5:23 P. M.	7:15 A. M.

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tines just as a porpoise
does with the finger. With the constant
daily use, the tail is
firmly set in place and the
cups are free.
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UNEQUALLED LIGHTNESS OF RUNNING.
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We guarantee a boy can cultivate and
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easy and frast as one two three four five six seven eight nine ten eleven twelve thirteen fourteen fifteen sixteen seventeen eighteen nineteen twenty one twenty two twenty three twenty four twenty five twenty six twenty seven twenty eight twenty nine thirty thirty one thirty two thirty three thirty four thirty five thirty six thirty seven thirty eight thirty nine forty forty one forty two forty three forty four forty five forty six forty seven forty eight forty nine fifty fifty one fifty two fifty three fifty four fifty five fifty six fifty seven fifty eight fifty nine sixty sixty one sixty two sixty three sixty four sixty five sixty six sixty seven sixty eight sixty nine seventy seventy one seventy two seventy three seventy four seventy five seventy six seventy seven seventy eight seventy nine eighty eighty one eighty two eighty three eighty four eighty five eighty six eighty seven eighty eight eighty nine ninety ninety one ninety two ninety three ninety four ninety five ninety six ninety seven ninety eight ninety nine one hundred.

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 at the factory, or post-paid from
WILLYS & RICHARDSON CO., Burlington.

Weekly Market Review.

(For Week Ending April 29, 1884.)

COTTON.	
Low ordinary	8 5-16 @
Ordinary	9 11-16
Good ordinary	10 11-16
Low middling	11 7-16
Middling	12
Good middling	12 1/2
Middling fair	13
Fair	13 1/2
Good middling	14
Mobile middling	14 1/2
St. Louis middling	15

SUGAR.	
Inferior	34
Common	42
Good common	44
Fair	50
Good fair	51
Prime	51 1/2
Strictly Prime	51 1/2
Choice	54
Yellow clarifier	61
Brass clarified	62
Choice whites	63
Granulated	64

MOLASSES.	
Strip	26
Prime	34
Choice	38
Fancy	42

RICE.	
Choice	62
Prime	64
Good	64
Fair	64
Ordinary	43
Common	42
No. 2	22

FLOUR.	
Minnesota bakers	5 00
Minnesota patents	7 00
Extra fancy	6 25
Winter wheat patents	7 00
Choice	5 50
Fancy	6 50

CORN PRODUCTS.	
Corn meal	3 40
Corn meal	3 25
Crisp	3 50
Hominy	4 00

GRAIN, ETC.	
Corn	58
White	58
Yellow	58
Mixed	65
Oats	46
Western	46
Texas rust-proof	48
Hay	1 00
Choice	25 00
Yield	19 00

PROVISIONS.	
Pork	17 75
Moss	17 82 1/2
Prime mess	10 00
Rumps	16 00

BACON.	
Choice breakfast	14
Shoulders	8
Sides, clear	92
Sides, clear rib	92

HAMS.	
Sugar-cured	132
Shoulders	71
Sides, clear	91
Sides, clear rib	91

FISH.	
Maceral	14 25
No. 1, in bbls	7 75
No. 2, in bbls	13 75
Half bbls	6 25
No. 3, in bbls, large	13 25
Half bbls	7 00

GROCERIES.	
Coffee	51
Java, choice	12
Java, choice	22
Butter	25
Western dairy	25
New York dairy	25
Country	17
Lard	9
Tea	50
China	50
Fair	25
Oil	18
Coal, cason	45
Coal, bbls	45
Coal, bbls	45
Lard	82

VEGETABLES.	
Cabbages	14 00
Country	14 00
Potatoes	1 50
Western	1 50
Seed, Eastern	1 50
Seed, Western	1 50
Kidney	20 00
Onions	2 50
Onions	4 50

BALING STUFFS.	
17 lb	104
2 lb	112
Baling twine	134
Twine	130

SUNDRIES.	
Poultry	5 00
Young	3 00
Chickens	4 00
Young	2 50
Turkeys	12 00
Eggs	14
Western	15
Southern	15
Wheat	20
Barley	18
Burly	9
Hides	8
Green salted	11
Dry salted	11

FERTILIZERS.	
Cotton seed	12 00
Meal	28 50
Pure ground bone	42 00
Muriatic acid	3
Sulphuric acid	24
Bone black	31

Address all mail matter to New Orleans Christian Advocate, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

BIRMINGHAM, Ala., April 22.—The Alabama Mineral Exposition opened today; 10,000 people were present. Gov. O'Neil delivered the opening address, reviewing the industrial history and prospects of the State. The exhibition comprises all the mineral resources and the chief manufactured products of Alabama. Many visitors have been attracted from distant States.

WASHINGTON, April 25.—A vote was reached on the celebrated claim of Mrs. Myra Clark Gaines in the House today, and resulted in a complete victory for that lady. The bill, as reported by the committee, proposed to grant to her claim to cede to Mrs. Gaines 38,457 acres of the public domain, or an equivalent in land scrip at the rate of \$1.25 per acre.

BALTIMORE, Md., April 26.—The will of the late ex-minister, James H. Partridge, has been filed for probate. It left his entire estate to two sisters, and after their death, to the children of all their survivors to the Protestant Episcopal Church Home and Infirmary and to the Emanuel Church Home, to be known as the Annie Mary Partridge fund, in memory of his wife, and to be used for the support of indigent sewing girls.

ATLANTA, Ga., April 26.—Several months ago John Montrose, agent of Richard K. Fox, came to Atlanta and distributed broadcast through Atlanta hundreds of copies of the Police Gazette with the avowed intention of making a test case before the Georgia courts. Montrose was promptly arrested and arraigned before Judge Clarke of the City Court, who, after a hearing, fined him \$1,000 and costs for scattering obscene literature through the community. The case was appealed to the Supreme Court, which today affirmed the decision of the court below and ordered the fine collected.

PITTSBURGH, April 27.—To-night, about 10 o'clock, the interior walls of a two-story building on Smith street, occupied by Mrs. Joseph Wagner as a cigar store and dwelling, fell in, completely burying under the bricks and dirt two children, Albert and Edward, aged respectively sixteen and six years. When extricated Edward was found to be fatally injured, his body was fractured, and he died before medical aid arrived. Albert was badly bruised and cut about the head, but will recover. The building is the oldest in the city, and has long been in a tumble-down condition.

JAMESTOWN, O., April 27.—A terrible cyclone struck this place about five o'clock this afternoon. Two-thirds of the town were completely ruined and six persons killed. Several persons were badly wounded. Hundreds of people were turned out of their houses.

A dispatch from Dayton says that the cyclone passed over the southern part of Montgomery and Greene counties, devastating everything in its course. Forests were leveled down like weeds, and houses were destroyed for miles, and it is estimated that in this county alone at least twenty residences are in ruins, to say nothing of the loss on other buildings, live stock and farm property.

At Alexandria, six miles south of Dayton, several people are known to be injured and one lady is reported killed.

At Carrollton a number of residences are reported destroyed. A brick school house, No. 9, was destroyed and the roof carried 500 yards. Mr. Harris' house and barn were destroyed. A child was caught in the cyclone and carried 200 yards and dropped to the earth only slightly injured.

At Bell Brook, Greene county, at least fifteen farm-houses are more or less damaged, but the families generally escaped by taking refuge in the cellars.

From Carrollton the cyclone took a direct easterly course, and its force was not in the least spent when it reached Jamestown, a thriving village of 600 inhabitants.

Near Xenia there was considerable destruction. The Soldiers' and Sailors' Orphans' Home was badly damaged. A barn, laundry and other buildings were destroyed with the loss of several other buildings were unroofed. Miss Harvey, the Matron, and Night Watchman Richardson were injured, but none of the children were hurt. Between Jasper and Cedar Creek, on the narrow gauge road, the damage is great to farm property, and at this point the trains were unable to move on account of the wind, while others did not dare to pass over the Cedar Creek trestle during the cyclone.

FOREIGN.

LONDON, April 24.—In the House of Commons Mr. Gladstone refused to state what reply had been sent to Egypt's suggestion in regard to the relief of Berber. Berber, he said, was doubtless in danger, but Khartoum was in no danger, either military or any other. The government fully recognized the obligation they were under for the safety of Gordon, and should put themselves in position to render all needful assistance.

Princess Alice's memoirs contains her complete correspondence with the Queen until her death. The work exhibits greater extension than the Queen's book. Fifteen thousand copies were issued as the first edition.

HALIFAX, April 25.—Capt. Scott, in an official report of the result of the inquiry into the loss of the steamer Daniel Steinhilber, says Capt. Schoonhoven made no observations the day of the disaster, and was, therefore, ignorant of his position. The ship was dark and foggy and rainy, and it was highly imprudent under all the circumstances to attempt to enter the port of Halifax. It was clearly his duty to halt if unable to verify his position and obtain a pilot. To these circumstances alone can be attributed the loss of a fine ship and the lives of 124 persons.

LONDON, April 26.—A fire in the premises of William Whitely, dealer in general merchandise in West Bourne Grove, destroyed one building and damaged four others. Loss, \$250,000.

MADRID, April 27.—By the breaking of a railroad bridge near Ciudad Real, a train of passenger cars was precipitated into the river. Several persons are reported killed; twenty received severe injuries.

REMEDY FOR BUFFALO GNATS.—I see in your paper that farmers in North Mississippi are losing stock from buffalo gnats. If the owner will start the stock in water that will reach one-third up his side for from twenty to thirty minutes, the mule or horse will be relieved at once and permanently cured. This is very simple and may look unreasonable, but it costs nothing to try it, and if it tried, the owner of a gnat-infested stock will be surprised and delighted at the result. I have tried and

known it to be tried in many instances and never knew it to fail. I live where gnats are plentiful every spring, and since I learned the remedy (five years ago) there has been no stock lost from gnats bite. This remedy will cure when the stock are swollen so badly that they can hardly walk.—An Arkansas Planter.

EXPOSITION NOTES.—G. M. Torgerson, supervising architect, reports to Chief Superintendent Ogden that 450 men are at work; that in one day last week 148,000 feet of lumber was delivered. The work is progressing so satisfactorily that Mr. Torgerson is confident that the main building will be completed within the time specified.

The building of the Horticultural Hall is advancing with marked satisfaction. Josephus Plenti, its supervising architect, announces that the central arches will be hoisted into position next week.

Plan of Episcopal Visitations for 1884.

Conference	Date	Place
FIRST DISTRICT—BISHOP GRANBERY.		
Idaho	July 25	Idaho
Montana	Aug. 21	St. Mary's
Wyoming	Sept. 1	St. Mary's
Utah	Oct. 1	St. Mary's
Colorado	Nov. 1	St. Mary's
Arizona	Dec. 1	St. Mary's
SECOND DISTRICT—BISHOP McFARLANE.		
West Texas	Oct. 29	San Antonio
South Texas	Nov. 12	San Antonio
North Texas	Nov. 12	San Antonio
East Texas	Nov. 12	San Antonio
German Mission	Nov. 27	Houston
Texas	Dec. 3	Galveston
THIRD DISTRICT—BISHOP PARKER.		
Missouri	Sept. 17	St. Louis
Western	Sept. 25	St. Louis
Southwest Missouri	Oct. 1	St. Louis
North Carolina	Nov. 26	Wilmington
Mississippi	Dec. 17	St. Louis
Baltimore	March 11	Baltimore
FOURTH DISTRICT—BISHOP HARGREAVE.		
St. Louis	Sept. 21	St. Louis
West Virginia	Oct. 8	Greenup
Arkansas	Nov. 18	Van Buren
Little Rock	Nov. 26	Little Rock
White River	Dec. 3	Batesville
Louisiana	Jan. 8	Minidien
FIFTH DISTRICT—BISHOP KIRK.		
Indian Mission	Sept. 17	Paul's Valley
Tennessee	Oct. 8	Nashville
North Alabama	Nov. 26	Talladega
South Carolina	Dec. 17	Charleston
Florida	Jan. 8	Galveston
SIXTH DISTRICT—BISHOP WILSON.		
Kentucky	Sept. 10	St. Sterling
Louisville	Sept. 17	Louisville
Illinois	Sept. 24	Nashville
North Georgia	Nov. 26	Atlanta
South Georgia	Dec. 17	Savannah
SEVENTH DISTRICT—BISHOP KARKEN.		
Holston	Oct. 22	Bristol
Virginia	Nov. 12	Lynchburg
North Mississippi	Nov. 26	Aberdeen
Memphis	Dec. 17	Memphis
Alabama	Dec. 17	Opelika

Bishop McFARLANE has charge of the missions in China and Japan.

Bishop KARKEN has charge of the missions in Brazil.

Bishop KIRK has charge of the missions in Mexico.

Bishop WILSON has charge of the missions in Mexico.

Bishop HARGREAVE has charge of the missions in Mexico.

Bishop PARKER has charge of the missions in Mexico.

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Bishop HARGREAVE has charge of the missions in Mexico.

Bishop PARKER has charge of the missions in Mexico.

Bishop GRANBERY has charge of the missions in Mexico.

DISTRICT CONFERENCES.

The Wagona District Conference will meet at Lexington, June 20-22. THOS. Y. RAMSEY, P. E.

The Alexandria District Conference will convene at Colfax, August 27, 1884. N. S. CONNELL, P. E.

The Brookhaven District Conference is to be held in Magnolia, June 12-14. J. A. B. JONES, P. E.

The New Orleans District Conference will meet at the St. Charles Avenue Church, New Orleans, May 13, 1884. Pastors will please report the Bishop's collections at the District Conference.

The Pensacola District Conference will meet at Evergreen, Ala., May 29. Opening sermon, May 29, 11 P. M. J. A. B. JONES, P. E.

The Jackson District Conference will be held at Bolton, Miss., June 5-8. JOHN A. ELLIS, P. E.

The Opelousas District Conference will convene at Lake Charles, Thursday evening, May 15, 1884. The preachers of the district will bring up the Bishop's collection, apportionment to each charge the same as last year; also their quarterly Conference record books. Let all the delegates make their arrangements to attend this Centenary session. Bishop J. C. Keener will preside. C. REEVE, P. E.

The Shreveport District Conference will be held at Natchitoches, La., beginning at nine o'clock A. M. on Thursday, June 20, 1884. B. F. ALEXANDER, P. E.

The Greensboro District Conference will meet at Livingston, June 25-27. J. B. SCHOPF, P. E.

The Brandon District Conference will meet at Brandon, June 10-12. F. M. WILLIAMS, P. E.

The Meridian District Conference will be held at Wayneboro, June 25-27. J. A. B. JONES, P. E.

The Greenville District Conference will be held at Greenville, Miss., beginning at 9 o'clock A. M. on Friday before the second Sabbath in May. Bishop McFARLANE will preside. JOHN W. PRICE, P. E.

CAMP MEETINGS.

The Providence Camp Meeting will begin on Wednesday, July 30, and continue six days. The camp ground is beautifully located near Rockport, fourteen miles east of Hazlehurst. Preachers generally are invited, and will be provided with transportation from Hazlehurst to camp ground and return. H. P. LEWIS, P. E.

Quarterly Conferences.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Opelousas DIST.—SECOND ROUND.

Shreveport DIST.—SECOND ROUND.

Greenville DIST.—SECOND ROUND.

Brandon DIST.—SECOND ROUND.

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BRANDON DIST.—SECOND ROUND.

Brandon station, Mar. 8, 9
Wentville, at Pleasant Grove, 15 16
Marilla, at Bethel, 22 23
Hillsboro circuit, at Hillsboro, 23 24
Pawnee, at Union, 24 25
Hillsboro circuit, at Grange Hall, 25 26
Forest and Barton, 26 27
Newell, 27 28
Hillsboro circuit, at Hillsboro, 28 29
Lodge circuit, at Pleasant Valley, 29 30
Dexter circuit, at Dexter, 30 31
Forsyth, at Walnut Grove, 31 32
Columbia, at Liberty, 32 33
Bellevue, at Mt. Hope, 33 34
Trenton, at Trenton, 34 35
F. M. WILLIAMS, P. E.

JACKSON DIST.—SECOND ROUND.

Clanton, Apr. 5, 6
Sharon, at Lone Pine, 12 13
Jackson, 13 14
Jacksboro, at Brownsboro, 14 15
Canaan, at Shady Grove, 15 16
Madison, at Ford River, 16 17
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BY GONES.

BY H. A. H.

When we went hill-top picking
On the hill side, you and I,
In the golden summer weather,
Along the honey-scented heather,
Nest the blue, just cloud-docked sky,
How we clamored and made merry
When our fingers, purple stained,
Met above the dewy berry.
Fought for it till none remained,
Was there ever such heart-laughter
In these happy summer days?
Our spirits tossed to madness,
With wild, unthinking gladness,
That can never come hereafter
In life's wind-swept wilding ways.
Once again I climb the hill top,
Sink my knees among the fern,
See the yellow tented wheat crop
In the golden sunset burn.
Other boys and girls are roaming
Toward the hill-top bushes by,
Flicking berries with staid fingers
Whilst the dying sunlight lingers,
Just as we did—yours and I.

Come their laughter from the distance
Wafted to me, where I stand
Thinking of a past existence
In my boyhood's fairy land.
Gently stirring comes the twilight,
Blinks a star from out the blue—
Ah! how bounded is my insight,
Here am I—but where are you?

—Kathleen Illustrated Magazine.

Letter from China.

MR. EDITOR: For a few years this young Indian, Dixon Lewis, was connected with the Mississippi Conference, and preached in Lauderdale district to whites and Indians. In 1877 he went West with the Choctaws, and continued to labor among them until the close of his life, which took place in 1887. His last sermon, in September of that year, was from this text in Hebrews: "For here we have no continuing city: but we seek one to come." When his sermon was ended he was seized with typhoid fever, and died very soon. A closing paragraph in a letter written by some one to his Christian friends in Mobile was as follows: "Tell his friends that he died without a struggle, and all is well—with him now." He was not only a zealous preacher of the gospel, but he was an able counsellor of his nation. As a delegate to Washington, he had more influence with the administration than any other man in his nation. This Sunday-school, of Franklin Street Church, Mobile, undertook the support of another Indian, and continued it for two years until he declined continuing his studies.

In 1844, in the Franklin Street Sunday-school, was made the first move in the city to prevent the desecration of the Sabbath. The first onslaught was made on the Sunday market. Mr. McLellan was the principal mover, and was successful.

Speaking of my father, one who knew him well writes thus: "I feel that I ought to render my tribute of admiration for the faithful labors of the Rev. John R. Lambuth—the man who, when a missionary in Mobile in 1826, taught a day-school for his support, labored with his own hands in building the first Methodist Church in the city, taught a class in the Sabbath-school and preached on Sunday. Truly he showed himself a worthy successor of the great apostle to the Gentiles, and with him might thank God that he had not been chargeable to any."

In 1827 my father was married to

Miss Kirkpatrick, in Clark county, Ala. He continued his work in Mobile until 1828, when he moved to Clarke county. In 1829 he moved to Green county, Ala.—eight miles from Demopolis—and in 1830 I was born there. My father was still connected with the Alabama Conference, and continued his labors in that Conference until he moved to Mississippi in 1843. I was brought under the conviction of sin when in my eighth year and united with the church. A revival was going on at that time, and I was led by the Holy Spirit to repentance. I was allowed to unite with the church, though I could not rejoice as other Christians around me. Some thought I was too young to join the church; but my father said, "If he desires to join the church, I shall not oppose it." I attended all the means of grace, and though I did not experience a decided change, the fact of my being in the church and with God's people made me feel that it was a great help to me.

In 1849 my father took his family to visit his relatives near the old homestead, near Fountain Head, in Sumner county, Tenn. His father and mother were both gone to the better world. I remember well the old homestead and the old church. A local preacher, by the name of Hardy Coyer, was living at the old homestead. Uncle William Lambuth lived near the old home, and while with the family I formed a strong attachment for one of his sons who is now a preacher in the Louisville Conference, and has been for many years. During my father's visit in Tennessee we attended all the camp meetings for miles around. It was something new to me, and I enjoyed it exceedingly. We had our own canvass tent. At one or more of these camp meetings I remember hearing that wonderful preacher, Fountain E. Pitts. His preaching seemed to be soul-searching, and carried conviction home to the heart. I felt then that he was eminently a man of God. My brother, Alexander Drake—two years older than myself, was powerfully converted at one of the camp meetings; but I could find no peace.

At one camp-meeting, not far from Nashville, we heard one night a sermon by a young man, and the power of the Spirit attended his preaching. During his sermon I saw, as it were, a halo of light appear just above him and rest upon his head. I spoke to my father about it, and was told that the preacher was the Rev. J. B. Walker. It was my privilege for many years to know him while he labored in the Mississippi Conference as a member of that body. He has been and is still a most eminently useful member of the Louisiana Conference.

After a visit of four months in Sumner county, Tenn., we returned to Nashville. I remember well the old toll-bridge which stood a little north of where the Methodist Publishing House now stands. Leaving the penitentiary to the right, we came to a beautiful grove and a fine spring of water—the camping ground for travelers. It was a disagreeable night for camping out, and my father endeavored to procure lodgings for us at one of the neighboring houses on the hill, but was refused, and so we had to make the best of it by camping out. The next day we all visited the penitentiary, and were kindly taken over the whole place by the superintendent, John A. Murrell, the great highway robber and murderer, was a convict; but, being sick, we did not get to see him. There were then about two hundred convicts in the penitentiary, and some of them very young. Some we saw with grey hairs, and some were there for life. It made my young heart sad to see some of them dragging heavy chains with great iron balls attached to them.

On our return South from Nashville we passed through Franklin and Pulaski, Tenn., and Huntsville, Ala. In 1843 we removed from Green county, Ala., to Madison county, Miss.—twelve miles north of Jackson. The comet of 1843 made a great impression upon my mind. At that time my heart yearned to know more of that spiritual life which makes the Christian happy. My father's deep and earnest piety often impressed me, and I wanted to be like

him. My brother, too, was an earnest Christian, and we often talked of the day when he was converted and made so happy. When on our way from Tennessee, well do I remember how the young people of one family where we passed the night ridiculed the idea of my brother professing religion. How it stung my heart! and the impression was such that to this day it is still fresh in my mind. I did all I could to defend him, and it was a great source of joy to me that he did not deny his Lord before those mockers of the religion of Jesus. He remained a faithful, consistent Christian until his sixteenth year, when, after a few days' illness, God took him from our midst. No one knew the deep sorrow of my heart on that day. We had never been separated in life, and my heart mourned him in death. He was the eldest in the family, and the first to precede us to the heavenly land. Two years after this our dear mother was taken from us. I felt deeply for my father, for the death of our mother was a heavy affliction to him. Only a few days more and our mother would have entered her new home on earth; but the Lord removed her to brighter mansions above. The cheerful, loving, tender spirit of our mother was gone from us, and we mourned her loss. One loving, tender spirit came to comfort us in this hour, and that was Mrs. Kirkpatrick, our aunt. We loved her for her kind and gentle nature and because she lived so near the cross. She seemed to be in constant communion with God and always had the assurance of the Divine presence. She earnestly tried to lead us to the Lord. As she talked with me about these things, my heart burned within me and I had an earnest desire to know the Lord. I had been a member of the church about eight years, but I felt I was a branch without life. I knew nothing of the joys of the Christian. Thanks be to God! I know now why it was I could not rejoice. The holy life of this dear aunt was a great blessing to me, for her life of constant devotion and praise to God was ever before me. She has gone to that bright home prepared for the people of God to sing the "new song" of redemption.

Your brother in Christ,

J. W. LAMBUTH.

SHANGHAI, CHINA, March 15, 1884.

A Dolorosa of Doubt.

"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."—Ecclesiastes vii, 10.

In the ADVOCATE, of April 3, is an article entitled, "A Word to Preachers—A Centenary Thought," by "J. W. M." I am sorry the brother did not sign his name. Methodist preachers (I presume he is such) should always sign their names to what they write.

He begins his dolorosa of doubt by saying: "I can not help noticing the contrast between the pulpit of to-day and former times." I presume he means "the pulpit of former times." There is certainly a contrast here, and it is to be sincerely hoped that this contrast will continue to deepen, for it would be a dark day for this world of ours if her pulpit should degenerate to the level it occupied two or even one hundred years ago. He then asks: "Do not the facts then and now justify the assertion made by the old lady in New England, the other day, that then 'we had golden sermons in wooden pulpits, and now wooden sermons in golden pulpits'?" I am no apologist for New England. It may be true of New England; but he has certainly read little who does not know that it is not true of the South. It is true that half a century ago we had a number of popular stars glowing with a remarkable brilliancy; but the majority of preachers were men of less than ordinary ability, and the contrast made the few more remarkable.

"J. W. M." proceeds next to deplore the "failure of revivals" under the ministry of to-day, and says: "No faithful observer can doubt the fact that there is a present lack of power in the pulpit." It must be remembered that the whole of this is merely asserted; not an iota of evidence is adduced. Now I have been hearing this cant about "a decline of faith," "the decay of Christianity," "the retrogression of the pulpit" and "a growing demoralization" until I have become nauseated with it. I have heard it from Bob Ingersoll, and now I hear it from a Methodist preacher; I have read it in that organ of filth and infidelity, the San Francisco Chronicle, and now I read it in the NEW ORLEANS CHRISTIAN ADVOCATE. Is it true? "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." (Ecclesiastes vii, 10.) Eighty-four years ago there were, unless our statisticians are all in error, 200,000,000 Christians in the world; to-day there are more than 450,000,000. Thus we see that in these last eighty-four years the church of God has made a growth unparalleled in any age of human history. St. Paul never witnessed such a growth. Is this an indication of decay and loss of power? And it is a remarkable fact that the bulk of this growth has been accomplished during the last two decades. But, possibly, "J. W. M." may answer that, while there are more Christians now than then, they are not of so sterling a type—they are less religious, etc. The Master said, "By their fruits ye shall know them." We can pass judgment in this matter; there is an easy method of solving this question. The fruits of Christian life may be counted up for both periods. Eighty-four years ago there were but 170 missionaries of the cross in all the world preaching the gospel to the heathen; now there are more than 25,000; then there were only 50,000 converts from heathenism; now there are more than 1,650,000; then the whole Christian world only gave for missionary purposes \$250,000 per year; now the Protestant Churches alone give \$6,000,000 and the Roman Churches \$1,000,000 more every year. The Protestant Churches to-day give twenty-four times more money for missions than they did then.

"J. W. M." and others of his thought, may tell us that the world had a better type of Christian life then than it has to-day; but when we read that twenty-four times more money is given for missions now than then, and when we read that one hundred and forty-seven times more Christian men and women are suffering the toil and privations of a missionary's life now than then, we can afford to smile at the man who sighs for the good old times when the members of the church were better and there was more spirituality.

Is Southern Methodism on a decline? Is the church of God, upon whom rests the ordaining touch and with whom is the pledge of the Eternal God, dying out? Ask Dr. Harrison as he counts up the multiplied thousands of our Methodist Israel for the General Minutes! Ask Dr. Tudor as he is receiving two hundred young converts into one of our churches in St. Louis! Ask Allen on the shores of China, Ransom beyond the equator and Patterson among the mountains of Mexico!

While Bro. "J. W. M." and others of his thought, are mourning over the imaginary gloom about them, let the rest of us, with wide open eyes full of this nineteenth century glory of God, press hopefully on and during this grand Centenary achieve, by the grace of God, for our Methodism its sublimest triumph!

H. WALTER FEATHERSTUN.

Pencilings from Kentucky.

MR. EDITOR: I take this occasion to give the ADVOCATE readers some news of general interest from this section. Around the historic city of Lexington many interesting memories associate. Here, only about one and a half miles from the city, is situated the famous Ashland Park, the former residence of that great statesman, Henry Clay. The estate is at present owned by a grandson-in-law of the Kentucky statesman—"the Harry of the West." Scarcely a vestige of the buildings remains intact at the present time; only an old pigeon house and the basement of the spacious residence of Maj. McDowell, the present owner. We wandered over the beautiful grounds in search of the well from which this great man had often slaked his thirst, and lo! it was dried up, and the great iron pump stands in solemn

mockery defying our attempts to make it raise a single drop of the crystal liquid. Now it may have been the fault of the pump. So a great many persons, failing to get water from the wells of salvation, blame the well when it is simply the fault of the pump. We spent several hours in this delightful place exulting in the beautiful flowers which grew in the greatest profusion, the oaks and shady cedars, when suddenly we espied a little girl of ten summers out among the flowers with the zephyrs playing in her brown tresses. Some of our company obtained a few posies, which were presented with a charm and sweetness which would have done no discredit to a fairy princess. We afterward ascertained that she was the great-granddaughter of "Harry of the West."

We saw many things here worthy of remark, but must hurry on; have not time to tell of the fine horses ranging from \$5,000 to \$25,000. We strolled out to the city cemetery, yesterday evening, just in the suburbs of the city. This cemetery is justly said to be one of the finest in the Union. Here, towering high above the city, is the statue or monument to Kentucky's greatest son. It stands upon a massive column of native limestone, or Kentucky marble, which is supported by a square basement, in which is a marble sarcophagus containing the ashes of the man who would "rather be right than be President." On top of the sarcophagus, encircled by a wreath of flowers, graven in the marble is this simple inscription—"Henry Clay." Below are inscribed these words, spoken on retiring from the Senate:

"I can, with unshaken confidence, appeal to the divine Arbitrator for the truth of the declaration, that I have been influenced by no impure purposes, no personal motives, have sought no personal aggrandizement; but that in all my public acts I have had a sole and single eye and a warm, devoted heart directed and dedicated to what, in my best judgment, I believe to be the true interests of my country."

What noble heritage this man has left to his posterity! More enduring than the marble column which marks his resting-place; more precious than gold or titles of nobility! Surely "a good name is better than great riches." Would like to tell you of a stroll to the springs where Daniel Boone camped when he first came to Kentucky—a bubbling spring which bursts up and runs for a rod, and then goes under a ledge of rocks and disappears for a few rods, when it again comes up rippling and sporting over the rocks, and again disappearing beneath the ledges of mighty limestone not to again make its appearance for a mile or more. Would also like to tell of a visit to "Pepper's Distillery"—an infernal machine consuming daily 25,000 pounds of corn, 32,000 pounds of rye and 17,000 pounds of malt. This distillery turns out daily fifty barrels of whisky, which is sent out over the country, dealing death and destruction over the land and converting this Eden of ours into a pandemonium.

Last, but not least, I would speak of our church in Lexington. Bro. Noland, the pastor, is an energetic, whole-souled man, and is building up the church at this place by his godly walk and earnest preaching. Our church here has just been remodelled at an expense of \$6,500, and now may be considered one of the finest in the city. Rev. H. C. Morrison, D. D., of Louisville, preached the reopening sermon this morning. It was a grand effort from Matthew xvi, 13-18. This eloquent and learned divine discoursed for an hour on the foundation of the true church, the mission of the church, the influence of the church and the permanence of the church; but space forbids my enlarging on this subject. Our Sunday-school numbers over two hundred members, and is presided over by an able superintendent and a faithful corps of teachers.

Yours with Christian esteem,
WILLIAM O. CHEVILS.
LEXINGTON, KY., April 27, 1884.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

REV. E. R. HENDRIX, D. D., Chairman.

REV. W. P. HARRISON, D. D., Secretary.

JUDGE JAMES WHITWORTH, Treasurer.

When one that holds communion with the skies
Jibes filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis 'e'en as if an angel stooped his wings,
Immortal fragrance fills the circuit wide,
That tells us whence these treasures are supplied.

—William Cowper.

—Can two lines teach a lesson from above? Yes, one can give a volume, "God is love."—Leigh Richmond.

Grenada District, North Mississippi Conference.

DISTRICT CONFERENCE AND CENTENARY OF METHODISM.

The Centenary Committee for this district, consisting of Rev. S. M. Thomas, P. E., Rev. Thomas J. Newell and R. W. Jones, met in Oxford, April 26. Dr. Sullivan was present by invitation, and took part in the deliberations.

The presiding elder decided to appoint July 3, 5 and 6 as the time for the District Conference at Courtland. The first half hour of Thursday morning's session, after opening exercises, will be devoted to a prayer meeting; sermon at eleven o'clock A. M., by Rev. J. J. Wheat, D. D. The usual Conference business will be transacted on Thursday and Friday, Saturday, or as much of it as may be necessary, will be devoted to centennial services. The committee suggests to the brethren of the district the following special subjects for reflection. These might with propriety be made the subjects for sermons or addresses during the session of the District Conference or at other centennial exercises.

1. Ministerial relations.
2. Extent to which Methodism has been modified by other denominations.
3. Extent to which Methodism has modified other denominations.
4. Revival influence of Methodism.
5. History and polity of Methodism.
6. The Sunday-school in its relation to Methodism.

The committee further suggests that a centennial service be held at each quarterly meeting on the third round.

R. W. JONES.
Sec. Cen. Committee.

To the Ministers of Grenada District, North Mississippi Conference—

DEAR BRETHREN: A resolution of the last session of our District Conference made it my duty to give notice of the time of the District Conference, and to urge it as an important duty on your part to make your arrangements in advance to be present, to come in faith and prayer to do all in your power to make the meeting interesting and profitable, and thereby to impart an impetus to the work in the district at this period of the year. Come give your counsel and the spirit of consecration to your brethren; in turn receive quickening and power from their thoughts and enthusiasm; thus will each one be a livelier and more efficient workman in the vineyard of our Lord.

Our roll shows *seventeen* local ministers in this district. Only four were present at the last session. Is it wrong to inquire where were the other thirteen? Brethren, the District Conference is provided for by the law of the church; the discipline makes you members of it. Will you not regard this call of duty? Do not allow the roll to show you absent from this District Conference this centennial year.

R. W. JONES.
Sec. Dist. Conference.
Annual Meeting.

The Woman's Board of Missions, Methodist Episcopal Church, South, will convene in annual session on Thursday, June 5, in Kansas City, Mo. The opening exercises will begin at eight o'clock in the evening of that day, in the Walnut Street Methodist Church. The members of the board, on arriving at the Union Depot, Kansas City, will please call (inside the ladies' waiting room, and near the north door of same, at the little office of Landis & Hollinger's Carriage Line, where, through a committee of young gentlemen, who will be present for the purpose, or through Mr. Landis himself, they will find carriages ready to convey them to their several homes.

MRS. L. R. MOORE, President.
MRS. NATHAN SCARFITT, Cor. Sec., Southwest Mo. Conf. Society.

When one that holds communion with the skies
Jibes filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis 'e'en as if an angel stooped his wings,
Immortal fragrance fills the circuit wide,
That tells us whence these treasures are supplied.

—William Cowper.
—Can two lines teach a lesson from above? Yes, one can give a volume, "God is love."—Leigh Richmond.

Christian Advocate.

THURSDAY, MAY 8, 1884.

"GO, LAZAR, OX!"

"Go, labor on!"
Who dares stand idle on the harvest plain,
While all around him wake the golden grain,
And to the Master say, "I have no share?"
"Go, work to-day!"

"Go, labor on!"
Claim the high calling angels can not share,
To young and old the gospel gladness bear;
Rejoice the time, its hours so swiftly fly,
The night draws nigh.

"Go, labor on!"
The laborers are few, the field is wide,
New stations must be filled and kindly supplied;
From stations distant, far or near at home,
The call is, "Come!"

"Go, labor on!"
The enemy is watching night and day,
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slanders not.

"Go, labor on!"
Away with gloomy doubts and faithless fears!
No room so weak but may do service here;
By faithful agents run our God fulfill
His righteous will."

—Sunday Magazine.

Retrospective.

SEVENTH PAPER.

[Pence's Creek was a good appointment on the Wilkinson circuit. Here we had a new and commodious church, and congregations usually large. After preaching there at eleven o'clock A. M., I rode ten miles to fill an appointment in the evening at Fort Adams, where we had but few members.]

There are many things in the round of pastoral work which are pleasant. To visit families where you are made thrice welcome, where visits are appreciated and made profitable to both pastor and people, enjoy for a time social converse, how together at the altar of prayer, and feel that the heart is warmed with Heaven's benedictions resting upon the family, this is, indeed, pleasant. There are other duties, you know, not so pleasant, but equally important, to be performed by the pastor, who would not fail to declare all the counsel of God. I remember that a prominent member of our church was complained of for violating the Sabbath by one of the stewards, who thought the case required attention. As the brother was advanced in life, and had been a member in good standing for many years, kind and generous hearted, whose hospitality I had enjoyed, I confess to a degree of embarrassment in approaching him on the subject of the complaint. This brother had quite a number of servants. He had prepared ground to set out potato slips, a prearranged drought intervened, the season was advancing, and the prospect for a potato crop seemed gloomy. On Saturday night there was a copious rainfall. The brother, thinking it might be the last good chance to arrange for a crop of this valuable esculent, ordered out his servant Sunday morning, and set out the ground already prepared. When I called on him, stating the ground of complaint, he confessed that his faith in the providence of God was not sufficiently strong. Said he: "When I saw it raining the Monday and Tuesday following I felt heartily ashamed at my distrust in Providence; would avoid a similar occurrence if I were with." He was born with, and so far as the writer is informed, made a consistent member afterward.

I have never forgotten a remark Bishop Paine made to a class to be admitted into full connection at an Annual Conference. Said the good but now sainted Bishop: "Remember that he is not the most successful physician who amputates the most limbs, but he who can cure without amputation." How much do our ministers need the "wisdom of the serpent and the harmlessness of the dove!"

While traveling the Wilkinson circuit a son of our church historian, Rev. Nathan Bangs, D. D., who was also a Methodist preacher, left New York and came South for his health. He visited me at the parsonage, and inquired if he could take a round with me on the circuit; said he had been traveling had been recommended to him to improve his health, and that he would be able to preach occasionally, if I desired it. I gladly accepted his offer and his company. Before leaving he informed my wife that coffee disagreed with him, that he never drank it, and asked for a package of tea to take along, to be used in families with whom we might stop who had no tea. A package was provided. During this round we called at several places where they had no tea, but the good sisters all knew how to make his favorite cup, with but one exception. This one took the package in hand, and, without asking any questions, boiled the entire package in a tea kettle, and sweetened it with molasses; but, strange as it may have seemed to our guests, my New York brother did not relish it. This prodigal made up closed out the tea before completing our round. My Northern brother was a good preacher, an agreeable companion, and left a favorable impression with the people of my charge, with health somewhat improved. This year I remember to have heard my presiding elder, Dr. Whians, describe a circuit which was considered by the preachers as the most objectionable one in the Conference; that one year was as long as any preacher was willing to travel it. That the people generally were unappreciable, and not noted for their liberality and willingness in supporting their preacher.

That there was one appointment on the circuit where they would only tolerate the new preacher to come and fill his first appointment. After one hearing he would get his orders to come no more, that they had their own notions about religion, and did not want to change them. Most (7) preachers would regard them as hopeless cases, but would leave them in the plan of the circuit for his successor to try, and in this way it had been managed for years. Finally Bro. Thomas Owens was assigned to the work. On reaching the most objectionable appointment a large congregation was in attendance, with more curiosity than to be benefited. After surveying his audience, the preacher said to them: "My friends, this circuit has the reputation of being the meanest one in the Mississippi Conference, and this appointment the meanest one on the circuit. As yet I know nothing about you personally; I speak of the reputation you have." "But," said our eccentric brother, "you are matched for once, for the Bishop has sent you the meanest preacher in the Conference, and now it is fit for fat." After this singular introduction of himself he sang and prayed fervently for them, and preached a sermon which caused at times a smile, then a tear to stain their cheeks. During the year he visited among them, endeared himself to them, and at the ensuing Annual Conference reported fifty accessions, the result of a revival at that the most unpromising appointment on the circuit; and, said Dr. Whians, "we had no other preacher who would have suited them so well." Adaptability should characterize the appointments. D. M.

Endorsing "Gilderoy."

MR. EDITOR: I write to most heartily endorse the article of "Gilderoy," in last week's Advocate—"Muzzling God's Oxen"—especially the latter part of it, where he speaks to that large class "who pay nothing to the support of the preacher." Bro. "Gilderoy" is a presiding elder after my own heart, because he helps the stewards, of which I am one. He is doing his duty, and come brother is trying to choke him off. This is a subject of vital importance to the success of our church, one in which it needs educating. You are right, Bro. "Gilderoy," don't be choked off. The preacher in charge, of course, feel a delicacy in urging the matter, the steward, after a rebuff or two, becomes discouraged, and either gives up entirely, lets the poor preacher suffer the loss or pays it himself. But some stewards, like myself, are not able to do this, hence the preacher is generally the one to suffer. Some members, instead of encouraging the steward by paying promptly themselves, and getting others to do the same, insinuate that he is officious, that he renders himself obnoxious, though he may be ever so kind and gentle in manner. The real object frequently is to bluff the steward, and get out of paying at all. These things are very discouraging to the average steward, and runs many off the track. We need many more "Gilderoy's" among both ministers and laymen.

Yours truly, A. STEWARD.
CUMBERVILLE, N.H., Apr. 22, 1884.

The District Conference Journals Before the Louisiana Annual Conference.

MR. EDITOR: I have just read the report of the Annual Conference Committee on District Conference Journals, as published in the Minutes. This report shows the presence and examination of all the Journals, except those of the New Orleans and Opelousas districts, and is certainly a model one, so far as brevity is concerned. All those reviewed are passed upon in a line or two, except the Homer Journal. It was so faulty, it appears, as to demand as much space as all the others put together. It is well enough sometimes to watch the critics. With this view I have tested the points of this criticism by the record itself, with the following result:

1. It is objected that the Journal is not paged. Ours happens to be one gotten up by the Publishing House at Nashville, with running heads on all the pages, giving name, date, etc., which I suppose obviates the necessity of paging, else the types would have done the work.

2. "There is no distinction between ministers in charge of the circuits and the lay element." It can be easily seen from the record who were preachers and who were not. It is not to the taste of some people to have so much of the "reverend" displayed.

3. "At one of the sessions it is not stated whether or not the minutes were approved." It is stated at that very session, however, that "the minutes were read and corrected." Who corrected them? And if the Conference did it, was it necessary for it to approve its own work?

4. "Reference is made to the committee without saying what committee, when there were several committees." The subject of the record in this place is the work of the Committee on Nominations. After stating what were the nominations it goes on to say "the committee recommended that members be added to the various committees (just mentioned,) from time to time, as they appear and take their seats." There is certainly no difficulty in understanding here that the Committee on Nominations is referred to.

5. "It appears that there was (were?) no divine services held at the opening

of one of its sessions." This was the afternoon session of the last day, and it may be that, owing to the rush of business at the close, devotional service was omitted at the beginning. So this is no intrinsic fault of the minutes.

6. "There is no mention made as to how the Conference adjourned, whether with or without the benediction." It is stated that the Conference adjourned *sine die*. As to the form of dismissal, that stands in the same category with the answer to the point above.

So I am glad to be able to say, in behalf of Homer District Conference, that its minutes have not been so badly kept after all, and would advise committees in the future to be sure of game, lest they waste their ammunition.

The Names of God.

BY THE LATE MRS. ELIA M. SADLER HOWELL.

As there are mortal beings on this earth, so have they all a God which they adore. Be it wood or stone or gold, they worship a God. When mortal man was formed the spirit of worship was placed within him. This is a proof of the immortality of the soul. There was a reaching after something higher than this life afforded. Do what they may, this spirit of worship can not be obliterated. It was given to man by him, who is all-wise in his work; to show us we must have an object to worship greater than self, and that object must have a name. Every nation and people have a name for God. Every human being with sound capabilities has a name for God. Be their gods many or few, they each have a name for the superior object they worship.

We find in reading that there is nearly fifty different languages in which the name of God is recognized. How many more there may be we are not able to tell. The name of God in Hebrew is Elohim or Eloh; Chaldean, Elah; Assyrian, Ellah; Syriac and Turkish, Allah; Malay, Allah; Arabic, Allah; language of the Magi, Orsi; Old Egyptian, Tent; American, Tente; Greek, Theos; Modern Egyptian, Tenu; Cretan, Thios; Aelian and Doric, Ios; Latin, Deus; Low Latin, Diox; Celtic and Old Gallic, Din; French, Dieu; Spanish, Dios.

From these names we perceive that all except the Canibals, perhaps, have a God and a name for their God. What over the names and the names may say they can not deny these names, and the name remains to those who love to worship. It is not of mortal power to destroy the name or the doctrine of our God. Therefore let us magnify and exalt the name of our God, for "great and wonderful are his works, and his ways past finding out."

Let all who know this name rejoice, "for the Lord our God he is God," and this is "the secret of God," that he makes known to his dear children through the "Spirit of his Son into our hearts, crying, 'Abba Father.'" This blessed secret knowledge is ours, and

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all."

Letter from Como.

MR. EDITOR: But for "Gilderoy," the great writer, a letter from the North Mississippi Conference would not often be seen. I do not know why so few of our preachers have anything to say; it can not be a want of interest, or because they are not at work, and many of them abundantly blessed of the Lord. This is our second year in Como and Fredonia charge—a delightful field in which to labor. There are so many promising and pleasant features connected with the church here that we scarcely know upon which to dwell. Near the close of last year the good people, determining to have a home for their pastor, went to work and erected a beautiful and convenient parsonage immediately in the rear of the handsome church in Como. Soon after our last session of Conference this parsonage, by both congregations, was not only most bountifully, but tastefully furnished. With I get a fight on my hands to say that we have the best supplied and most beautifully furnished parsonage in the North Mississippi Conference? Everything, from parlor to kitchen, entirely new. The good ladies (Heaven bless them), when superintending this matter, did not say, "We must get the cheapest," but took the Christian view of their work, and determined that nothing should be less attractive or valuable because pertaining to the cause of Christ. Oh! for a parsonage in every charge, saving the preacher great embarrassment and loss of time.

Our Sunday-schools are growing in interest and numbers. The people attend church well, and give good attention to the word preached. The membership of the church is gradually increasing, both in number and spirituality. Nearly all the people in town attend church, and belong to it.

Como is rather a new town, and one of the most desirable in the State, composed of and surrounded by refined, cultivated people. Being so near the great city of Memphis, we can never hope for it to be a large place, yet with the prospect of another railroad, so healthy and beautiful the locality, lots can scarcely be purchased at the rate of two and three hundred dollars per acre. We have but one slushy shop, and that, according to a recent act of the Legislature, will soon close. (Let

the time come speedily.—Ed.) Our drug stores kept intoxicating drink, but have, like men, given up the traffic. About the time of their closing out this writer, suffering from a cold, called upon the druggist for a dose of quinine; through a mistake of the druggist he was given enough morphine to have killed six men; soon being made sensible, from the peculiar drunken feeling produced, that he had taken the wrong medicine, a physician was called immediately, who, by working with his patient from ten at night till next morning, saved him. With a desperate effort upon the part of the sleepy-sick man, the slaps, tears, pinches and hot coffee from an anxious wife, and the fast, constant trotting over the floor, which the good doctor gave, death was no doubt ward off. I never felt more sensibly the presence and power of God, and hope my life was spared for a good purpose. Upon what slender threads we are suspended! How important that we be ready! To-day we are well, to-morrow in eternity. When can you come to see us?

(We thank God for our brother's escape. May length of days be his portion, and a great work for the Master.—Ed.)

Hattiesburg.

MR. EDITOR: There are so many persons writing to me to give them more information about this place than that which they have gathered from newspapers that I have concluded to attempt the task through the Advocate.

This town is located on the west side of Leaf river, just below the junction of Leaf and Bony rivers. The country along the rivers is generally flat, and grown up with long-leaved pines. The soil is sandy and clayey, and, though poor, yet it can be made very productive. Not much attention has been given to agriculture or horticulture in this country, but where any special attention has been given to either it has been found to be very profitable. It will produce corn, cotton, oats, peas, sugar cane, tobacco, rice, potatoes, vegetables of different kinds, and, in fact, it can be made to produce most anything that can be raised in any other part of the South. The timber business has been the chief business, but it is not very profitable now. Not much attention is paid to cattle raising, owing to the meagerness of pasture during the winter. I do not suppose that there is any country that excels this in health. The water is very pure and good. Land is selling at from \$3 to \$5 per acre without the limits of the town. Within town business lots are selling from \$30 to \$100 each; acre lots from \$50 to \$75 each. Daily and monthly labor is cheap. No demand for laborers except for good ones. There are four practicing physicians here, three dentists and one druggist. It would be better for persons who wish to come here to live to come and stay a few days before they move. Hard-working, economical Christian people can live most anywhere. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psalms xxxvii, 3.

I. L. PIERCE.

From the Work.

NEWTON, MISS.

MR. EDITOR: Please allow a short report from Newton circuit. Our second quarterly meeting is just over. Bro. F. M. Williams and Bro. A. B. Nicholson, of Forest and Morton circuit, were present in good spirits, and with the power of the Spirit in preaching. Notwithstanding recent trials from disturbances on the Sunday-school question, we venture the hope that Methodism will come forth with a clean cut, and, forgetting the things behind, will advance to greater success and grander achievements. She will have nothing to fear as long as she sails under her own colors. We thank God for his rich blessings, and hope soon to see every Methodist stand to his place in the struggle for victory over sin and honor to our gracious Lord. We think we risk nothing in venturing the opinion that the people of Newton circuit, with their many friends, will make a good financial showing at Conference. When people have religion, and enjoy it, it is worth something to them, and their money will freely go to the support of such a blessed cause. We are praying for a pentecostal blessing on the circuit, and hope for a glorious feast at the St. Matthew's Camp Ground. Our camp meeting is appointed to embrace the fifth Sunday in August. We hope, Mr. Editor, you will have the time to come, and we how tender you a cordial invitation. We hope neighboring brethren of the ministry will keep this in mind and be ready to answer to a general invitation to all, especially of the district. It begins on Friday before the fifth Sunday.

J. W. ELLISON, P. C.

O Christian! man renewed by grace, dost thou indeed believe that God inhabits thee with his holiness, and makes thee his temple? Be then, then, a temple indeed, a sacred place to him. Exclude evil influences; make not thy Father's house a house of merchandise. Do not every sin a sacrilege. Let all thy thoughts within, like white-robed priests, move round the altar and keep the fire burning. Let thy affections be always a cloud, filling the room and wrapping the priest-like thoughts. Let thy hallowed desires be ever kindling the weary sent with their wings.—Horace Bushnell.

Marriages.

ROGER-HOWELL.—At the Methodist parsonage, in Hattiesburg, Miss., April 8, 1884, by Rev. H. D. Howell, Mr. Walter M. Roger and Miss Ada Lou Howell.

ALDRIDGE-ATTEBURY.—At the residence of the bride's brother, Dr. J. T. Attebury, April 15, 1884, by Rev. H. M. Scroggs, Mr. W. O. Aldridge and Miss Mary S. Attebury, all of Washington county, Miss.

PERINGER-HART.—March 22, 1884, by Rev. A. C. Cowder, Dr. E. Peringer and Miss Alice Hart, both of Camille, La.

PEPPER-WALTON.—In Sardis, Miss., April 22, 1884, by Rev. A. D. Cameron, Capt. Daniel G. Pepper, of Lexington, Miss., to Miss Emma W. Walton, of Sardis, Miss.

PRICE-KIDD.—In the Methodist Church, Aberdeen, Miss., April 23, 1884, by Rev. R. P. Mitchell, Mr. J. C. Price, of Eufaula, Ala., to Miss Callie R. Kidd, of Aberdeen.

REYNOLDS-DAVIDSON.—At the residence of the bride's father, April 24, 1884, by Rev. Thomas J. Tatum, Mr. C. E. Reynolds to Miss Mary E. Davidson, all of Florida parish, La.

RHODES-NUGENT.—At the residence of the bride's father, Mr. R. J. Nugent, of Bolivar county, Miss., April 18, 1884, by Rev. H. L. Vaughn, Mr. S. T. Rhodes and Miss Naomi Nugent.

Obituaries.

HAYNES-SALLIE E. HAYNES, nee Moore, was born October 17, 1843, and was married to Bro. T. F. Haynes, September 12, 1861. Sister Haynes joined the Methodist Church in the summer before her marriage, and a short time became satisfied of her acceptance with God and that Jesus was her Saviour, which she never in after life doubted for one day. She died December 23, 1883, in full confidence of meeting before the throne her little children that had gone before in infancy and, better still, of seeing that dear Saviour who loved her and had given himself for her.

She had been an invalid for some time before her death, and suffered intense pain almost constantly, but always with that patience and forbearance which exhibits the Christian's faith in Divine support in every hour of need, and that God's grace is sufficient. She said to her husband a short time before she breathed her last that death had no terrors; her only regret was that she must leave him and her children without her care and comfort. She had trusted her Saviour in health, and had followed him from her youth up, and as she was about to cross over to the other shore, she found him a friend that stood closer than a brother. About three months before her death she resigned to the Master her son, Enoch Marvin; and when she had looked on his waxen features for the last time, she said: "Marvin has gone before. I feel that it will not be long till I follow after." And so it was. They have met in the beautiful beyond, where there is no more parting or sorrow nor care, and where all tears are wiped away.

When her gentle spirit was wafted from its tenement of clay—when her noble heart was stilled by the chilling breath of death, her children lost a cherishing, loving mother; her husband, an affectionate and devoted wife; the church, a faithful and useful member; her pastor and family, a warm and fast friend; but the Lord who gave has taken his own unto himself. If earth is poorer, heaven is richer by her going thither. May God comfort the bereaved! D. A. G.

MCCOLLUM-WILLIAM D. McCOLLUM, son of Daniel and Margaret McCollum, was born in North Carolina, October 2, 1854; died, of consumption, July 27, 1883, aged twenty-seven years, nine months and twenty-five days. He was married to Miss Emma Walker, January 25, 1877. He made a very bright profession of religion, in September, 1878, at a meeting conducted by Rev. W. S. Harrison, at Trinity Church, Crawford county, and at the same time united with the Methodist Episcopal Church, South, in which he lived until he died.

It was not the privilege of the writer of this tribute to know Bro. McCollum but a few months previous to his fatal illness; but ere he was called away we had learned to love him. His sickness was protracted for several months; but he suffered and waited patiently, the child of God, until the end came. He acknowledged the hand of God in his affliction, and believed that it was "in mercy sent." The writer, being his pastor, visited him frequently during his last illness, and enjoyed with him much of the faithful and useful member. It was sad to see one so young, and promising die and leave a companion with two little children; but we submit and feel assured that he is now in the home of the pure and good. Of his readiness and willingness to go we can not doubt; we have too many assurances from his own lips. He talked to his friends of heaven, and rejoiced and praised God in hope of an "abundant entrance." He exhorted sinners to become religious and meet him in heaven. Through grace his end was triumphant. Many faithful and encouraging things might be said of our dear brother who has been so early called away from the thorns and briars of earth to his Eden home above. He leaves a mother, brothers, sisters and a loving companion and two little ones to mourn their loss. May the Lord sanctify and save them all! HESLER R. TUCKER.

BOWMAN-MARY BOWMAN, who departed this life on December 23, 1883, was born in New Andover, England, C. August 23, 1807; joined the Methodist Church at fourteen years of age, and after afterward tried to faithfully perform the church vows. In her eighteenth year she was married to Hester Bowman (her maiden name was Townley), who became a local preacher in the Methodist Episcopal Church, South, and preceded her to the better land thirty-six years and three days.

Sister Bowman was a remarkable woman in some respects. Though joining the church at fourteen years of age, she never could testify of a surety that God, for Christ's sake, had pardoned her sins, and did not enjoy the witness of the Spirit until she was sixty-four years old; but during this half century she often expressed that she had faith that the Lord would give her a sure testimony, and in the last twenty years of her life she was able to testify that "Christ had power on earth to forgive sin," and enjoyed all the sweets and comforts of our holy religion. She lived to see every one of her children converted and members of the church. Three of her children, seven remain on earth, but are following after.

What a legacy the consistent lives of our Christian fathers and mothers are! They are better evidences for us than all the reasoning offered by the world. Let us heed the lessons they have given us. May God help us to emulate their virtues! A FRIEND.

ALLEN-WILLIE ANNA LANE, born March 11, 1852, was married to U. Allen, February 11, 1869, and died in Little Rock, Ark., October 22, 1883. I think it was in 1864 that her father, F. A. Lane, moved from Ark. to Calhoun parish, La. He was a prominent and useful member of the Methodist Church. The writer at this time became intimately acquainted with her. A little girl was at that time a member of the church, devotedly pious, and dear lover of the Sabbath-school. The girls of the community were often referred to little Willie Lane as a model of piety and consistency. As she grew older her zeal for the Master's cause grew stronger. After her marriage she was a useful worker in the church—warm Christian heart running out in exhortation and prayer for sinners. But for several years before her death she was the subject of an affliction of body and mind; yet her heart was constantly stayed on Christ.

Nearly all her children preceded her to the land of rest and the home of the saints. The husband, nephews, brothers and sister mourn their loss, and earnestly look for a reunion in the sweet by-and-by. JOHN A. MILLER.

HYDE-MRS. MALINDA P. HYDE was born November 11, 1810, and breathed her last in Cincinnati, Ohio, March 11, 1884. Her home for several years past was in the city of Meridian, and she had gone only recently to the town of Cincinnati, Ala., hoping the change might serve to benefit her failing health. She was the faithful, loving wife of A. J. Hyde, Esq., of this city, who, with her, remained in Meridian, Miss., until her death. Her father, Admiral Hyde, died some years ago. Her mother still lives on the shores of time in feeble old age. She leaves behind three sons and two daughters. She was a member of the Methodist Church in Meridian, and loved the cause of the divine Master, and was doubtless ready when the summons came to go to meet her Lord. As we are informed by a surviving sister, as she needed the eternal shores she told her friends she was ready and willing to go. May the loved ones who remain be comforted in the assurance that their loved one is before tests, rests forever! R. D. SOUTHWORTH.

HOLMBERG-MRS. MARY HOLMBERG, nee Jones, was born in Rockingham county, N. C., March 7, 1820, and died in Hernando, DeSoto county, Miss., January 7, 1884. Her sickness was long and painful. She was married October 23, 1837; joined the Methodist Church in early life, in which she fully lived and fell asleep comforted. Several years of her early life were spent in widowhood, during which time she managed her business with skill and success. She was a devoted woman of a good family. The gospel of Christ was a delight to her. Her concern for her children to be followers of Jesus was intense. May the assurance that their loved one is before tests, rests forever! J. M. WATTS.

ADVERTISEMENTS.

Our advice to consumers of Ivory Soap is, buy a dozen cakes at a time, take off the wrappers, and stand each cake on end in a dry place, for unlike many other soaps, the Ivory improves by age. Test this advice—and you will find the twelve cakes will last as long as thirteen cakes bought singly. This advice may appear against our own interests; on the contrary, our interest and desire is, that the patrons of Ivory Soap shall find it the most desirable and economical soap they can use. Respectfully,

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Christian Advocate.

THURSDAY, MAY 8, 1884.

BROKEN CHORDS.

BY JULIA H. THAYER.

That wondrous instrument, the soul,
In perfect tune to man is given,
But earthly days soon lower the tones,
And scatter the melodies of heaven.
Yet sometimes fits a gentle breath—
Perchance an angel's snowy wing—
Across the hour supremely blest,
To wake to life each silent string.
And fills the aching heaven of thought
With music, oh! so thrilling sweet
The least grooves faint with longings wild,
To hear that melody complete.
Only a measure now and then,
With broken strings, and broken chords,
O'er the perfect, matchless strain.

Mississippi Conference Woman's Missionary Society.

We are indebted to Miss Annie Linfield, of Raymond, Miss., the very efficient and accurate recording secretary for the full daily proceedings of the recent session of the Woman's Missionary Society, but as our notes covered all the salient points we cannot room this week only for the reports of the corresponding secretary and treasurer.

REPORT OF CORRESPONDING SECRETARY.

Again is the opportunity offered to make an annual report of our conference society, and it is my greatest privilege to record some progress and awaken interest. Our little has been overshadowed by a cloud of cloud, and to-day, when we consider the past twelve months, we prepare for the onward march, we find that with few exceptions the opportunity of life is granted to our membership.

Each succeeding year the work was in importance and the field was extended. The harvest invites us to reap and the Spirit urges us to gather the sheaves until our zeal should be unrestrained and every woman would press in to have a part in this work that hastens the kingdom of Christ when the knowledge of the word of the Lord shall cover the earth the waters cover the sea.

In applying for quarterly reports in some instances there was failure to respond, and I was forced to use the report received, though several months which may result in some inaccuracies in my statistics.

Two of our societies seem to be quite quiet, as repeated calls to them bring not even an echo. Our juveniles are altogether irregular in reporting, though I distribute letters, etc., among them. Woodville has been supporting a Bible woman for two years past, has also a society auxiliary to this Conference; but fails to follow constitutional methods in reporting and remitting money. There seems to be some little misunderstanding between me and the society that has all correspondence.

We now number twenty auxiliaries, against sixteen last year. Members, against 307 last year. Subscribers, Woman's Missionary Advocate, 144; Year, 75. This little messenger is widely circulated, and it is my favor. I should be gratified if it could be the instrument of introducing it into every member's family. We ought to be a circulation of at least 200 in our society, whereas we have about 105. I am encouraged to believe we will have a better report in regard to this matter next year. Let us work for it.

I have distributed the annual reports of leaders as they were sent to me, an expression of my gratification in their expression of their reports. Bethesda as auxiliaries, full of zeal and prompt in making their reports. This is a great item, and one that I feel constrained to urge, the importance of making reports when due, as laid down in our by-laws. The example of our auxiliaries in this matter is of emulation.

I take special pleasure in recalling the co-operation of some of our members, Bros. W. B. Lewis, Moun-Weens and Drake, who, true to ancestry, is abundant in labors, having organized three auxiliaries last April; also Dr. Galloway, whom we are pleased to claim as a kinsman to this society. He has helped us since our organization.

Many are interested in our work and are ready to assist, but we are aware of the fact that there are others who do not seem to recognize the call in this woman's work for man, and by their acts refuse to help those women who are timid; for lack of a word of encouragement from their pastor their effort to do together a feeble band is given up and they die. That pastor who does not know what he has lost. We know that the eyes and hearts of those who may be opened. Woman must work, and we have ample proof of the Divine approval in this great work. We rejoice that God does approve, our faith is strengthened and we are encouraged to press on, the difficulties will be removed in time. Let us grow weary in well doing, for we shall reap if we faint not.

The expenses for the society has not exceeded \$5. The freight and postage annual reports was \$2.75, the balance stationary.

The gracious presence of our beloved president recalls the eventful evening this society was organized. A rainy Saturday evening, during Annual Conference, this good woman, nothing daunted, marshaled a little band of women into the Presbyterian Church, to organize a society. These women were ignorant of what it meant, and hesitated about taking part, but Mrs. Hayes talked so beautifully and pathetically their sympathies were enlisted, and she was successful in getting a beginning, though small and feeble, yet, though some of those members have had almost insuperable barriers to overcome, they still cling to the cause and bless the day the good Spirit sent dear Mrs. Hayes to the Mississippi Conference. Her presence is an inspiration, and we return thanks to our kind Father for permitting this reunion. Long may she live to carry on this blessed work that was begun with a few and now we can number them by the hundreds!

Oh! no; we are not discouraged, but rejoice that we are counted worthy to work in the vineyard of our Lord.

Respectfully,
ANNIE LINFIELD,
Cor. Sec. M. C. S.

APRIL 17, 1884.

ANNUAL REPORT OF TREASURER.

APRIL, 1884.

Brandon.....	\$ 7.00
Vicksburg.....	38.00
Hazlehurst.....	7.00
Crystal Springs.....	19.50
Crystal Springs Willing Workers.....	19.85
Raymond.....	42.00
Meridian.....	47.20
Jackson, Miss.....	19.90
Burtonton.....	13.55
Bethesda.....	26.35
Edwards.....	10.50
Fayette.....	12.87
Jackson, La.....	28.50
Moss Point.....	22.85
Clinton.....	10.00
Clinton Juvenile Society.....	15.00
Madison Station.....	27.20
Madison Stn Juvenile Society.....	4.25
Bolton.....	13.00

Total.....\$354.52

Forwarded to Mrs. R. Weakley Brown,
General Treasurer.

September 4, 1883.....	\$ 92.00
January 19, 1884.....	149.02
March 3, 1884.....	20.67
March 15, 1884.....	75.15
February 10, 1884.....	10.65
Drafts, 12.00 Orders.....	82.00
Registered Letters, May, 1884.....	2.00
To Miss Linfield, August, 1883.....	3.00

Total.....\$354.52

Respectfully submitted,
MRS. ANNIE DE MOSS,
Treas. W. M. S. Miss. Conf.

AN APPEAL TO PASTORS.

DEAR BRETHREN: At the session of our Woman's Missionary Society, held in Brandon, Miss., April 17 and 18, 1884, a committee was appointed to prepare an address to the pastors in our bounds. By this means we hope to enlist our prayers and co-operation in this great work of woman for woman. Our hope of success in this endeavor lies, first of all, in the fact that we expect to touch a responsive chord in your heart when we tell you that the ultimate of our work and faith is the world for Christ. We would not know one thought or cherish a feeling that could not always realize the fulfillment of the promise. "Lo! I am with you." Of course the inspiration of this promise has ever strengthened your heart and nerved your arm to do battle for the prisoners of hope. Now that "our hearts burn within us," as our Saviour opens the path of duty so plainly before our eyes, may we not be permitted to walk by your side and tell how he hath loved us, and sent us to read, sing and pray while you preach the word of life? Not more surely were you called to God to stand in the pulpit and proclaim the way of salvation to dying men than does his providence and blessed spirit reveal our place and work. And now, brethren, what we earnestly desire, and hope to gain, is your sympathy and co-operation. Pray for us that our numbers and usefulness may be increased a hundred-fold. This is needed. Effectual doors are opened to our work on every side, and our women are ready to enter in and work for the Master: To-day we feel that we must go, send or die. And to meet the enlarged and ever increasing obligations of this work we must have more of the women enlisted, and this can only be done through you. If we have not your co-operation our work must be cut off in your charge. The helpfulness of our organization in your work you can not afford to lose any more than can the cause of Christ at home and in distant fields. Those pastors who have helped us most have become our enthusiastic supporters because of the reflex influence of this work upon every department of the home work. Our women become intelligent workers, and the spirit of consecration is perceptible wherever they are organized. This training gives them a preparation for thorough and systematic work that enables the pastor to utilize the hitherto undeveloped forces of our women. Learning to work, and how to work, they are ready to work. Then, for the sake of the cause to which you have so nobly given your valuable lives, we pray you help us in your charge. Bring woman's work for woman before your women and help them organize; and then encourage them with your presence, your counsel and your prayers. The financial feature of our organization will be quite as helpful to you as our training in work and faith. The great need of our cause at home and abroad is a more thorough training in giving to the support of our institutions. And the giving of ten cents per month to the mis-

sionary cause has proven as helpful in teaching us to give as the one hour each month given to our meetings has been in teaching us to work. During the five years of our organization we have raised ninety thousand dollars, and, if true to our Saviour and ourselves, we must raise sixty thousand dollars during this year. If this is not done we will fall in our duty to God and a lost world. If we succeed it will be but the offering of a mite from each of the many dear women of our beloved church. Shall we succeed and honor Christ by saving ourselves and others? The answer to this question depends largely upon the help, and sympathy we shall receive from you. Praying the blessings of God upon you and yours in this great work we close this appeal and shall watch for developments with prayerful solicitude.

MISS JENNIE PETTY,
MISS ANNIE E. LINFIELD,
MRS. J. W. STEWART,
MRS. J. M. WEENS;
Committee.

"Rationale of Christian Atonement."

BY REV. D. G. W. ELLIS.

In the April number of the Southern Methodist Quarterly Review Dr. Abbey gives his view of the much-discussed doctrine of atonement. The author, as usual, tries to go to the bottom of the question. He states correctly, as I think, the facts in man's condition that made atonement necessary. Disobedience to God is at present man's natural condition. It is an abnormal condition. The means adopted by God in the work of human salvation seek the restoration of man to his normal condition of loving obedience. All right as far as it goes; but the author failed to stress the doctrine of satisfaction to the claims of the violated law.

When he says "cure this one thing (disobedience) and the world is well," what is to be done with the countless acts of disobedience prior to the cure? Sins vast in number and heinous in character are committed by all men (excepting only a few converted in childhood) before they are restored to a state of loving obedience.

Every one of these sins expose to the infliction of the penalty of the violated law; hence must be pardoned or otherwise. The loving obedient child of God will of necessity suffer the full demands of his past sins notwithstanding his cure. Now I do not say that Dr. Abbey's theory does not make provision for pardon, but that it fails to stress the propitiatory and vicarious nature of the atonement. It fails to show how God can be just, and at the same time the justifier of the ungodly. We need deliverance from the guilt of sin as well as from its power and dominion. The atonement of it meets the necessities of our situation must make provision for pardon, not by waiving the claims of justice, or lowering the demands of law; but in harmony with both. The reading of Dr. Abbey's able article makes the impression that the only thing God had in view in the work of atonement was a manifestation of his infinite goodness to his rebellious creatures in a sacrifice of himself as the God-man, in which he voluntarily submitted to pain, shame and death. This it is thought will appeal so strongly to the gratitude of the sinner that it will, when properly apprehended, turn the current of his affections and unite him in holy obedience to God. That this is the grand end of the atonement is not denied, but that the only thing needed to secure this end is proof of the infinite benevolence of God afforded in the fact of redemption is denied. Of this I will have more to say further along.

If Dr. Abbey were asked, What made the atonement necessary? And he should answer to make proof of the infinite benevolence of God, this and nothing more, he would give a partial and imperfect answer to the question. The scheme of redemption contemplates satisfaction to law. It is a governmental expedient made necessary by the exigencies of man's situation. Dr. Abbey thinks that "satisfaction to justice is not a first-rate expression." Perhaps not, but he failed to suggest a better one to take its place.

"Justice," continues the doctor, "is a quality or principle, not a person, and supposes dealings between two or more individual persons, whose rights or interests counterbalance with each other." It is but justice to say that the doctor is here trying to guard against the notion of the Father and the Son entering into negotiations by which the Son covenanted to do certain things by way of satisfaction for sin, and the Father agreed to accept such vicarious suffering as satisfactory. No such contract can be shown to have taken place. The Father and Son are One, One in essence, One in interest. One in all the infinite perfections that make up the Godhead. There can, by possibility, be no dissimilarity of views between the persons of the Godhead to serve as the basis of a contract. The doctor is right in what he says in opposition to this mythical covenant. But if he means the atonement was in no sense a "satisfaction to justice," I pause, and wait for further proof. I have pointed out what appears to me a defect in the ground or reason of the atonement as presented in the doctor's able article—a defect of omission, or negative defect—and now I must be allowed to direct attention to another thing. The grand end to be attained

by the atonement, as correctly stated by Dr. Abbey, is the restoration of the revolted subjects of God's moral government, in holy, loving obedience to himself. He shows, first, that a command enjoining obedience, although shown to be right, is not sufficient; secondly, that a revelation of the loveliness of the divine character falls to engage man's affections; and thirdly, that mere beneficence is not a sufficient motive to obedience. God, as Christ, suffering, bleeding, dying, is the thing, and the only thing, that can melt down the hardened sinner and call forth his affections. He writes as if he thought nothing more was needed in order to the work of conversion than a clear apprehension of this fact. Or as if he thought conversion was nothing more than a rational conviction of this great fact. Now I do not charge Dr. Abbey with teaching the heresy of natural conversion, but that his article is capable of that construction. His error here, as before, is one of defects. He is not particular to explain the process of conversion. The fact is, no unregenerate man ever did, or even can, love God, however deeply convinced of the fact of atonement. "The carnal mind is enmity against God, not subject to the law, neither can be." In the process of personal salvation we have laid down in Scripture: First, the convicting spirit; second, as the result of conviction, repentance; thirdly, faith on Christ; fourthly, pardon and regeneration; and not until this last work is accomplished does the soul go out in loving obedience to God.

Obedience, affectionate obedience, is the fruit of conversion. The penitent living in view the sufferings of Christ in his behalf, is at the same time painfully conscious of his lack of love for him. Indeed this consciousness of estrangement from God is the source of his trouble and sorrow. He knows and feels that he ought to love God in view of what he has done and suffered for him, yet he knows he does not and feels that he can not. To the converted man the sufferings of the God-man appeal with intense force, but the unregenerate and impenitent while acknowledging the facts of redemption, are not sensibly impressed by them. Upon the whole, Dr. Abbey's contribution shows profound penetration into the mysteries of this great subject. I am glad he wrote that article; for its real excellencies far outweigh the defects I have felt constrained to notice. To call attention to defects is a very ungracious and thankless service, but I throw myself upon the known magnanimity and generosity of my brother. It may be I have misconstrued, or misunderstood, some of Bro. Abbey's positions, and if so, I will be glad to be corrected.

DEALD, Miss., April 17, 1884.

If the belief in God be lost to humanity, we shall lose not only the direct, the calculable effects on individual souls of the belief in a Divine searcher of hearts, but also the indirect and universal uplifting influence on society of the presence of men who have experienced such efforts and formed their moral standard accordingly. Is it too much to argue that the result will be a depreciation of the common ideal standard, and a consequently still further depression of the practical level of personal virtue?—Frances Power Cobbe.

Religious Intelligence.

The Episcopal Council have finally agreed to pray for the "United States," instead of the ruler, the word "nation" being rejected. The Committee on Canon reported a resolution that a joint committee be appointed, to consist of three Bishops, three clergymen and three laymen, to consider the duty of the church in relation to the whole subject of marriage, including impediments to the contract thereof, the manner of its solemnization, and the conditions of dissolution, and to report to the next general convention.

One of our missionaries in Japan has secured the translation of Prof. Fisher's article on "The Christian Religion," published originally in The North American Review, and it is to be issued by a native Japanese Publishing Society. A Japanese scholar, not a Christian, into whose hands the translation was placed for correction, expressed himself as greatly pleased with it, and said it was the best defense of Christianity that had appeared in Japan.

According to the London Christian, the Bishop of Gibraltar has refused to sanction the erection of an English church at Monaco, the notorious gaming town, on the ground that its effect would be to give an appearance of respectability to the place which would tend to draw English families to this nest of temptation and vice, and so by exposing them to its dangers, rather hinder godliness than promote it.

The temperance reform is making rapid headway in Germany. It is enlisted the earnest co-operation of many of the most influential men—physicians, ministers, lawyers, judges, State attorneys and men from all stations in life.

For the first time in two hundred years Protestant services, with the Lord's Supper, have been held at Friedland, in Bohemia. Regular services are to be held there hereafter.

Three petitions, with nearly two hundred thousand signatures, in favor of the Sunday closing of drinking saloons in England, were presented to the House of Lords on a single day in the month of July.

Towards the erection of a German Evangelical Church in Jerusalem, the congregations in the Province of Nassau have contributed \$5,000.

The Indian Witness says: "Evidence multiply every year that the Holy Spirit is moving upon the great deep of Hindu and Mohammedan thought in India."

"Fear God, and take your own part," is the motto proposed for the State seal of Dakota.

Our Young People.

BLESSED DREAMS.

BY FLORENCE PRUCE.

The sunset's smile had left the sky,
The moon rose calm and fair,
As low a little maiden knelt
To breathe her nightly prayer,
And thus her brief petition rose,
In simple words and few—
"Dear Lord, please send us blessed dreams,
And let them all come true."
Ah, little maiden kneeling there,
Beside the sunset star,
What need have we of other prayer?
Than yours, so sweet and wise?
Henceforth I breathe no studied plea,
But low and pray with you—
"Dear Lord, please send us blessed dreams,
And let them all come true."
—The Little Girl.

Pull off Your Shoes and Let's Run a Race.

I am so glad you have opened a column in the ADVOCATE for letters from the little folks. The children ought to have a part and a place in every family paper; and they ought to have a chance to talk now and then at home, in the family, even when company is present. Of course the little fellows would be modest and polite in expressing their thoughts in company. They should not be allowed to monopolize all the time, but if an idea hits a boy a good square he ought to be allowed to fire it off. To cultivate children without suppressing or oppressing them is the real secret of successful family government. When you and I were boys the old folks wanted to do all the talking and the boys had to do all the "hushing." I don't know how you were, but I used to have thoughts when I was a boy that would swell up in me till I felt like I would pop open if I did not get a chance to have my say. If I started to say it some one would say, "Hush, boys must be seen and not heard." That nearly killed me. It was so roughly and unkindly said. The conversation would have been ten times more interesting to me, if I had been permitted to put in a paragraph once in a while. Things have changed, and they are yet changing since that time, and the danger now is, that we will go too far the other way and let the children do all the talking and the old folks all the "hushing." You must watch this point.

But the long, cold, dreary winter has gone, and the bright, glad spring-time has come, and the boys can pull off their coats, and shoes, and run and jump and romp and play out of doors as much as they please. They can paddle in the spring branch and make frog houses in the sand, and have good times generally. They play deer, leap-frog, base ball, shinny and all of that. It is one of the "bestest" things in the world to be a boy, a real live boy with a good glad heart inside of you. It cramps a boy to stay in the house and wear a coat and clumsy shoes that depress his spirits and destroy his freedom. When he goes to play or to run a race, he wants to lay aside those "weights" and "clogs" that he may be perfectly free. Now, anger, wrath, hatred, envy and evil passions, and tempers, are the "clogs" or "weights" that hinder us in the heavenly race. We are not free while we are subject to any sin. Sin holds us down and holds us back in all that is good and true and noble in this life, and it utterly ruins us in the world to come. We must, by the help of Christ, put off sin, lay aside all filthiness of the flesh and spirit, and be free indeed if we want to win the heavenly prize. The only perfectly free man in the world is the man who is free from sin. Christ came into the world to set us free from sin, and he will do it if we trust him.

GULDEROY.

Mr. Editor: As I have seen no communication in your valuable paper from the little boys in and around Starkville, I thought I would write you a letter to see how my name looks in print. Papa has been a subscriber to your inestimable paper from the time it was first created up to the present day, and I don't see how we could possibly do without it. When we miss a copy it is certainly a disappointment to us all. Bro. Oakley is our pastor, and we can truthfully say that he is dearly loved by all who know him. He is not only a good preacher, but a high-toned Christian gentleman. We would be highly delighted if our Bishops would send us Bro. Oakley's first, last and all the time. Bro. Wier is our presiding elder, and as a man noted for purity of heart and Christian influences, he stands second to none. For fear my letter will find its way to the waste-basket, I will close by answering some questions propounded in last week's ADVOCATE. Willie H. Dove wants to know what chapter in Psalms contain two verses alike. It is found in Psalms xlii, 7, 11. Answer to Joseph E. Norwood's question is found in Ezekiel xlii, 2. By turning to 1 Kings vii, 40, we find the answer to Milton C. Holt's question. I will ask a question. In what part of the Bible will these words be found: Is there any taste in the white of an egg? With many bright wishes for yourself and ADVOCATE, I remain,

Your true little friend,

JOHNNIE CARR NIXON,
Starkville, Mississippi.

Mr. Editor: I have been wanting to write to your paper a long time. My father takes the ADVOCATE, and I love to read it very much, especially the children's department. I think Grandpa Jones pieces to the boys are splen-

did, and I do hope they will follow his advice, and then we will have good young men. In our school there are boys that chew tobacco and soil the floor with their spit, and give us girls a great deal of trouble. I am going to give them some of his pieces to read. I regret to say that I am not going to Sabbath-school. There is no school near us. I spent some time this last winter in Natchez. I attended while there, and enjoyed myself very much. Bro. Drake is our pastor. We all love him very much, and he is indeed the children's friend. When he comes to our house he always talks to me about Jesus, and sings some beautiful song with me before he leaves. Rosa Mixer, the answer to your question is Nehemiah, and it is found in Dan. iv, 25. I think the old gentlemen had a rough time of it. I will close by asking a question: Whom did the king command to ride his mule to Gilboa? With many kind wishes for the success of the ADVOCATE, I remain,
Your true friend,
NONA M. WILLIAMS,
Humboldt, Mississippi.

Mr. Editor: I read a great many letters written to the ADVOCATE by the children, but have never seen one from this county. I am a little boy 14 years old. I love to read the ADVOCATE, especially the young people's letters. I joined the Methodist Church; last August was a year ago. I will answer some of the questions by Mary-Carradine: They told Joseph to Potiphar, Gen. xxxvii, 36; the eldest son of Isaac was Esau, Gen. xxvii, 1; Laban was the father-in-law of Jacob, Gen. xxix, 6; in the first word in the twelfth chapter of Luke; Absalom was the third son of David, 1 Samuel iii, 3; Sarah was the grandmother of Jacob and Esau, Gen. xxi, 2; Colossians is the twelfth book in the New Testament. I will ask a question: What king sent messengers to David about cedar trees and carpenters and masons, and they built David a house?
JESSE T. CALHOUN,
Mt. Olive, Mississippi.

Mr. Editor: As I see so many little children writing letters to your valuable paper, I thought I would write one. I am a little girl ten years old, and go to school to the Rev. J. V. Penn. He is a very good teacher. I like him very much. We have preaching twice a month. Mr. Penn preaches. I am a member of the Methodist Episcopal Church. I joined last summer. Papa takes the ADVOCATE, and I take much interest in reading it, especially the children's column. I will now answer Lizzie Norwood's question: "What river in the United States flows through the corner of four States?" It is the Tennessee. I will now close, hoping to see my letter in the ADVOCATE.
I remain,
Your little friend,
HANNAH B. SQUIN.

Mr. Editor: As I have never seen any letters from this portion of the world, I thought I would write one. Papa takes your valuable paper, and I like to read the young folk's column very much. I am a farmer's daughter. I live six miles west of Hernando. We have no Sabbath-school now, but I hope we will have when the weather moderates. Our pastor boards with us. His name is Rev. M. M. Dunn. As this is my first letter, I will close by asking, Where in the Old Testament is the word "endureth" mentioned in every verse of one chapter? I wish you and the ADVOCATE much success.
Your little friend,
ADDIE NAIL,
Hernando, Mississippi.

Mr. Editor: I like to read the children's column very much indeed. My papa is a minister, and a member of the Louisiana Conference. I guess you know him. This is our second year here, and I like the place very well, but we are now in the midst of a distressing overflow. I was ten years old last January, and this is my first letter for publication in the ADVOCATE. In answer to Minnie Hamilton's question, "Who is greater than Solomon?" I reply Jesus. Now, with your permission, I will ask one: What king laid an iron bedstead? For fear of that yawning waste-basket, I will close with best wishes. I am,
Your little friend,
OCKIE WYNN,
Oak Ridge, Louisiana.

Mr. Editor: Minnie takes the ADVOCATE, and I see so many letters from the little folks that I thought perhaps you would find room for mine too, as I wanted to ask our little friends a question. Where in the Bible will you find the word "eyebrows"? I will now answer two questions: Samson caught three hundred foxes. Samson's riddle is found in Judges xiv.
HENRY M. SCOTT,
Winnsboro, Louisiana.

Mr. Editor: I am very much interested in your paper. So I will write a letter to the children's column. I am a little girl ten years old. We have a nice Sunday-school. My papa is our superintendent. I rank third in the Bible class. I will answer Wiley C. Oakley's question: "Dead dog" is found in 1 Samuel xxiv, 14.
FLORENCE KINOKEY,
Bogard, Louisiana.

Call them in—the poor the wretched,
Who stained and reeked from the fold;
Peace and pardon freely offer;
Can you weigh their worth with gold?
Call them in—the weak, the weary,
Laden with the doom of sin;
Bid them come and rest in Jesus;
He is waiting—call them in.

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.
CHAS. B. GALLOWAY, D. D., Editor.
Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HUNNICUTT.

THURSDAY, MAY 8, 1884.

Matthew Arnold defines religion as "morally touched with emotion." A conception so low and narrow of the Christian system is altogether becoming a snarling censor, but unworthy of one who affects omniscience on all subjects. It is the essence of all true morality, and inspires emotion, but it is infinitely more.

We judge from the following, an extract from a letter signed by the vice-president and secretary of the British Evangelical Alliance, and published in the Loudon Times, under date of Copenhagen, April 3, that there is a possibility of the General Conference yet holding a session, despite the ecclesiastical snobbery of the Lutheran State Church of Sweden:

We were deputed by the London Council of the Alliance to visit Denmark, with a view to the Conference being held in the city of Copenhagen. We have now the pleasure to announce this after conferring with friends of the society and other leading Christians in this country. It has this day been decided to hold the eighth General Conference of the Evangelical Alliance in the Danish capital, from August 24 to 31 next. In Sweden and Norway, as well as in Denmark itself, much interest has been awakened in regard to the proposal, and a large number of Scandinavian Christians will embrace this the first opportunity of meeting in one of their own countries their fellow-Christians from all nations. Influential representatives from the various European and other branches of the Alliance, some forty delegates from the United States of America, and a still larger number of British visitors will, it is expected, attend the gathering.

Bishop Wilson has recently spent two weeks in South Carolina, dedicated three churches and held the Charleston District Conference. He preached in Trinity Church, Charleston, on Centenary day, and raised a thousand dollars for connectional objects. Centenary services were held in the other two churches the same, on which the Southern Christian Advocate remarks:

Taking into account both local and connectional purposes, and including subscriptions made for the Wofford endowment at the inception of the Centenary movement, Charleston's contribution up to date may be put down at between \$8,000 and \$9,000. And the work, with the blessing of God, is to be pressed till the end of the year.

Happening to be in a Ohio town on the occasion of a Methodist presiding elder's silver wedding, Joseph Cook, the Boston lecturer, was invited to be present and make a speech. In the course of his remarks he paid this tribute to the power and influence of Methodism: "If America is ever ruined the Methodist Church will be to blame. For she is the strongest and most influential church on the continent of America to-day, and can do more to turn back the tide of ruin than any other church. Among her communicants, in her pulpits and at the head of her schools, she has some of the finest minds. We used to think the Methodist adapted to only frontier and missionary work. But the frontier of our country to-day seems to center in our large cities, where more missionary work is needed than anywhere else, and where our greatest peril is; and the Methodist Church, adapted to the city as well as the country, and every kind of work, can do much to solve the problem—how to save America!"

We will publish next week the admirable programme of the Homer District Centenary Committee. The third resolution reads as follows: "That a committee be appointed in each church to distribute Centenary literature, solicit subscriptions to the NEW ORLEANS CHRISTIAN ADVOCATE, and to assist the pastor in Centenary operations." Much every way depends upon the circulation of our periodical and tract literature. An industrious committee in each pastoral charge soliciting subscriptions for the ADVOCATE during the next few weeks will make the largest contribution to a successful Centenary than any other like number in the congregation. It is the sincerest folly to talk to uninformed, unread people about our centennial glory and gratitude. They must read the Advocates, learn of what has been done and what others are doing, and catch the spirit of the year, or they will give nothing, and stand amazed at the foolish enthusiasm of the pastor. Let such a committee be appointed in every congregation. A church paper in every family will assure the success of our Centenary.

Church Loyalty.

"It makes no difference what church you belong to, so the heart is right." How often has that ancient platitude been repeated as expressive of large Christian charity! It is a proclamation of broad evangelical liberality as opposed to narrow sectarianism. But we hesitate not to say that the oft-quoted words are mere sound and a snare. It makes all the difference what church you belong to. We do not inveigh against evangelical denominations that stress the great doctrines of justification by faith and the witness of the Spirit. In the providence of God, by their different politics and methods, they have wrought mightily to the pulling down of strongholds and the up-building of the Redeemer's kingdom. May a perpetual Pentecost abide upon their pulpits and pews, and their trophies multiply with the revolving years! Yet we claim that a difference in church relation is important, and may be vital. It involves motive, intelligence and conviction—the three things that differentiate character.

The expression above quoted indicates indifference to the denominational tie. And such indifference is horn either of ignorance or irreligion. Making open confession of Christ and assuming membership in his church involve responsibility, and presuppose solemn purpose and conscientious conviction. It is not a mere pastime or religious dress-parade, to be indulged for self-gratification or public inspection. If sincere, and the inspiration of earnest prayer, it is a clear, full and final decision for Christ—a soul seeking fellowship with the people of God to help him work out his salvation. What church he joins, therefore, is of infinite concern, because involving eternal interests. To be indifferent about the matter must evidence one of two things—either ignorance of the Bible as a system of truth or a vitiated motive which is gross irreligion.

A sincere church membership, therefore, is the expression of an intelligent acquaintance with the Scriptures, and a holy purpose to be spiritually benefited. A certain church is joined because her system of doctrine is approved and her spirit and zeal most promotive of personal piety. Those who are affected by social considerations, or who want large liberty in matters of worldly pleasure, are controlled by a vitiated and vicious motive, dishonoring to God and perilous to the soul. As our purpose should be abundant and efficient labor for the Lord and personal meetness for heaven, we must seek the church where the spiritual life is most sacredly conserved, and whose doctrines and polity best express the word and providence of God.

Now, when such convictions are formed, and the relation has been entered into, loyalty thereto is imperatively demanded. Change can not readily be effected without spiritual hurt. And they who have a zeal for proselytism may well reflect if they are not imperiling rather than saving souls. They are disturbing convictions, poisoning motives and loosing ties, that will send the soul adrift without compass or anchor. We have a righteous contempt for such ecclesiastical marauders and the commiseration of idleness for the weaklings who are fatally ensnared.

Nothing operates so sadly and universally against denominational loyalty as "society" so-called. It breaks up the associations of years, and pours contempt upon the convictions of a lifetime. Moving from one community to another, where the old church is weak in membership, and unpretentious in social display, the more "fashionable" is sought and entered, not for Christ's sake, but to serve the ends of worldly ambition. Methodism has carried the gospel to thousands in their poverty, nursed them into respectability, and helped them along the pathway of both spiritual and social achievement, only to be contemned and forsaken in a spirit of worldly compromise. We know some congregations largely made up of purchased persons found in the wilderness by Methodist itinerants.

We do not believe that all can be alike religious in any church. If so convinced, we would wish God-speed to every young person baptized and confirmed. We therefore appeal to Methodists to be loyal to their church, and teach their children the good old way our fathers trod.

Since their signal failure to get relief by special legislation in Congress, the large holders of surplus whiskey are hurrying it to Atlantic ports for foreign shipment. They are seeking to escape the payment of honest taxes. The whiskey business is becoming more and more odious in public estimation, and the advance of a healthy prohibition sentiment more positive and apparent.

Contaminated Money.

The Louisville Christian Observer has an editorial article on this subject, suggested by the widely published incident in Philadelphia, some weeks ago, of the Presbyterian Hospital managers refusing the proceeds of a ball given for their benefit. This fact in the case above, we believe, entirely justifies the action of the managers. Announcement was made in advance—that a ball would be given for the specific purpose. By that publication the hospital would become the beneficiary of a ball. The sinful dance would be patronized in order to serve a noble charity. Now, there is a principle involved which may well arrest prayerful attention in these days of money raising for churches by extraordinary means. It is stated explicitly by Paul in these words: "Whatsoever is sold in the shambles, that eat." * * * But if any say unto you, This is offered in sacrifice to idols, eat not."

The principle we want to emphasize for guidance in all such cases is this: Money gained by wrong-doing, with an avowed purpose of devoting it to a Christian enterprise, can not be received. That dignifies the methods employed, condones the wrong, sets aside the divine statute against doing evil that good may come, and makes Christianity at once the patron and beneficiary of sin. We may not inquire how voluntary offerings were made. It is not for us to discover whether every dollar cast into the Lord's treasury was ill-gotten or honestly earned. Indeed, we may know that a certain contribution was the fruit of an illegitimate and wicked business, and yet willingly accept it. But when the person proposes to ply his sinful trade for the purpose of helping the church, both his proposition and offering must be declined. In the one case the church has no responsibility in the methods used to secure the amount. But if the offer is accepted, and the ball given, or the saloon opened, or the lottery ticket purchased, or the race-course stakes put up, the church approves the act and condones the shameful sin.

Now, with that principle clearly in mind, we have a rule for determining the rightness or wrongness of certain things enacted at church "fairs" and affairs. Money raised at raffish should be refused. It is gambling, and gambling for the church at a "fair" is as wicked as playing at faro or handling paste-board kings in the back room of a low dogger. Dancing for the church at twenty-five cents a set is just as wrong as swinging in lustful embrace, through the mazes of the German in any ordinary or extraordinary ball-room. The end proposed does not purify the virtue of an act wrong in itself. We must be quite sure that all things done at church suppers, fairs, socials or entertainments are righteous altogether, or the offering is contaminated, the cause made to suffer, and Christ put to an open shame.

Apostolic Blows and Knocks.

In free Protestant England, and in the latter half of the nineteenth century, church bigotry displays occasionally an intolerance worthy of the days of the Inquisition. The last instance we have noticed is the subject of a ringing editorial in the Loudon Watchman, that able and scholarly organ of English Methodism. Two boys, scholars in the National School, at Speldhurst, near Tunbridge Wells, were flogged in presence of the entire school by the master for having, on the previous Sunday, March 2, attended service in a dissenting chapel in the village. This case was so scandalous as to occasion Parliamentary inquiry and explanation. And the beating was done in the presence of the clergyman and his sister-in-law, who exacted a promise of the entire school by holding up their hands not to repeat the offense. The Watchman makes the point and sharpens it, that such outrages are the logical expression of doctrines championed by a school of bigots in the Established Church. And in support of the charge quotes largely from a work by the Rev. Frederic Aubert Gace, vicar of Great Barling, Essex. He taught that it was a sin to enter dissenting "meeting houses," that dissenters were gross heretics, and their worship wicked and idolatrous. The Speldhurst flogging is the logic of such doctrine. And, if the conditions were as favorable, like intolerance would be enacted on this side the sea. What warnings and maintenance of these societies, but, anyhow, let the attempt be made, and it will be found quite practicable, and certainly very helpful to the missionary cause. On page 11 of the Minutes will be found all information necessary for starting a Woman's Foreign Missionary Society.

The logic of such narrow bigotry is the Speldhurst scandal. We believe most entirely in denominational loyalty, but ecclesiastical tyranny is a child of the pit. The one is fidelity to convictions; the other an aggressive intolerance, whose breath is "threatenings and slaughter." The one our Lord approves; the other the devil applauds.

The Northern Methodist General Conference.

This body met in the hall of the Young Men's Christian Association, Philadelphia, on Thursday of last week. All the Bishops were present, including the venerable senior Bishop Simpson, who has been critically ill, and 389 of the 417 delegates. Dr. D. S. Monroe, of the Central Pennsylvania Conference, was elected secretary. It is an interesting coincidence that he and Dr. John S. Martin, secretary of the Southern Methodist General Conference, were for several years fellow-members of the old Baltimore Conference, and in the boyhood of the former the latter was his pastor. Addresses of welcome were delivered by Rev. Dr. A. Longacs and Gov. Patterson, who is the son of a Methodist preacher. To these cordial words of welcome felicitous responses were made by Bishop Bowman and Gen. Clinton B. Fisk. The Bible used in the religious service at the opening of Conference formerly belonged to John Wesley, and was the one used by him in his study for private devotion and pulpit preparation. It became the property of Joseph Benson, the commentator, and through his son passed into the hands of S. D. Waddy, M. P., of London, England, who presented it to the Methodist Episcopal Church as "a token of an English Methodist's love." Among the notable men present are Ram Chandre Bose, the native lay delegate from the South India Conference, and Rev. William Taylor, the founder of "free missions" in India and South America. The Bishops' address was read by Bishop Harris. It gave the net numerical increase of the church during the quadrennium as 69,232—the accessions were 158,587. There are ten theological seminaries, 45 colleges, 66 classical institutions and 8 female colleges. The Bishops referred to the laxity of the laws of divorce and recommended stringent regulations with regard to solemnizing the marriage of divorced persons. They suggested the election of additional Bishops, but did not indicate the number.

Much discussion was had on the first two days in an endeavor to improve the plan for the organization of General Conference committees. But at last the old order, substantially, was adopted. Up to the hour of our going to press but little had been done beyond a mere organization. The Revs. Robert Newton Young and Sylvester Whitehead, fraternal delegates from the British Wesleyan Conference, arrived on Friday and were introduced. Their formal addresses and those of other fraternal delegates will probably be delivered on stated evenings during this week.

From Bastrop, La.

It would be just right for every station and every appointment of every circuit in our Conference to have in active operation a Woman's Foreign Missionary Society, and 1884 is the very year in which to start our women into this grand work. Statistical Report No. 1, as published in our Minutes, discloses the fact that there were last year only fourteen charges where these organizations were at work. The names of the charges and the amounts raised are as follows: Carondelet Street, \$371 50; Trenton circuit, \$206 70; Sireveport, \$173; Mansfield, \$150; Mooringsport circuit, \$107 95; St. Charles Avenue, \$100; Pellety Street, \$87 65; Louisiana Avenue, \$75; Minute, \$24 10; Baton Rouge, \$20 20; Tulip circuit, \$19 20; Pleasant Hill circuit, \$13; Alexandria and Pineville, \$8 35; Maury circuit, \$8; total, \$1 360 05.

These fourteen charges reporting \$1 360 05 as raised by the women for foreign missions, how large a sum might be raised if this year, in every station and in every appointment of every circuit in our Conference, there should be put into operation a Woman's Foreign Missionary Society? On circuits and in country places there is some difficulty attending the organization and maintenance of these societies, but, anyhow, let the attempt be made, and it will be found quite practicable, and certainly very helpful to the missionary cause. On page 11 of the Minutes will be found all information necessary for starting a Woman's Foreign Missionary Society.

APRIL 24, 1884.

"The Magnetic Rock."

In the May number of the Pulpit Treasury Dr. Theodore L. Cuyler, of Brooklyn, contributes an able and stirring sermon on "Demas, the Deceiver." Its careful reading would excite alarm and awaken reform in many a sluggish and backsliding church member. So striking and timely are some passages that we gladly give them editorial space and endorsement. Without wishing to divert attention from the leading thought we can but express surprise that a son of John Calvin should avow the doctrine of the last few sentences quoted below. But they are scriptural and a dread warning to the backslider:

Do you remember the reading in your childhood, in that favorite volume of oriental stories, about Sinbad's voyage into the Indian ocean? Do you remember that magnetic rock that rose from the surface, surrounded by a placid and glassy sea? Silently the ship was attracted toward it; silently the bolts were drawn out of the vessel's sides one by one by the magnetic rock! And when the fated vessel drew so near that every bolt and clamp was up-loosed the whole structure of bulwarks and masts and spars tumbled into helpless rubbish in the sea and the sleeping sailors awoke to their drowning agonies!

So stands the magnetic rock of worldly enchantments! Its attraction is silent, slow, but powerful to the soul that floats within its range! Under its spell, bolt after bolt of resolution, clamp after clamp of Christian obligation is drawn out! What matters it how fair and goodly his profession shows, or how confidently his "streamers" float before the eye? Let sudden temptation smite the boldest professor and—he is a wreck! He founders where Demas floundered; where thousands as promising as he have floundered! His Christian principle is gone! It was silently drawn out of him by that nightly lodestone of attraction—an evil, godless, self-pampering, Christless world.

Desertion of Christ begins in the occasional neglect of duty and the occasional yielding to what men call small sins. "This once only" pleads the tempter. "This once only" pleads indolence when the hour for devotion comes. "This once only" whispers the syren when some sinful place of entertainment opens its attractive doorway. "This once only" pleads appetite when the intoxicating glass is offered. "This once only" has made a man a tipple, and another man a rogue, another a libertine, another a Sabbath breaker, and another a backslider or an apostate. Such small leaks have sunk great ships. "This once only" sells a conscience and often breeds a lust that becomes inveterate. One neglect of duty paves the way for another. One desertion accustoms the man to the path of evil until he is used to what a Christian never should "get used to"—sinning. A backslider gets so accustomed to neglect of secret devotion that he passes by the bolted closet door with a little concern as he passes by the doors of his neighbors on the street. He becomes habituated to a deserted Bible, a deserted sanctuary, a deserted Sabbath-school, to a neglected heart, to a deserted Saviour.

At length he finds that the Friend he has deserted deserts him. The God whom he has offended with-draws his presence. This is the penalty of sin. No man offends God with impunity. No deserter from Jesus escapes unpunished.

"From the Hand of the Fowler."

This other day I was buying some quails from a countryman, who had netted more than a hundred—all of them alive. "A nickel apiece" was his price. He did not discount a dozen, nor even a hundred. I handed him fifty cents, and he began to deliver the birds to me. I was trying to put them alive into a paper sack. If any of my readers think that such a feat requires no dexterity let him try to put ten live quails in a half peck paper sack. One of the birds got loose and flew to the top of a two story brick store and sat, "and nothing more." I asked a friend to help me with the rest, and none of my other nickels took wings and flew away. On my having secured the words of the wise man, "as a bird from the hand of the fowler," I will number my reflections:

1. Birds are especially the object of the predaceous and sporting both of birds and men. Though blessed with wings, it seems that for that very reason they are more obnoxious to pursuit and capture. So man need not complain that he is not winged. Perhaps if he were so salvation would be next to impossible. Moreover, it is noticeable among men that the most highly gifted are most liable to be overtaken by some temptation or disaster. Intellect and moral nature of shining features furnish no immunity, but rather serve as a sign or mark for the enemy. If no hunter's arrows fly near or pierce, if no traps are baited, it is good negative evidence that the game is not worth catching. Mediocres have no half-breadth escapes, no horrible depths of woe or despair. They know nothing of the agony of isolation, and that a pursued isolation, where loneliness is not solitude nor seclusion security. The hane of hero-

ism and its badge is that it is limited.

2. "In the hand." For beauty and symmetry of form I think the quail is perfection. But the fowler does not pursue quails to study esthetics. He is a caterer to the lowest appetite. "A dish fit for a king" can be relished as well or better by a hog. Yet it seems that royal faculties are sometimes taxed to their utmost to find a relishable dish. But the caterer sees in the quail "a nickel apiece." This would be all the same whatever the form of the bird. Call to him as the quail runs so lightly along the hedge and speak of its beauty. "A nickel apiece." Let the bird whirl-r-r away across the field and hide in the sedge. "A nickel apiece." The eagle is utilitarian. It looks to men as machines or horses or quails according to the use to be made of them. The political economist puts the working man down at \$600. There is a higher value set upon some public speakers, showmen, etc., not for the actual muscle, but for the sport they furnish. But the demagogue who buys his votes by this drink comes nearly to any quail man, and takes them at "a nickel apiece." This eagle, that has sacrificed a million of men and five thousand millions of money to abolish the human chattel, has figured down the whole race to chattel values. If men studied men as men, for the wealth of heart and soul, for the matchless symmetry and heauty of spiritual structure, it would be an ennobling study. To catch the imagination upon the wing, to rise with reason, mounting its colossal arguments skyward, is a glorious thing if we would fly or mount alongside; but when we grasp, cage, chain these to be sold in the shambles to cater to the lowest animal appetites of our nature is more than a parody on the study of man as man.

3. "Out of the hand." The bird got away. The last chance. It looked and no doubt felt solitary upon that house-top. Genius now and then does flounce out of the clutches of a gourmand world and soars out of reach above the busy marts of men, who are chaffing over "a nickel apiece." Yet there alone it sits, and, though itself escaped, it thinks of its kindred all caged and waiting the spit of "the king of men," whose genius flies immediately back of the navel. Poor bird! Better come down into the bag again. No; "out of the hand" stay out. It is a sad lot. Indeed; a perch above men who think to be eaten is better than solitary elevation and safety. Away over the weary stretches of wood and fell, to the home of the birdling fly, and teach and nurture others in God's higher delights and glories.

4. If in the fowler's hands—try to be the first to get away. Your fate will be no worse for the attempt if it prove abortive. After one successful attempt the fowler becomes more careful. He calls in help, and in his hands your life, your beauty, your love of liberty and glorious flights of mind are all reduced to the unimagine, unsympathetic, soulless "nickel apiece." When you are set free by your endeavor you will enjoy the loneliness of liberty, which is to some more intolerable than companionship in chains. You will hear, so plainly that it will seem to be your own heart saying: "Fly down again. It is the doom of all to suffer, to die, and that too, for those whose thoughts never soared above 'a nickel apiece.' Fly down and bravely perish with your mates." Don't do it. They are the perishing. There are those yet free, and who may never be snared. Dare to live, solitary and called coward; renegade; but live, for a living sacrifice is acceptable to God and posterity.

T. A. S. A.

We had the pleasure on Wednesday of last week to visit the Southern University, the State Institution for the colored people in this city, under the presidency of Prof. J. H. Harrison. We were delighted with our observations—the faculty, methods of instruction, character of discipline, government and specimens of work. About two hundred and sixty are in attendance—fully ninety per cent. of the number enrolled. Prof. Harrison impressed us as having the genius of an educator—scholarship, aptness to teach and the administrative faculty. He is doing solid, excellent, missionary work. We applaud not only the character, but the spirit of his labors. The Greenville District Conference meets to-morrow in the thriving little city of Greenville by the river. It has been our purpose to attend the session if possible, but an engagement at Shingalak will prevent. We have heard good reports from the brethren in the valley. Under the leadership of Rev. J. W. Price, the presiding elder, there is advance all along the line. Bishop McTear will preside. We shall expect a stirring report from their Centenary meeting.

—Deck-clearing is the order of the day among our churches in California.

—The Southern Presbyterian General Assembly meets in Vicksburg next Wednesday.

—Mrs. H. H. Kavanaugh is residing in Louisville, Ky. Her address is 211 Chestnut street.

—The town of Vermilionville, La., has changed its name to Lafayette by an almost unanimous vote of the citizens.

—In fifty years the number of Methodist Churches in Brooklyn have increased from three to thirty-seven, valued at \$1,500,000.

—A lady from Texas, renewing her paper, says: "Dr. Andrews' centennial sermon in the ADVOCATE is worth the subscription price."

—Rev. B. Carradine, of New Orleans, will deliver the address before the literary societies of Centenary College, at Jackson, La., on Tuesday night, June 3.

—There is a tradition in California that every twentieth year is a year of drought. But this year all prophecies have failed, and the rains have been unprecedented.

—The Columbia District Conference, Rev. Dr. T. C. Wier presiding, meets to-day at Shuqualak, Miss. Rev. L. D. Worsham preaches the opening sermon.

—The Kentucky Methodists are raising a special centennial gift for their missionary in China, Rev. C. F. Reid. Rev. S. Noland, Nashville, Ky., has the matter in hand.

—Gen. Gordon, it is said, has caused an Arabic text to be conspicuously inscribed over his throne in the palace of Khartoum, a translation of which is: "God rules over the hearts of men."

—The Wabash and Pacific railroad issued an order prohibiting all employees from using tobacco while on duty. Some took offense and resigned, but their places were filled, and the order stands.

—Rev. W. A. Sanpey, of Tyler, Texas, formerly of the Alabama Conference, is having marked success in his pastorate. Rev. J. T. Daves, of Marshall, an old Louisiana, has been assisting him in a gracious revival.

—The New York Advocate says: "It is announced that Bishop McTear, of the Church, South, will shortly visit the China mission of that church." We had not heard of it, and don't believe it, but would be glad to know it was a fact.

—Rev. Dr. J. M. Trimble, of Ohio, is now in Philadelphia serving in his seventh consecutive General Conference. A vaudeville Methodist legislator truly. Dr. Nathan Bangs had a like term of service, but Peter Cartwright served in twelve General Conferences.

—Our church in San Francisco, hitherto called "Trinity," has changed its name to "Centenary Church." The change was effected because another church in the city was known as "Trinity," and called Centenary because it was dedicated on the first Sunday of the centennial year of American Methodism.

—The Rev. Rufus T. Davis, Inclosing a communication, adds a personal note, from which we extract as follows: "We are moving along nicely in our direct work, and I believe the rest of the Yazoo preachers are doing the same. A good deal of church repairs being done as a Centennial offering. It is useless to say the ADVOCATE is in favor in this part of the Conference."

—The Rev. Dr. H. M. Smith, editor of the New England Presbyterian, delivered a lecture on Tuesday evening of last week in Werlein Hall, before the Thorne Society, on "An American Opinion of the Opium Question." It was a terrible arraignment of England's responsibility for its illicit traffic, and a graphic description of the evils, social, moral and civil, of the dread-ful opium habit.

—The higher education of woman is receiving unusual and almost universal attention. The latest and most significant indication we have noticed is her inclusion to certain privileges in ancient and honorable University of Oxford, England. A cablegram from London last week said: "A resolution of the University of Oxford decided, by a vote of 404 to 321, to admit women to the honor of examinations."

—Mr. Robt. P. Thompson having completed his fiftieth year of service in the Western Methodist Book Concern at Cincinnati last week, his associates in this office presented him a handsome testimonial—a silver tea service. His presentation speech was made by Rev. Dr. J. M. Walden. Drs. Hoyt, and others spoke briefly and eloquently on the occasion. That rather a phenomenal record—fifty years of continued service in one house.

—More than half of the seventy seats in the gallery overlooking the platform in the hall where the Northern Methodist General Conference is being held have been sold for \$50 each. The proceeds will be devoted to the general expenses of the Conference.

—Assistant Bishop Potter, of New York, who declared recently that Episcopal clergymen received smaller salaries than ministers of any other church in America, proposes as a remedy that all pastors and Bishops who receive over \$3,000 give two and a half per cent. of the same to a fund for poorer brethren. Whether the plan works or not, the motive is most worthy. The old equalization system of Methodism had some features of special merit.

—We traveled last week with an Iowa gentleman returning home from the recent grand meeting of the Knights of Pythias in this city. He talked quite freely about his observations by night and day while sojourning here, and this was his conclusion: "I was an anti-prohibitory amendment man in Iowa during the late campaign, but henceforth I favor it and the most right laws to enforce it." Alas! for our city, that her exegeses are so revolting.

—The Mexican Messenger for May is to contain a likeness of the late Rev. R. N. Freeman, of the Central Mexican mission, the work to be executed by a Mexican artist. The paper for one year can be had for fifty cents. One dollar will secure the Messenger for one year and a photograph of the members of the Central Mexican mission (forty-five faces) including Bishop Keener and Dr. Kelley. Send orders to Rev. W. M. Patterson, City of Mexico.

—The New York Tribune calls the present prohibition agitation "a national awakening of conscience." Some papers in the Southwest are yet ridiculing it as fanatical folly, but their range of vision is very narrow and their moral perceptions rather dull. Up in Mississippi we have noted with pleasure the course pursued on this question by the Brookhaven Leader, Clay County Leader and Enterprise Courier. Others will soon fall into line as the "awakening" spreads.

—A correspondent of the New York Independent thinks that the "Teaching of the Apostles," the Brynolensis manuscript recently found, sustains the theory of the "Disciples of Christ," nicknamed Campbellites. The special point mentioned is their celebration of the eucharist every Lord's day. He says of the disciples: "There are congregations that have not failed to break bread every Lord's day for twenty-five years, and this they do whether any of the preaching brethren are with them or not."

—The train-wrecker has been at his devilish work again on the Illinois Central railroad. On Saturday night last the north-bound train was thrown from the track near Duck Hill, within one mile of the very place where the other wickedness was enacted about one month ago. The engineer was killed, the fireman, conductor and several passengers more or less injured. We can hardly conceive of a crime so cold-blooded and ghastly. The officers of the road are uniformly kind and courteous, and in the adjustments of losses for stock killed or otherwise have shown large liberality. The Governor ought to offer a generous reward for the apprehension and arrest of the fiend.

—Our neighbor, the Southwestern Christian Advocate, thinks the case-question will be the leading issue in the General Conference. The action of the New England Conference is warmly commended, and the brethren are exhorted to hold fast their profession. If they prefer mixed congregations and schools, North and South, no outsider has a right to object. But, as a matter of practical wisdom and the best interests of the Master's kingdom and all concerned, we are of opinion that radical legislation should be avoided. Instead of retarding, it will most surely embarrass their work. As their congregations and Conferences are at present organized we see no cause for this great hubbub. Why not get in a rage because the Germans and Scandinavians prefer their own organizations? There is in it more fanatical folly than Christian zeal. Somebody is coveting cheap martyrdom.

To the Sunday-Schools of the Louisiana Conference.

The Sunday-School Convention for this Conference will be held in Mansfield, June 12-13. The time given in the published Minutes is a mistake, for which the secretary of the Conference is not responsible. The Convention is to be composed of presiding elders, preachers in charge and one delegate from each Sunday-school. By being in Mansfield on the preceding days of the week the commencement exercises of the col-

lege may be enjoyed. A programme of the Convention will be published, and we hope to have an interesting and profitable time. Let all take an active interest in this centennial year.

J. M. BROWN,
Chairman S. S. Board.
WATERBURY, LA., Apr. 21, 1884.

To the Preachers in Charge.

NORTH MISSISSIPPI CONFERENCE.

Dr. Morton writes requesting that we call upon you to send forward as soon as collected every dollar you have for church extension, as it will be necessary for him to have at least twenty thousand dollars to meet the demands that will be made upon him in the next few months. Please give attention to this subject, and as you get as much as five dollars in hand send it to Col. R. C. Clark, treasurer, at Verona. We have aided in building several churches in the bounds of our Conference this year, and still have some money in the treasury. Send your applications to the treasurer, and they will be duly considered.

THOS. T. KEMSTY,
Chairman Executive Committee.

MISSISSIPPI CONFERENCE.

The exigencies of the church building season make it important that the church extension funds be raised and forwarded as soon as possible. Urgent is the need, and present.

JOHN A. ELLIS, Treasurer.

LOUISIANA CONFERENCE.

DEAR BRETHREN: I will send to each of you a copy of the Conference resolutions regarding the State lottery. Please get some active member in each charge to immediately circulate it for signatures, and mail it back to me at Monroe by May 20.

D. F. WHITE.

Our special friend and correspondent, Rev. H. M. DuBoise, of Texas, in a letter to the Raleigh Christian Advocate, pays this fitting and well-deserved compliment to Louisiana Methodism's gifted son:

"The appointment, by the Bishops, of Rev. C. W. Carter, D. D., of Felicite Street Church, New Orleans, as clerical delegate to the General Conference of the Methodist Episcopal Church, which meets in Philadelphia in May next, brings into prominent service one of the strongest and worthiest men in our Methodism. No man is more retiring and modest, yet no man more eminently qualified by gifts of nature, education and grace. Whether in the swamps of Louisiana or in the pulpit of a metropolitan church and on the platform before cultured and critical audiences, Dr. Carter is at home, and sways with his boundless resources the souls and minds of his hearers."

The Southern Cultivator Free.

All old subscribers by paying up full to date, and two years' subscription in advance, will receive the Cultivator free for one year, postage prepaid. We will also send the Cultivator free for one year to all new subscribers paying two years' subscription in advance. No reduction allowed for postoffice orders or registered letters and cash with orders. This is a fine opportunity to secure the only first-class agricultural paper published in the South free for one year.

CARVER & JAMIESON.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

Mr. Philip Werlein, 135 Canal and 18 Bourbon St., New Orleans, has a good twelve-row piano for \$75; an elegant new 7½ octave piano for \$100; an elegant new piano for \$150; or \$250 a week or \$500 per month, for the first year; another elegant piano, formerly \$500 for \$300 cash. Also a large assortment of first class pianos and organs at correspondingly low prices. The Chickering, Weber, Mason & Hamlen, Werlein, Hale, a home-made, Debing and Cable pianos. The Mason & Hamlen, Sterling and Bay State organs. Mr. Werlein's guarantee goes with every instrument he sells, and secures all his customers. Immense stock of sheet music and musical instruments. Old pianos and organs taken in exchange, or paid for means for new ones. His prices are the lowest, and free catalogues are sent to any address.

"Husband, I don't know where that boy got his bad temper; I'm sure not from me!" "No, my dear, for I don't find that you have lost any."

The New La. Remedy is a product of our swamps. It is a home remedy, and the witnesses to its remarkable success are at home where it is prepared. They are numbered by thousands.

He must be a thorough fool who can learn nothing from his own folly.

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful cure in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actual testimonials are sent free of charge, to those who desire it, this remedy, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. ROYCE, 140 Power's Block, Rochester, N. Y.

The following is from Philadelphia, Pa. One of our advertising patrons, writes as follows: "The CHRISTIAN ADVOCATE is the best advertising medium in the South. At least we have found it so."

The following is from Texas: "The not discommending our advertisement in the ADVOCATE. It has brought many letters in the last four weeks."

Charles James Fox used to say that there was only one thing better than lying on the grass with a book, and that was lying on the grass without a book.

COLDEN'S LIQUID BEEF TONIC is admirably adapted for females in delicate health. Colden's, no other, 117 druggists.

A little niece of Mr. Darwin asked him one evening what the cat has that no other animal has. The question was asked with gravity, and the great naturalist, after deliberation, confessed himself puzzled. When he "gave it up" she answered "Kittens."

GLENN'S SULPHUR SOAP beautifies the skin. HILL'S HAIR AND WHISKY DYE, black or brown, 55 cts.

Josh Billings says: "There is one thing about a pen that looks like wisdom; they don't knock much until after they have laid their egg. Some folks are always bragging and knocking what they are going to do before-hand."

Bad coughs cured by HALE'S HONEY OF HOREHOUND AND PEPPERMINT. HALE'S TOOTHACHE DIOPHORE cure in one minute.

Venus & Adonis are visiting Ireland now. If the following advertisement, from a Du Ha paper, be correct: "Lost, a cat, black, representing Venus and Adonis while walking in Sandy mountain on Saturday last."

For sufferer: Curable Diarrhea, 25 pp. symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo., (advertising office). Single case your way.

W. C. Shepard sells dinner, tea and breakfast sets, \$14.10—rose tea sets, \$4.50—more rose chamber sets, \$4.50.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Business Notices.

TESTIMONIAL.—This is to certify that I have been traveling in the State of Mississippi for the Birmingham Lightning Liniment Co. of Bryan, Tex., for nearly one month, during which time I have sold very near 1,000 bottles of their celebrated medicine, and giving entire satisfaction to every one who purchased of me. Again, every bottle I sold, I told the buyer if it did not cure me, I would return the money and I would refund the money. Not a one has ever been returned. But the golden opinions and very best testimonials are received every day. God bless the discoverer! J. L. WALTON, Bogalusa, Miss., March 13, 1884. Agent.

QUERU'S COD LIVER OIL-JELLY. Approved by the Academy of Medicine of New York, for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and which now benefits secured to the patient by a single teaspoonful of this Jelly, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. W. TRUXE, New York.

NEW ADVERTISEMENTS.

MANSFIELD FEMALE COLLEGE, MANSFIELD, LA.

Twenty-sixth Annual Commencement, 1884. Friday evening, June 6, eight P. M.—Exhibition of Young Ladies' Literary Society, Miss Mary Dickey, Manager.

Sunday, June 8, eleven A. M.—Commencement exercises, by Rev. B. Carradine, New Orleans.

Monday, June 9, two P. M.—Annual meeting of Board of Managers, appointed by the Louisiana Annual Conference.

Monday, June 9, eight P. M.—Exhibition of music department, Miss R. J. Barr, Director; melodrama, conducted by Miss Williams.

Tuesday, June 10, eleven A. M.—Annual meeting of the alumni.

Tuesday, June 10, eight P. M.—Art lecture, conducted by Miss Perry.

Wednesday, June 11, ten A. M.—Exercises of the graduating class. Address by Rev. B. Carradine.

MANSFIELD FEMALE COLLEGE, MANSFIELD, DEWITT PARISH, LOUISIANA.

The twenty-ninth Annual Session will begin on the 1st of September, 1885.

Mansfield is situated on the Texas and Pacific Railroad, forty miles south of Shreveport in a beautiful and healthy country, and is easily accessible from almost every portion of Texas and Louisiana.

The College is the property of the Methodist Episcopal Church, South, and is managed by the Louisiana Conference. The buildings and grounds are extensive and all the facilities for instruction are provided. The College last year had nearly a hundred boarders and sixty pupils in Music, Theory in Art and one hundred and twenty in all.

Board and tuition, per term: \$65.00. Music and use of instrument \$20.00. Usual charges in Art Department and Modern Languages. F. M. GRACE, President.

ENGINE FOR SALE!

A 12 horse power Atlas Portable Engine on wheels, has been but little used, and is in thorough order.

Will be sold on time to a good purchaser.

Apply to T. J. CARVER, 44 Perdido St., New Orleans.

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HEADQUARTERS

FOR

Sunday-School Supplies:

Consisting in part of

GOSPEL IVY, Single and Combined, With and Without Music.

Bibles and Testaments, (cheap edition) Teachers' Bibles Oxford-Pocket Bibles, (with clasps) Bible Dictionaries, etc.

Union Primers, First and Second Reading Books; Union Spelling Books; Union Question Books; Catechisms; Reward Cards; Scripture Text Cards; Tracts, etc. Also a large assortment of Books suitable for Sunday-School Libraries, or presents to children. Pupil and Family Bibles, from \$2.50 to \$15. Liberal discount to ministers, churches and Sunday-schools. Catalogues sent on application.

W. D. SKILLMAN, Business Manager, 34 Camp Street, New Orleans.

MISCELLANEOUS.

603,292

SINGER SEWING MACHINES

Sold in The Year 1882.

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WORTHLESS IMITATIONS.

GREAT REDUCTION.

25¢ in prices of NEEDLES for all Machines, and parts for the Singer Machine. Singer Family Needles, 10c per doz., two doz. 25c. All other styles from 15c. to 25c. Oil, 1c. a bottle. Singer, Shuttles, 50c. each. "Genuine Sewing Machine" also, ask for the book, "Genuine Sewing Machine" (History of the Sewing Machine).

McCall's Sewing Patterns, Catalogues Free.

The Singer Manufacturing Co.

185 CANAL STREET, NEW ORLEANS.

N. E. HUNTER, Agent.

FREE Send to MOORE'S BUSINESS UNIVERSITY Atlanta, Ga. For illustrated Circular 25th year.

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Trains start from Jackson Railroad Depot as follows:

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For further information apply to

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SOUTHERN CALIFORNIA

ROUTE,

The Texas and Pacific Railway,

NOW OPEN FOR BUSINESS.

Is the direct line from NEW ORLEANS to NORTHERN, EASTERN, WESTERN AND CENTRAL TEXAS, and all points in Arizona, Old and New Mexico and California.

Through Express leaves New Orleans from Jackson Depot at 11 A. M. through to San Francisco via Alexandria, Shreveport and Marshall.

Through Express arrives New Orleans at 4:30 P. M.

For tickets or information apply at 47 St. Charles corner Gravier street, or depot.

A. S. GRAHAM, Ticket Agent.

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GLASSES

A WONDERFUL and

SCIENTIFIC DISCOVERY

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, AND possess the property of keeping your eyes in good condition, as when first you use them. They have been carefully examined and analyzed by a chemist and a physician, who claim that the MEDICATED GLASSES have no equal, and in some cases, restore the sight, if used in time, but in no case can the eye become impaired by their use for the following reasons:

1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that usually experienced in using glasses after one or two hours' use.

2. The chemicals make the glasses hard; they retain their polish. Hence you will always see through them as bright and clear as at first.

3. With these glasses you can read, write or sew all night, the light having no effect on the eye, with no disagreeable or tiresome sensation, which usually improves the eye.

BEWARE OF COUNTERFEITS—NONE GENUINE UNLESS STAMPED.

The MEDICATED GLASSES are all stamped on the frame in H. HOUSAH, MEDICATED.

Dealers Supplied Wholesale at Liberal Discount.

ALL EYES SUITED. Persons residing at a distance who may wish to procure these spectacles, can send for a circular containing description, price, etc., and directions for obtaining a perfect fit, and have them sent by mail, by addressing

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CRESCENT CITY SPECTACLE COMPANY,

56 St. Charles Street, New Orleans.

In writing mention this paper.

MISCELLANEOUS.

LOUISIANA STEAM

Sash,

Blind and

Door

Weekly Market Review.

(For Week Ending May 4, 1884.)

COTTON.

Low ordinary	8 1/2
Good ordinary	10 1/2
Low middling	11 1/2
Good middling	12 1/2
High middling	13 1/2
Low extra	14 1/2
Good extra	15 1/2
High extra	16 1/2
Low Louis	17 1/2
Good Louis	18 1/2
High Louis	19 1/2

SUGAR.

Low	34	44
Common	44	44
Good common	44	44
Fair	44	44
Good fair	44	44
Fully fair	44	44
Prime	44	44
Strictly Prime	44	44
Choice	44	44
Seconds	44	44
Yellow clarified	44	44
White clarified	44	44
Granulated	44	44

MOLASSES.

Syrup	25	31
Fair	31	38
Prime	31	38
Choice	31	38
Fancy	31	38

RICE.

Choice	54	54
Prime	54	54
Good	54	54
Fair	54	54
Ordinary	54	54
Common	54	54
No. 2	54	54

FLOUR.

Minnesota	5 00	6 00
Minnesota	5 00	6 00
Extra fancy	6 12 1/2	7 00
Winter wheat	7 00	7 00
Choice	6 00	5 90
Fancy	6 00	6 20

CORN PRODUCTS.

Corn meal	3 40	3 50
Corn meal	3 25	3 40
Crude	3 50	3 60
Hominy	4 00	4 00

GRAIN, ETC.

Corn	71	72
Yellow	67	67
Mixed	69	69
Oats	46	46 1/2
Western	46	46 1/2
Texas	46	46 1/2
Barley	1 02 1/2	1 05
Choice	1 02 1/2	1 05
Prime	1 02 1/2	1 05

PROVISIONS.

Mesa	17 00	17 00
Pork	16 50	16 50
Rumps	16 00	16 00
Beef	11 1/2	12
Shoulders	8 1/2	9
Sides, clear	9 1/2	9 1/2
Sides, clear rib	9 1/2	9 1/2
Beef	13 1/2	13 1/2
Sugar-cured	13 1/2	13 1/2
Shoulders	7 1/2	7 1/2
Sides, clear	9 1/2	9 1/2
Sides, clear rib	9 1/2	9 1/2

FISH.

Blackfish	14 25	14 25
No. 1 in bbls	7 75	7 75
No. 2 in bbls	6 25	6 25
Half bbls	6 25	6 25
No. 3 in bbls, large	13 25	13 25
Half bbls	7 00	7 00

GROCERIES.

Coffee	12 1/2	12 1/2
Cardova, choice	12 1/2	12 1/2
Java, choice	22	23
Butter	23	23
Western dairy	23	23
New York dairy	23	23
Country	17	20
Lard	9	9
Choice	9	9
Feather	50	1 00
Choice	25	50
Year	25	50
Coal, cases	18	18
Coal, bbls	13	13
Coal, bbls	45	50
Lard	80	80

VEGETABLES.

Carrots	12 00	14 00
Country	12 00	14 00
Potatoes	2 00	2 75
Louisiana	2 00	2 75
Beets	20 00	20 00
Onions	3 00	3 75
Choice	3 00	3 75
Baling stuffs	101	101
Country	113	113
Baling twine	131	131
Country	131	131
Bundle	1 30	1 30

SUNDRIES.

Chicken, Western	5 00	5 25
Young	3 00	3 50
Chicken, Southern	2 50	3 00
Young	2 50	3 00
Turkeys, Southern	12 00	16 00
Western	14	14
Southern	15	10
Wool	20	20
Louisiana	18	18
Burly	9	15
Elms	8	8
Green salted	11	11 1/2
Dried salted	11	11 1/2
Okla. apples	50 00	50 00
Okla. apples	75 00	80 00
Okla. apples	50 00	100 00
Okla. apples	75 00	140 00
Hoghead	40 00	40 00
Barrels	20 00	20 00
Half barrels	12 50	12 50
Fertilizers	12 00	14 00
Meat	24 50	24 50
Pure ground bone	42 00	42 00
Muriatic acid	3	3
Sulphuric acid	22	22
Bone black	34	34

NEWS OF THE WEEK.

DOMESTIC.

KALAMAZOO, Mich., April 30.—The county poorhouse of Van Buren county, located near Kalamazoo, thirty miles west of here, burned to the ground at 2 o'clock this morning, and fourteen inmates perished in the flames. The first known of the fire was the cries of the paupers, and a few minutes later the flames were seen rising from the building. The building contained forty-five paupers; the remaining thirty-five escaped and all the rest perished. The loss on the buildings is \$15,000; insured.

GALVESTON, Tex., April 30.—During the past six hours a strong southeast wind has prevailed, causing the highest tide known here for many years. The very high sea is running and much damage has been done to property in the east end. The Gulf has made rapid and disastrous encroachments on that part of the beach east of Twenty-first street, the huge waves rolling with terrible fury. All east of Twenty-first street, as far as the eye can reach, is a mass of boiling, surging water, before which the sand hills, with their cedar hedges are rapidly dissolving. The breakwater, recently constructed by the city at great cost, has proven wholly inadequate for the purpose intended.

MERIDIAN, Miss., May 1.—This was a day of excitement in the suburbs, about the appearance of hydrophobia among the cattle. A valuable cow was killed this morning that had given unmistakable signs of madness. The mystery surrounding the origin of the disease causes much uneasiness.

DEL RIO, Tex., May 2.—A cyclone struck this town last evening. The new Episcopal Church, Southern Pacific Station, and a number of small buildings were swept away and many new buildings twisted out of shape. Four persons were severely injured and Charles Schack was killed. Loss to the town, \$10,000.

PORT JERVIS, N. Y., May 3.—The entire village of Gilmart's Depot, on the Port Jervis and Monticello Railroad, burned yesterday afternoon, and the residents were obliged to flee for their lives, unable to save anything. Not over half a dozen houses are standing in a radius of five miles. The fire is still burning. Loss, \$100,000. Two railroad bridges burned.

ALTOONA, Pa., May 3.—The town of Albion, Clearfield county, was totally consumed by fire yesterday afternoon. Loss estimated at \$100,000 to \$200,000.

DAVENPORT, Iowa, May 3.—The official majority for the debt amendment is 5,687; for Gov. McNary, 44,715.

GALVESTON, May 4.—The Texas Jefferson (Tex.) special says the river is higher than for eighteen years. The lower portions of the town are under water, and a number of families have been forced to abandon their homes. It is believed that every bridge in the county has been swept away. Large sections of farming country are submerged. The loss on crops, bridges and other property will reach many thousands of dollars.

MINDEN, La., May 5.—The first regular passenger train on the Vicksburg, Shreveport and Pacific Railroad, between Monroe and Minden Junction, arrived at the junction at 9:45 this morning. Trains will be run regular as far west as the junction in future.

NEW BRUNSWICK, Pa., May 5.—Fire in the woods of Harrison township, from 100 to 200 acres.

PITTSBURGH, Pa., May 5.—Ralph Dagley, president of the Arthur Lumber Company of this city, returned from the scene of the conflagration in Elk county this morning and reports the devastation great. He estimates the loss of Elk county alone is over \$1,000,000. The heaviest losers are the mill owners.

FOREIGN.

LONDON, April 30.—Sir Samuel Baker, in a letter, refers to Gen. Gordon's appeal to the ministers of England and America. He asks whether there can be a more terrible example of faithlessness on the part of a government in this necessity. He proposes that the Sultan supply 5,000 Nizams, India 10,000 and England 5,000 troops to relieve Gen. Gordon. Half of the force to converge toward Berber from Suakin and thence to proceed up the Nile from Cairo.

BUENOS AIRES, via Galon, April 30.—A heavy storm is prevailing. Thirteen centimetres of rain has fallen, more than has been known for fourteen years. A number of houses and walls have fallen and four children have been killed. The rivers have overflowed their banks and many villages are inundated. There has been great loss of cattle.

MADRID, May 1.—An official statement concerning the recent railroad disaster near Ciudad Real gives the total number of persons killed at fifty-nine, of which fifty-eight were soldiers. Fifty-six persons were injured.

LONDON, May 2.—The News prints Khartoum dispatches of April 21. Everything is reported safe. Trade will be carried on with El Mahdi's men in case Khartoum is taken. Greek merchants are already in correspondence with El Mahdi with a view of the establishment of commerce.

LONDON, May 2.—The Egyptian Government offered a Soudanese chief \$5,000 to bring Gen. Gordon from Khartoum.

EXPOSITION NOTES.—Work on the Exposition building is now being pushed with great vim. The entire St. Charles street side, and over half the lower elevations and pavilions are ready for painting and sashing. Over one thousand squares are ready for roofing, and the contractor states that by the first of June 2,000 other squares will be completed. On Monday the work of attaching the annex to the main building will begin. Horticultural Hall will, in a few days, assume some shape, and the fern and southern wings are being raised already.

Letters from ex-President Diaz, of Mexico, Commissioner General of that country to the Exposition, and from H. H. Ringgold, Commissioner from Venezuela, are to the effect that early shipments of exhibits from those countries will be made. Applications for maps of the city of New Orleans, issued by Chief of Installation Mullen, are coming in from all parts of the country.

Merchants and grocers, hotel-keepers, colleges, managers of boarding department, and others would do well to address Mrs. F. M. Goodwyn, manufacturer, 179 Girod St., N. O., for price list of Goodwyn's Eureka Yeast Powder, a superior home product of the Crescent City. Positively free from Alum or any other harmful ingredient. It is not only inviolate, but squarely challenges comparison with any and all standard articles in its line.

Plan of Episcopal Visitations for 1884.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP GRANBERY.		
Denver	July 21	Denver.
Montana	Aug. 21	Stevensville.
Columbia	Sept. 3	Dayton.
Pacific	Oct. 2	St. Louis.
Los Angeles	Oct. 22	San Bernardino.
SECOND DISTRICT—BISHOP M'YRE.		
West Texas	Oct. 23	San Antonio.
Northwest Texas	Nov. 5	Waco.
North Texas	Nov. 12	Galveston.
East Texas	Nov. 19	Lawrence.
German Mission	Nov. 27	Houston.
Texas	Dec. 3	Galveston.
THIRD DISTRICT—BISHOP PARKER.		
Missouri	Sept. 17	St. Louis.
Western	Sept. 17	St. Louis.
Southwest	Sept. 17	St. Louis.
North Carolina	Nov. 26	Wilmington.
Mississippi	Dec. 17	Yazoo City.
Baltimore	March 11	Salem.
FOURTH DISTRICT—BISHOP HARGREAVE.		
St. Louis	Sept. 21	St. Louis.
West Virginia	Oct. 8	Greenup.
Arkansas	Nov. 19	Van Buren.
Little Rock	Nov. 26	Little Rock.
White River	Nov. 26	Batesville.
Louisiana	Jan. 8	Minden.
FIFTH DISTRICT—BISHOP PIERCE.		
Indian Mission	Sept. 17	Paul's Valley.
Tennessee	Oct. 8	Nashville.
North Alabama	Nov. 20	Talladega.
South Alabama	Dec. 3	Charleston.
Florida	Jan. 8	Gainesville.
SIXTH DISTRICT—BISHOP WILSON.		
Kentucky	Sept. 10	St. Sterling.
Louisville	Sept. 17	Louisville.
Illinois	Sept. 24	Nashville.
North Georgia	Nov. 26	Atlanta.
South Georgia	Dec. 17	Savannah.
SEVENTH DISTRICT—BISHOP KEENE.		
Holston	Oct. 22	Bristol.
Virginia	Nov. 12	Lynchburg.
North Mississippi	Nov. 26	Aberdeen.
Memphis	Dec. 3	Memphis.
Alabama	Dec. 17	Opelika.

Bishop McTear has charge of the missions in China and Japan.

Bishop Keener has charge of the missions in Mexico.

Bishop Granbery has charge of the missions in Brazil.

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ROYAL BAKING POWDER.

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This powder varies. A marvel of purity, strength and whiteness. More economical than ordinary kinds, and can be sold in competition with the best. Sold only in cans.

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Operative Stores.

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All Kinds of Job Work,

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7 octave rosewood, \$100 cash. Will

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one year.

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Schneider Pianos and Organs and

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My Guarantee goes with every instrument sold and

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Will give you all your old piano is worth in

trade.

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Glad to exhibit my stock. Send for free catalogue.

Call or write.

DISTRICT CONFERENCES.

The Corinth District Sunday-School Convention and District Conference will be held at Ripley, June 20-29.

Wednesday night, June 25, sermon by K. M. Harrison. The Convention will open Thursday, at nine o'clock. When the following programme will be observed:

1. The Relation of Children to the Church, by Revs. R. M. Davis and R. A. Ellis.
2. The Grounds on Which Infants are Entitled to Baptism, by Revs. K. M. Harrison and G. W. Gordon.
3. Duties of Parents in Relation to the Sunday-School, by Revs. D. W. Bosh and J. H. Brown.
4. Sunday-School Literature, by Capt. T. B. Winston and D. L. Cogdell.
5. The Importance of Officers and Teachers Being Prompt, by Judge W. H. Kilpatrick and J. W. Dorman.
6. Duties of a Teacher to His or Her Class, by Rev. L. B. Sprague and C. H. Owen.
7. The Best Method of Opening and Closing Sunday-School Exercises, by Rev. J. A. Bowen, G. P. Hamner and H. Klyce.
8. The Moral Influence of a Well-Regulated Sunday-School on a Community, by Prof. J. W. Johnson and Rev. J. H. Mitchell.
9. Rev. R. A. Ellis will preach a Sunday-school sermon at eleven A. M.
10. Rev. E. L. Sprague will preach the opening sermon of the District Conference, Thursday night. Century mass meeting, Saturday night, to be addressed by Judge Kilpatrick, J. A. Bowen, Prof. J. W. Johnson, and we hope Dr. C. B. Galloway or some one from Nashville. Let pastors report the "locks cleared" if possible. Let all come who are members, and others who may desire to do so. Ripley will be ready for you.

AMOS KENDALL, P. E.

NORTH MISSISSIPPI CONFERENCE, APR. 29, 1884.

The Holly Springs District Conference will meet at Pleasant Grove, Hickory, on Monday, July 22, 1884. Opening sermon by E. H. Moon, Friday 25, 11 o'clock A. M.

W. F. BAILEY.

The Homer District Conference will convene at Lisbon on Thursday, August 23, at 9 o'clock A. M.

A. A. CORNETT, P. E.

The Winona District Conference will meet at Lexington, June 20-29.

THOMAS Y. RAMSEY, P. E.

The Alexandria District Conference will convene at Colfax, August 27, 1884.

N. A. CORNELL, P. E.

The Brookhaven District Conference is to be held in Magnolia, June 12-15.

J. A. B. JONES, P. E.

The New Orleans District Conference will meet at St. Charles Avenue Church, New Orleans, May 13, 1884. Pastors will please report the Bishop's collections at the District Conference.

J. A. WALKER, P. E.

The Pensacola District Conference will meet at Evergreen, Ala., May 25. Opening sermon, May 25, at 7 P. M.

J. S. FRAZER, P. E.

The Jackson District Conference will be held at Bolton, Miss., June 5-8.

JOHN A. ALLIS, P. E.

Christian Advocate.

VOL. 30.—NO. 20.

NEW ORLEANS, THURSDAY, MAY 15, 1884.

WHOLE NO. 1450.

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Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.
CARVER & JAMIESON, Publishers.

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REV. W. P. HARTON,
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MY PSALM.

BY JOHN H. WHITTIER.

I mourn no more my vanished years:
Beneath a tender rain,
An April rain of smiles and tears,
My heart is young again.

The west winds blow, and singing low,
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun.

No longer forward nor behind
I look in hope or fear;
But grateful take the good I find,
The best of flow and here.

I plow no more a desert-land
To harvest weed and tare;
The manna dropping from God's hand
Rebukes my painful care.

I seek my pilgrim staff—I lay
Aside the cunning art;
The angel sought so far away
I welcome at my door.

The air of spring may never play
Among the rippling corn,
Nor freshness of the flowers of May
Flow through the autumn morn.

Yet shall the blue-eyed gentian look
Through crimson lilies to heaven,
And the pale star in the brook
Shall see its image given.

The woods shall wake their robes of praise,
The south-wind softly sigh,
And when I, calm days in golden haze,
Melt down the amber sky.

No less shall manly deed and word
Rebuke an age of wrong;
The grassy flowers that breathe the sword
Make not the blade less strong.

But smiting hands shall learn to heal—
To build as to destroy;
Nor less my heart for others feel
Than I for the mere joy.

All as God wills, who wisely leads
To glory or to willow;
And counsel more of all my needs
Than all my prayers have told.

Enough that blessings undesired
Have marked my erring track;
That when my feet have wandered
His chastening turned me back.

That more and more a Providence
Of love is understood;
That the springs of life and sense
Sweet with eternal good.

That death seems but a covered way
Which opens into light,
Wherein no child can stray
Beyond the Father's sight.

That cure and trial seem at last,
Through memory's misty air,
Like mountain ranges overcast,
In purple distance fair.

That all the jarring notes of life
Seem blending in a strain,
And all the angels of its strife
Slow coming into train.

And all the shadows fall apart,
And so the west wind sighs,
And all the windows of my heart
I open to the day.

Letter from China.

MR. EDITOR: I went to the University of Mississippi, situated at Oxford. In those days we had to travel by stage, as there were no railroads. The university had just opened, and I believe I was the thirty-fifth pupil to arrive. There were about one hundred and fifty students enrolled there. Our first president was Dr. Holmes, from the University of Virginia. He remained but one year. Judge Longstreet was our president the next year, and a more suitable and efficient man for the post could not have been selected. There were but two classes formed: the freshman and sophomore. I was placed in the sophomore with fifteen others. Dr. Waddell was professor of languages; Dr. Bledsoe, professor of mathematics, and Dr. Millington was professor of chemistry. It was an able faculty, and much respected by the young gentlemen in the university. Judge Longstreet had perfect control

over the whole college of young men, and was respected and beloved by all. He talked with them as calmly and gently as a father would to his children. One morning early, as we entered the room for prayer, not a seat was to be found. It was the morning for Judge Longstreet to conduct prayers. When he came in and found no seats, he said: "Young gentlemen, if you prefer to stand, I am perfectly willing you should do so." Not another word was said, and the young men all stood while the president read a chapter and prayed. The next morning not a seat was missing.

On my arrival at Oxford I connected myself with the Methodist Church and attended all the means of grace; but it was a service without any joy to me. There were two or three other young men of my class who united with the same church. In 1850, during my third year at the university, a revival of religion began in the Methodist Church, and some few persons were converted. I began to feel there was no hope for me, especially when I saw the meeting was to be brought to a close. I was under conviction and deep distress of mind. To my great joy the meeting was continued in the Cumberland Presbyterian Church. I attended these meetings as often as I could. My distress of mind greatly increased. Day and night I prayed in my room, and often fled to the grove to seek for peace to my troubled soul by prayer. So great was my anguish, and so great was the struggle going on in my soul, I could not attend to my studies. The president and professors very kindly gave me permission to attend the meetings, as often as I desired. Often did I fall on my knees in the midst of the audience completely overpowered, and yet I would return to my room in deep sorrow and without any hope. This deep distress continued for twelve days and nights. Three young men of the Cumberland Presbyterian Church manifested a deep interest in my welfare, and while life lasts I shall never cease to be grateful to them for their prayers and the help which they gave me. One Sabbath afternoon there was to be a prayer meeting in the Cumberland Presbyterian Church. I intended to attend and found about twenty persons present. Another person besides myself knelt and asked the prayers of God's people. It was there in that little prayer meeting, on that beautiful Sabbath afternoon, I found Jesus, and was made a new creature in him. For twelve years this blessing was denied because I would not yield my heart to God. For each year I had a day of agony and distress which well might overpower me. I can never forget that beautiful Sabbath afternoon when I entered into the joys of God's people—yes, into the kingdom of my blessed Redeemer. On that day God, for Christ's sake, pardoned all my sins and light, joy and peace filled my soul. Every one I met seemed to be happy and all nature seemed to rejoice with me. On my way to the university I met one of my dear Christian friends, a member of my class—Mulborough Pegues. He returned with me to my room and rejoiced with me that I had found peace with God. From that time I felt that God had something for me to do, and I determined to do what I could to bring others to Christ. It was soon known that I had found peace, and all the young men who had been converted came to rejoice with me. This was in the winter of 1850. The next year I graduated and returned home a different person, and with a blessed hope through Christ of eternal life. During this year and the next we had great revivals of God's grace in our midst, and often did I feel the power of God's grace in my heart. I did what I could to lead others to the Saviour, and often have I fallen at the feet of Jesus overpowered by his love. The Lord was leading me in a way I knew not.

About that time I commenced the study of medicine; but such was the working of the Spirit of God in my heart that I could do nothing with it. I then took up the study of law, and I was soon convinced that God had a better work for me to do. I had a better work for me to do. I prayed earnestly for direction, and was urged by Christian friends to

preach the gospel; but I felt that I was unworthy to take up such a holy calling. I, however, assisted in Christian meetings, and was greatly blessed. At such seasons I felt willing to do anything or go anywhere the Lord would direct. In the early part of 1853 I was licensed to exhort and urged to join the Conference. I still shrank from undertaking such a work. It was during this year, and before the meeting of Conference, I saw a letter from Bishop Andrew pleading for young men to go as missionaries to China. His appeal fired my heart with holy zeal, and the blessed Spirit of God stirred my heart within me, and I said, I will go even to China to preach the gospel.

The missionary hymn had often inspired me with an earnest desire to carry the blessed gospel of Christ to the regions beyond, and it seemed, in the providence of God, that time had come. I talked with my father about it, and his answer was: "My son, you could have no greater field in which to glorify God and do good to men than the preaching of the glorious gospel of Christ, and I freely give my consent for you to go to China." To save souls became the burden of my heart, especially to go as a missionary to China and to labor for the salvation of that dying people. After making it a subject of prayer I wrote to Bishop Andrew and received a favorable answer. In the fall of 1853 the Mississippi Conference met at Canton, Bishop Capers presiding. I was received into the Conference, ordained by Bishop Capers, and was appointed missionary to Nankin, China.

On October 20, 1853, I was married to Miss M. J. McClellan by President Thornton, of Sharon, Miss. Before our marriage she promised to go with me as missionary to China, and to this day—more than thirty years—she has been a faithful worker in the glorious cause to which we both gave our lives, and in which we have always felt the deepest interest.

At a missionary meeting early in 1854, in our neighborhood, my father was present, and not only freely gave of his money to the missionary cause, but willingly gave his son and daughter, and to the day of his death he felt a great interest in the spread of the gospel among the heathen. About that time a letter came from Bishop Andrew, requesting me to be present at a farewell missionary meeting to be held in Richmond, Va., in the latter part of March, just before leaving for China. We left our home in Madison for Vicksburg, my father going with us to that city. Our last night in Mississippi was spent with Dr. Marshall and family. My father accompanied us to the steamer, and his last parting words were, "God bless you, my son!" It was a sad hour for us, leaving home so young and inexperienced. With an unseen future ahead of us, we felt that we could only look to our kind heavenly Father for his blessing and direction. We praise his holy name that to this day he has never forsaken us, but has verified all his precious promises to us in a thousand ways. I am,

Yours in Christ,

J. W. LAMBUTH,
SHANGHAI, CHINA, APRIL 1, 1884.

Jesus Blessing Babies.

In the gospel by Mark, he writes: "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."

For what purpose did these parents bring their little children to Jesus? That he should touch them. What do we understand by touch? Touch, usually, means the slightest contact. What does the word "touch" mean in this passage? It means more than contact, however slight. It means to embrace, to hold, to fasten. Then these parents brought their little children to Jesus that he should embrace and join them to himself by

contact. Therefore "he took them up in his arms, put his hands upon them, and blessed them."

Was there any objection to Jesus doing this work? There was. By whom was the objection offered? By his disciples. What did his disciples do? They rebuked those that brought them. How did Jesus like this in his disciples? "When Jesus saw it, he was much displeased."

"Much displeased" is a mild rendering. The words rendered, "much displeased," mean pained, angry, vexed, indignant. The revised edition gives it thus: "When Jesus saw it, he was moved with indignation." Why was Jesus indignant at the conduct of his disciples? Because they were obstructing the way to the kingdom by objecting to those coming in to whom the kingdom of God belonged. Does the kingdom of God belong to babies? Jesus says it does. Do all the disciples of Jesus believe him at this point of his teaching? Many do not. Does this offend Jesus to-day as in the days of his personal ministry on earth? It certainly does. What did Jesus mean by the phrase, "kingdom of God?" Surely he meant his church on earth. The phrase often has this meaning: "Jesus said to the Jews, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This was the church. Who has the right and power to take the kingdom of God from one people and give it to another? Jesus Christ, the Son of God and Head of the church. After expressing indignation at the conduct of his disciples, what did Jesus do? He said, "Suffer the little children to come unto me, and forbid them not." By this he means, Give them the exercise of their right and freedom to come, and then do not hinder them in coming. Do not provoke them to wrath by the exercise of parental authority against Divine law, which is the rule of church conduct and worship.

What was the nature or character of the act of Jesus in blessing these babies? Was it a pardon for their sins? This is not said. Was it the regeneration of their nature? It seems not. Did he baptize them? No; Jesus never baptized anybody with water. The word "bless" expresses the character of the act of Jesus. The same word is employed to express the act of Jesus when he instituted the Lord's Supper—he "blessed" the bread. He did not change the nature of the bread, but consecrated it. It was, therefore, officially "set apart" to a holy use. In like manner Jesus blesses the bread in the eucharist to-day through the ministry of his own calling and sending. Then, Jesus blessed little children officially for each membership. What he did in putting his hands upon them, his ministers do by the application of water in the name of the Trinity.

While objecting to the baptism of babies as an act or rite securing membership in the church, the parents thereof offend Jesus. Those preachers who so severely and vehemently attack infant baptism offer nothing as a substitute. At this point they utterly fail to follow the example of Jesus. Both parents and preachers stand right where the disciples of Jesus stood when they rebuked those parents who brought their "infants" to Jesus that he should take them up in his arms, put his hands upon them and bless them. Let us all obey and love Jesus.

ANGUS DOWLING,
RAMEY, ARIZ., MAY 7, 1884.
The Homer District Centenary Committee.

The Homer District Centenary Committee convened at Haynesville, La., April 19, 1884. After due deliberation in reference to the church in this district in connection with the Centenary movement, the following resolutions were adopted:

Resolved, That the first object of Centenary observance should be the spiritual improvement of the church.

Resolved, That in order to obtain this spiritual improvement each preacher in charge conduct a series of centenary services, commencing with the fourth Sunday in May (or as soon after as practicable) and continuing until each appointment in his charge shall have been served.

Resolved, That a committee be appointed in each church to distribute Centenary literature, solicit sub-

scriptions to the NEW ORLEANS CHRISTIAN ADVOCATE, and to assist the pastor in Centenary operations.

Resolved, That the co-operation of every Sunday-school be secured, and that suitable services for the children be held in every congregation.

Resolved, That each pastor use due diligence to organize class meetings and prayer meetings for the purpose of giving each member of every church an opportunity to co-operate, and thereby secure the end sought.

Resolved, That in order to a more thorough organization, and that ministerial co-operation be had to secure spiritual improvement in this district, the district is hereby divided into five sub-divisions as follows: (1) Homer, Haynesville, Minden; (2) Minden and Mt. Zion, Tulip, Ringgold; (3) Vernon; Rochester, Saline, Sparta; (4) Ruston, Arcadia, Sumnerfield; (5) Downsfield, Farmersville, Indian Village.

Resolved, That the preachers in charge of said sub-divisions, respectively, are hereby constituted a committee to draft a suitable programme for holding mass meetings—at least one—in every pastoral charge, and a series of services connected therewith for one week, more or less—the time to embrace from the first Sunday in July to the third Sunday in August. The preacher in charge of the circuit first mentioned in each of the sub-divisions is appointed chairman of committee for his division. Each preacher shall designate the place of holding services in the hands of his work.

Resolved, That we suggest that the subjects used on said occasion have direct reference to the distinctive doctrines of Methodism, and a historical synopsis of the same.

Resolved, That a district mass meeting be held in connection with the District Conference, embracing the fifth Sunday in August. (Programme to be furnished.)

Resolved, That an opportunity for a thank-offering be given in connection with each centennial service of this programme.

A. A. CORNETT, P. E.,
Chairman Committee.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

REV. E. R. HENDRIX, D. D.,
Chairman.

REV. W. P. HARRISON, D. D.,
Secretary.

JUDGE JAMES WHITWORTH,
Treasurer.

To the Preachers of the Methodist Episcopal Church, South.

DEAR BRETHREN:—Permit a word of exhortation in view of the grave responsibilities of the next few days. We are on the eve of our Centenary service. A majority of the Annual Conferences resolved to observe Sunday, May 25, as Centenary Day. On that day to all our churches in those conferences our people will be assembled in a Centenary Love-feast to recount their personal indebtedness, under God, to the great religious movement called Methodism. After a suitable Centenary sermon, they will be allowed to make their thank-offering to one or more of the great connective objects—Education, the Church Extension Loan Fund, and Foreign Missions.

Nothing has been left undone, we hope, to make them acquainted with the nature and objects of the Centenary observance. A circular letter or address for every household in the Church has been sent to the pastors for distribution among the people. The programme for Centenary Day has been sent to all the Church papers so that all might become familiar with the character of the services. Centenary subscription books have been sent to all pastors applying for them, with full instructions as to their use. So, too, the Centenary Manual, with its suggestive array of facts and arguments has been put within the reach of all who will simply send their address. Yet all the labor of planning and preparation will avail little without the cordial help of the preachers. The success of the Centenary observance in every charge will depend mostly on the fidelity and intelligent zeal of the pastor, under the blessing of Almighty God.

We venture to offer only three suggestions:

1. Make the Centenary Day a religious occasion. Prepared by much communion with God, each pastor may impart largely to his people his own sense of the sacredness and importance of the day, which marks at once the close and

commencement of century's labors for Christ by a Church whose providential mission has been to spread Scriptural truth on these lands. Let Centenary Day be a Pentecost, to prepare us for another hundred years of labor.

2. Secure, if possible, contributions to each of the great connective objects of our Centenary observance. While some may prefer one to another, let every congregation remember each of them.

3. Do not rest content with a Centenary thank-offering from every member and friend of the Church. Giving will be a means of grace to all, however humble the gift. Let the widow have the blessing of the Master's loving words, "She hath done what she could." Let every child share His benediction as He says, "Out of the mouth of babes Thou hast perfected praise." No worship will be so perfect in His sight as the gifts and songs of childhood this Centenary year. To realize these ends may require several successive Sundays to be used on circuits for the Centenary observance, and much private work by the pastor for the rest of the year to see that all have given. But what pastor will not cheerfully do this?

Let every thank-offering be recorded in the Pastor's Centenary Subscription-book, and be kept as part of the history of our Centenary year.

On behalf of the Central Centenary Committee,

E. R. HENDRIX,
Chairman.

Studies for Auxiliaries.

1. What is the meaning of the phrase, "The Centenary of American Methodism?"
2. How long before the organization of Methodism in America had it existed as a fact in England?
3. Who led the first Methodist meetings that were ever held?
4. Who is called the founder of Methodism?
5. To whom was he indebted for counsel in regard to some work that was distinctively Methodist?
6. What do you know of Susanna Wesley?
7. Mention some of the characteristics and qualities of mind of Wesley's father and grandfather?
8. What influence did the Moravians have on Wesley's mind?
9. For what purpose did John and Charles Wesley come to America in 1736? and how long did they remain?
10. What was the reply of Wesley's mother when she was consulted in regard to his going as a "missionary" to America?
11. Where did they cast anchor and establish the first Methodist Society in America, and the second in the world?—Wesley's Missionary Advocate.

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, May 1st, 1881, Frederick S. Winston, Esq., vice president, in the chair.

Religious services were conducted by secretary Gilman.

The death of A. Robertson Walsh, one of the oldest vice-presidents of the Society, was announced, and the Board adopted a minute concerning him, directing that a copy of it be sent to the family of Mr. Walsh and also be published in the Record.

Numerous communications from foreign lands were presented to the Board or made the basis of their action, including reports of Bible work in Chili, Cuba, Russia, and Switzerland.

Appropriations for the work of translating, publishing, and circulating the Scriptures abroad were made to the amount of \$12,000, making the aggregate sum appropriated for expenditure in this way during the current year, \$173,100.

Grants of books were made for benevolent distribution, chiefly in the United States, of the aggregate value of about \$10,100.

It was stated that two hundred and seventy-one copiers are now prosecuting the work of the Fourth General Supply.

One Bible society was recognized as auxiliary in Florida, and one in Nebraska.

The total receipts for April were \$12,776 23; and 136,804 volumes were issued from the Bible House during the same month.

The total issues from the Bible House during the year ending March 31st, were 1,357,051 volumes of Bibles, Testaments, and Portions; and when these are added, 451,164 volumes issued in foreign lands, the aggregate, 1,808,215 copies, represents the entire circulation of the year. Of this large number 499,370 copies were complete Bibles. The expenditures of the year, \$782,106 10, for manufacturing and general purposes, exceed the receipts by \$117,037 10.

The Christian Advocate.

THURSDAY, MAY 15, 1884.

FIVE CENTS PER COPY.

Mark 16: 7-13.

He calleth thee in childhood.

When life is young and free.

When youth and beauty smile.

On hearts of purity.

The blessed Jesus said:

Oh! hasten then to me.

While youth and beauty smile.

He calleth thee in childhood.

The light of life is in his eye.

On life's pathway.

The blessed Jesus said:

Oh! hasten then to me.

While youth and beauty smile.

He calleth thee in childhood.

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preached the same doctrine to the Germans, covered up as they were under the mantle of formality and pompance and indulgence imposed by the church of Rome, and they by thousands rejoiced in the new light and in the new love, and the reformation followed. John Wesley preached it again when all England and most, indeed, of all Europe had again gone into darkness on this subject, and even the so-called Christians were trying to work their way into favor with God and to heaven. Under Wesley's preaching the blasphemous ceased his profanity and became a happy man, a man of prayer and praise. The inebriate dropped his cups and substituted the Bible and church-going, and became a consistent, devout, pious, happy Christian. The man that could not read could hear, and he that could hear could come, and he that came could be saved. Wesley and his messengers, and learned of him and his ambassadors the way to heaven: I see the multitudes gathering; the poor, the rich, the beggar, the laborer, the mechanic, the farmer, the laboring, horny-handed of all classes came as well as a few of the intelligent and the rich; and again "the poor had the gospel preached to them," and now salvation by faith in Christ is preached by every Methodist preacher in all the world; and not only by Methodist preachers, but by all of the evangelical churches, and millions rejoice in the pardon of their sins and in the assurance of salvation through Christ.

That one conversion in the eighteenth century, May 21, 1738, set the world aflame. That night, about nine o'clock, while he was attending a society meeting, and while one was reading what Luther says of the change which God works in the heart through faith in Christ, Wesley says: "I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." This was the beginning of the greatest religious movement of all the centuries since the days of Constantine. We think, we hope now, that the Christian world will never again try to save itself by good works. We have nothing to say against good works. They must be "maintained," but they do not atone. Faith in Christ saves now, and saves forever. May the people of God, clergy and laity, tell this story of the cross "to earth's remotest bounds," and may the time soon come when "all shall know him, from the least to the greatest."

LOCAL ITINERANT.

The Duty of Methodists in Mississippi.

I spent last Sunday in Oxford, the site of the University of Mississippi, and perhaps the most beautiful town in the State, and, for some reasons, by far the most important to all churches. Young men are there from year to year to receive their education, and they are not only impressed by the University influence, but by all those things seen and heard in the city of Oxford. These years spent at school constitute the formative period of their lives, and the impressions made upon them will, in a large measure, control them in all the departments of after life. It becomes, therefore, to every denomination an important question: "How are these young men, who above all others are to mold the future sentiment of our State, being affected by us?" This question seems to have addressed itself to some denominations more than ten years ago, and to all but Methodist before this. The Baptist, seeing the situation, put the matter in the hands of their State Board of Missions, which at once secured, by largely supplementing the salary which the congregation could pay, the services of one of their best and ablest men, and soon assisted the congregation in building one of the most substantial and attractive churches in the State. The same might be said as to the prosperity and general improvement in both the Presbyterian and Cumberland Presbyterian Churches, and within the past two years the Protestant Episcopal Church has located Bishop Thompson there, and made large expenditures on their property. But what has Methodism done during all this time? Nothing. We are there in the same dingy, uninviting and uncomfortable church that was there, even in a much better condition, years ago.

The question comes home to us: "How are these thousands of young men, who are being molded by Oxford influences, being impressed by Methodism?" Let men of God and of Methodism answer, and say: "Under God we will change things." But does not this reflect on Oxford and its former management? Perhaps so; but our church here is made up largely of those men who live, in a measure, on the salaries paid by the University, who, with a few others faithful and true, have supported their pastor and kept up the usual expenses of the church against great odds; they are now ready to do all they can; their hearts and hands are in the work. Do you ask is not this a matter that belongs altogether to the North Mississippi Conference? I answer no. There are many things which Mississippi Methodists have in common; I have often thought that the two Conferences ought to have a "Joint Board" to consider all common questions. Young men go from all parts of our State to Oxford, and receive an impression which becomes the common property

of Methodism in our State, either for good or evil. "I speak as to wise men, judge ye what I say." The necessity is upon us. We must this year build in Oxford a Centenary church which will cost ten thousand dollars. Can we do it? Yes, I feel it. We must do it. Let every son and daughter of Mississippi, who loves the State and Methodism, say I will help, and before the sun sets write to Dr. W. T. J. Sullivan, of Oxford, and tell him how much you will give on the first day of September to build this church. If you prefer to send it now it will be in safe hands. There is a great number of men in the State who were educated in the University, and are Methodists. Let them take an active part in this matter. Our pastors can do a large work here if they will spend sometime and strength on this important work. I have no pastoral charge, but I will raise one hundred dollars. Let us not say we have already enough upon us; do all you have to do and this much more. Do give something, and as much as you can. We can not afford to remain as we are. I appeal to you in behalf of the feelings of young men who are Methodist and attend the University. I appeal to you in behalf of the parents, who would send their sons to Oxford, and if you love your church I appeal to you in behalf of Methodism, and ask that you this day give all you can that we may erect at this our common point a suitable monument that shall tell other denominations and unborn generations of our gratitude to God for the blessings vouchsafed to us and our fathers.

T. J. NEWELL.

GREENADA, Miss., May 2, 1884.

Some Reminiscences.

Bro. Harris' reminiscences of Cole's Creek circuit during his charge thereof, and the great revival under his faithful and laborious ministry, calls up vivid memories in the mind of this writer. The revival was one of the most powerful ever witnessed in my experience of over forty years in the ministry. The power of God was so wonderfully manifested, not only at the public services, but in the social meetings, at the households, all through the country, that the unconverted were amazed, and expressed their astonishment to the preachers. One young man, Thomas Nash, I remember, said to Bro. Harris, "This work astounds me; you can not preach much, and I know I have (myself) can not preach, and yet these wonderful results are manifest so that it can not be denied," although he was not wont to be moved religiously in his previous history. I can never forget the experience of that year and its associations with my friend, who exhibited the extraordinary energy inherent in his small body divinely endowed with power from on high. The reminiscences of Bro. Harris and Morse reawaken the long-felt desire and renew the purpose to give expression to my estimation of the great and good men, fathers of the Mississippi Conference, whose characters are photographed indelibly upon my mind and heart—Bros. Winans and Drake, and Bros. Lane, Campbell and Owens, and the youthful and brilliant Elijah Steele—all of whom were my loved friends, with whom I was in intimate association and confidential relationship as my presiding elders, and Bro. Steele and Owens as intimate friends and neighbors.

Having waited with intense anxiety to see in print before I die the history of the Mississippi Conference, by my dear friend, Bro. Jones, as one of the few connecting links between two generations of preachers, I feel like contributing pen and ink sketches of these eminent men in their immortal work of evangelization. Should this contribution be favorably considered by editorial supervision I will furnish it in serial numbers when the ADVOCATE is not crowded with more interesting matter.

H. M. MOOTH.

Precious Faith.

It is faith which illumines the dense darkness of the valley of death. Death to the natural man is, indeed, a dread monster, but faith removes, as in thousands of instances, all its terror by sending rays of light through the dark vaults of the future, and shines into the soul the Divine presence, and makes the "dying bed as soft as downy pillows are." It extracts the sting of death, and gives to the soul the grand victory over sin, death and hell; and hence the possessor can but, in rapturous ecstasy, view the beautiful future, and sing of heaven, angels and redeemed ones. A more beautiful and sublime scene was never gazed upon than that of faith triumphing in death. This has been beautifully illustrated in the ecstatic death of Christians, who now enjoy scenes and pleasures beyond the conception of the human mind. We retire to the closet of our meditation, and are lost in amazement and wonder at the unspeakable victories of faith. In life men may vacillate, tremble and fear, but in the arms of faith even the youth of only a few summers, and also the aged man, without fear or dread of the grim monster, can calmly and serenely talk of a blissful home amid the howers of the Eden above. That faith which calms, quiets and rules the spirit of the Christian, enabling him to die serenely happy, exhorting friends and loved ones to meet him in heaven, is so precious as to be desired above rubies, diamonds, diadems and crowns. The loss of the loved and the dear, from a

human standpoint, is heart-breaking, and produces sorrow, distress and anguish, but faith asserts her power, and in true composure looks up and says I will see them again. Faith softens many a bed, smooths many a rough place, dries many a tear, suppresses many a sigh, removes darkness and sorrow, and gives placidity to the brow and radiance to the face of him who possesses the sweet experience of faith. It is faith which throws wide the portals of heaven, and guarantees to the soul a grand reception by all the shining retinue of the golden city. Saints, angels and all the white robed hosts of heaven, with radiant faces and star-crowned brows, gather around the soul of faith to welcome it home. Faith is the instrument through which heaven is gained. From the evidences of revelation, the experiences and foretastes of faith, heaven is precious—in desirability precious—and the preciousness of heaven makes the instrument of gaining it precious.

HESLEY.

MAY 2, 1884.

Revival in Carrollton, Miss.

MR. EDITOR: We have just closed a meeting in the town of Carrollton, Miss., which continued three weeks, lacking one day, and resulted in forty-six conversions and fifteen accessions to our church. Among those who joined the church are some of the most prominent citizens of the town. Bro. E. G. Kilgore, of the North Mississippi Conference, was with us more than two weeks, laboring with us in the pulpit, on the streets and in the homes of our people. He preached to the edification and delight of all who heard him. He has made impressions upon the hearts of this people that time will never erase. Long will he be remembered by this community. We had some of the most remarkable answers to prayer. One gentleman, who had not been to church for years, was made an object of prayer by the Christians from day to day. He finally came to church one night of the meeting. He gave strict attention to the word preached, and, it being attended by the Spirit, was carried home to his heart. He was brought to see himself a lost sinner. He arose and presented himself at the altar for prayer. The next night he was happily converted, and joined the church. I might speak of other instances of direct answers to prayer during this meeting, but for want of space. Several of our new members were called on to pray in public during the meeting, and without hesitation they took up the cross. We have eight more members who pray in public when we had at the beginning of the meeting, but as no other church had a pastor present we opened the doors of all the churches represented in the town, and merely took the names of all those who wished to join any of these churches. Ten joined the Presbyterian and about the same number the Baptist and one the Episcopal Church. I believe every Christian who attended the meeting was thoroughly revived. You may rest assured that the meeting has produced a wonderful change in this entire community for good, for which we give God all the praise.

H. E. SMITH.

CARROLLTON, MISS., MAY 2, 1884.

From the Work.

YAZOO CITY.

MR. EDITOR: The first of May finds us, in addition to a very backward season among our hill farmers, with much of our swamp lands under water. About two weeks ago a big rise was reported at Sharkey's, on the Tallahatchee, and within a few inches of the highest of the season at Greenwood, situated at the confluence of the Tallahatchee and Yazoo rivers, where they make the Yazoo river. We have heard of no great distress, but a greater part of the lands that were planted will be to plant over, with much loss of labor and seed. In fact, we already hear great demand for cotton seed. At Silver City and in that section at least one-half of the land is reported as under water. With us the water has not covered so much of our territory, but it is rising still and may yet give trouble. Below us, in the neighborhood of Statia and mouth of Sunflower river, we hear that the condition of the farmers is discouraging in the extreme, some abandoning their farms for the second time. This is the second rise of the season. Truly have our people on the river been warned fully of the uncertainty of temporal things and the necessity of giving some care, at least, to the meat that perisheth not. I do not know that we can report anything on a boom here, except the river, and that has been booming so long that we give but little thought to its movements. The trains are at last coming in regularly, the turn-table having been completed yesterday. We hear but little from the brethren on the adjoining works. Bro. Cooper seems to have excited a spirit of rivalry among his people on the Benton work on the subject of church improvement. Whether by guile or otherwise I know not, but one thing I find—Cooper is always trying to catch his people in some good work. Adams and Davis, both sons and sons-in-law, are moving their people up to greater things for the Master. Bro. Bell, we suspect, has had to reverse the command for a time and dash for perch and trout rather than fish. Yazoo makes haste slowly. We look, hope and pray for better things.

Yours,

T. E. HOLLMAN.

MAY 1, 1884.

Marriages.

TUCKER-BIRMINGHAM.—At the Birmingham Hotel, at Vaughan Station, April 21, 1884, by Rev. Thomas W. Adams, Mr. T. D. Tucker and Miss Ida Birmingham, all of Vaughan Station, Yazoo county, Miss.

KIMBRA-MALLOY.—In the Methodist Church, at Inks, Miss., April 23, 1884, by Rev. J. H. Mitchell, Mr. Ayar Kimbra and Miss Eleanor P. Malloy, both of Murfreesboro, Tenn.

MCCLAIN-SKINNER.—At the residence of the bride, April 16, 1884, by Rev. J. S. Parker, Mr. J. W. McClain, of East Helena parish, La., and Mrs. C. N. Skinner, of St. Helena parish, La.

Obituaries.

MCINTOSH.—Died, in Girard, Richmond parish, La., March 11, 1884, Du. WILLIAM S. MCINTOSH, in the fifty-fifth year of his life. Bro. McIntosh was a native of the State of Mississippi. He moved to this State in 1851, and settled in Franklin (now Richland) parish, engaged in the practice of his profession, making a host of friends who honored him as a Christian gentleman and a good physician. He was twice married. His first marriage was with Sarah C. Barker, who preceded him to the better land several years. They have living four children—all useful men and women in society. His second marriage was to Mrs. L. V. Nettles, who now survives him.

It is not known when Bro. McIntosh united himself with the church, yet it is well known that his life was of that type of Christian character that none ever doubted the genuineness of his faith. Honest, upright, self-sacrificing, possessing such a high regard for moral law, he would not stoop to a low thing for maintenance an impure act. On coming to this work, and hearing of his sickness, I visited him, found him suffering intensely, but never complaining. Realizing he was nearing the end of his natural life, I asked him of his future prospects as to eternity. He answered: "All is clear. I have been preparing for this hour for forty years. He desired the sacrament of the Lord's Supper, and to him and a few friends present we administered it; and to him it was a season of precious nearness. A short while before he died he asked that they would sing his favorite hymn, "There is a fountain filled with blood." He is gone to rest with him who said, "I go to prepare a place for you." Our loss is his gain; yet the wife has lost an affectionate husband, the child a kind father, the community one of its best citizens, the church a faithful steward, the preacher a true friend. Let us endeavor to meet him in the home of the blest.

C. T. MURKOLAND.

HOLMES—WILLIAM—Holmes left this world January 16, 1884, and doubtless went to a joyful reward, for his life had been that of an exemplary Christian for nearly a half century. He was born in Oglethorpe county, Ga., June 2, 1813, and about the year 1837 he went to Texas in a spirit of adventure, and for seven years he led a wild life more or less hostile to the Indians and Mexicans. After a time, however, he tired of this roving life and returned to Georgia, where he was married, in 1845, to Miss E. C. Wright, and for fifteen years he enjoyed the pleasures of peace and home in his native State. The increasing cares and wants of a large family led him to seek his fortune again in the golden West, and in 1859 he moved to DeSoto parish, La., where he resided twenty-five years—all the time strengthening in good influence in church and society, gaining friends and winning the confidence of all with whom he came in contact. He was one of a family of seven children raised by a widowed mother after the strictest rules of the Methodist Episcopal Church. He leaves a wife, six children, fifteen grandchildren, one sister—Mrs. Tabitha Fallowell, of Caddo parish, La.—and one brother—Robert Holmes—to mourn his loss, besides an innumerable host of relatives in Georgia—the Hills and Pines, descendants of his maternal uncle, Burwell Pope and Miller Hill, all of whom will regret to hear of their loss. His absence in the community will long be felt, and his Christian influence will circle wider and wider until it reaches the shores of eternity. Oh, may it reach every heart of his numerous family, and help them to their soulfully to the heavenly shores where there will be no more partings.

works of mercy she would often go home weary and worn to seek rest. In her last sickness she said she had no fear of death. Her only desire was to be to enjoy the society of her children whom she loved tenderly. Her last moments were blessed by the manifestation of all her children and the attention of kind friends. A more noble and even disposition is seldom found. Not very demonstrative in her profession of religion, yet her piety was none the less deep and fruitful. She loved her church dearly; the communion, its ordinances were enjoyed and prized much by her. Her home was an ever welcome home to her preachers. Emory has lost one of its best members. Sister Buckley, it is said, was ready to stand at the foot of her death bed, but she was comforted with the assurance that she sleeps in Jesus. Her pastor, G. W. HOWES.

GUNN—SARAH ANN GUNN, daughter of W. G. and F. E. Gunn, was born July 17, 1861, in Carroll county, Miss., joined the Methodist Church at Lodi, Montgomery county, Miss., in September, 1882; died March 17, 1884, in Wesson, Copiah county, Miss.

She spoke of not remaining with us some two weeks before her death, and said that she was prepared to die. Afterward she was taken sick, and frequently spoke of dying, and always said she was prepared to meet her Savior. Later, she told her mother that she was going—she hated to leave her; but she must go. On the evening before her death she seemed to fix her eyes on some object, and, pointing her finger, said in a clear tone, "I am coming." A. FULMER.

Nashville Christian Advocate, special copy.

GILLOTT—Bro. W. G. GilloTT died, in the triumphs of a divine faith, near Big Lake, La., on November 13, 1883. Bro. GilloTT was born in the State of Georgia in 1825, and came to Louisiana many years ago.

About fifteen years ago the wife of this noted man died, and his wife, the Methodist Episcopal Church, Smith. He lived out his days and was having respect to the great recompense of reward. Happy in his latest breath, his only regret was leaving his dear companion behind. The last years of his life, he said, were his happiest, having enjoyed more religious comfort of living himself to God. Rest in peace, dear brother. We meet you on the shining shore. Send GilloTT, dry your tears. Soon you will meet him no more to part.

FRED. WHITE.

MANGUM.—The committee appointed by the fourth Quarterly Conference of Choctawhatchee Circuit, Shreveport district, November 21, 1883, to draft resolutions in memorial of Bro. J. C. MANGUM, who died October 10, 1883, beg to report the following:

Resolved, That, while we bow submissively to the Divine behest, we feel that the church has lost a good, true and useful member, a kind and valued citizen.

Resolved, That we tender the sympathies of our family our heartfelt sympathies and prayers that they may be able to rest their loved one in heaven.

Resolved, That a copy hereof be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MONT. STOKHART, for Committee.

ADVERTISEMENTS.

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Christian Advocate.

THURSDAY, MAY 15, 1884.

REULAH LAND.

There is a country calm and fair,
Where soft the breeze blows,
And heavenly hills in golden air
Rise on the further side.
Beside the hill a river runs,
I hear it murmuring low,
And softly pass the shining ones
Above it and to fro.
The breeze a grateful coolness yields,
And tender is the sky;
While all about the grassy fields
The daisies show the blue.
And resting in those meadows fair
Are pilgrims speed and word;
Their hair is crowned with silver hair,
They have been burdened borne.
The weakness of life they know,
Their eyes have looked on grief,
With tears they have gone forth to sow,
With patience banded the sheaf.
And now they walk "heavenly quiet,"
The sunbeams smile on their eyes,
Who wisely, from weary eyes
The tears of sorrowing.
And when the shining ones draw near,
And wait them by the hand,
They come without one pang of fear
Unto a clearer land.
— Christian at Work.

Reason.

An article in the ADVOCATE, of April 17, headed "The Ultimate Rule of Right," may admit of a reply, indeed it reads as if challenging an answer. Prof. W. P. Overbey, of Centenary College, certainly did not expect "to annihilate with few words" the theory of Des Cartes, quoted by him, which is but a part of the discussions for centuries, among learned men, Greeks, Romans, French, Germans and English, to be found in more books than will ever be read by any one man. These discussions, running into controversies, involve the relation of reason and revelation to induction and deduction to each other and of God in reference to either or all of them.

This writer dissents in the extreme from the conclusion of W. P. Overbey, wherein he modestly puts revelation aside and claims that reason is the ultimate rule of right. We have thought that reason was always based upon premises, called in logic propositions; which are facts or principles, known or admitted; then reason or argument is the use of language by which we apply these known or admitted facts or principles, to practical cases in forming opinions, controlling conduct and making character.

The importance attached to reason among the ancients was the origin of logic and the syllogism, commenced by Aristotle, which the schoolmen, so called, carried to such an extreme of subtilty that the science became almost in popular estimation and logic has really lost its proper place in a complete education. Reason did not supply the irrepressible demand of human nature for the ultimate rule of right as that Des Cartes and those who argue with him met a glad welcome and cordial reception by all earnest seekers after truth.

The opposition, however, was neither silent nor inactive. Hume, in England, with his denial of a possible miracle; Kant, in Germany, with his ridiculous transcendentalism and the pretended philosophers in France who have the unenviable credit of exalting reason to such a pinnacle as to incarnate their ideal into a ballot of iron of whom the least said the better, nor would this situation be made but for its well known place in French history in the eighteenth century with the result, the guillotine and human blood.

And now in the nineteenth century comes Hicok, Upham and W. P. Overbey, with other great and good men who, consenting to be lead themselves, would lead others by some ultimate rule of right antecedent to or coincident with the revealed will of God.

A few quotations from W. P. Overbey: "Man is ever seeking for reason in all things, and then, when the self-sufficient reason is found, and not until, he rests content, seeing that there is nothing beyond." Answer: Who has decided when this self-sufficient reason is found? Hicok, Upham or W. P. Overbey? If so, What was it and what is it now? when announced this writer will unite in the cry, "Eureka."

W. P. Overbey again: "We know that Des Cartes has many followers, who are willing to submit indolently to his theory, and say that God does not command us because his commands are right, but that his commands are right simply because he commands." This writer would be considered among that number, with Virgil's Italian shepherd.

without any reason as to what they were called to do.
Moses and Elias did not reason. Often God would have them appear to Jesus and his three disciples on Mount Tabor.
The devil did not reason heretofore as to his destiny, and can not reason now as to what he shall do or the limits of what he would do.

Reason appertains to human beings only, commencing with intelligent accountability and ending with the probation of each individual. To all persons, and whenever it may be said, can and ought, reason has its domain, but with God, angels, demons and the dead the words must and will are final and forever.

In Eden it was necessary to contradict and disregard the word of God to prepare the way for the first reason ever recorded. The word of God was, "ye shall not eat lest ye die." The contradiction, "ye shall not die." The suggestion reject the word of God the reason, "your eyes shall be opened and ye shall be as gods, knowing good and evil." (Genesis III, 3-10). The result transgression which "Brought death into the world with all our woe."
There were but little of any attempt to reason at the temptation recorded—Luke III, 5. Both Jesus and the devil quoted Scripture and the Saviour's triumph was by this authority and not by some reason a part from or superior to the words of God.

The greatest of all issues between reason and revelation are found at the crucifixion. Reason will say: it was wrong, the cross, the nails and the spear. Revelation says: "Christ ought to have suffered and died." (Luke xiv, 21-26.) Reason says that no ultimate rule of right can authorize the infliction. Revelation states then: without shedding of blood there is no remission. (Hebrew ix, 22.) Reason again: then the ultimate rule of right demands that each transgression shall answer and die and not one in whom no fault was found. (John xix, 4.) Revelation: God gave and sent the just for the unjust to atone for the guilty. (Romans vi, 7, 8.) Reason: The ultimate rule of right did not admit the sending of Christ to die. Revelation: Christ was a volunteer to "finish the work God gave him to do." (John xvii, 4.) Reason: Both the Father and Son acted without conformity to the ultimate rule of right. Revelation: God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. (John III, 16.)

We conclude then the will of God is ultimate. Revelation may be called penultimate, and then reasons may be as varied and numerous as human thought can originate and human language express.
H. C. C.
HARRISBURG, Md., May, 1884.

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Continued.)
Wednesday, August 11, 1847: Yesterday morning we had a delightful prayer meeting; a large number out and nearly all blessed. At night Bro. Sparks was expected, but did not come, being absent from Tuscaloosa. Bro. Powell and Hamilton exhorted. Three mourners came forward, and we prayed with them till twelve o'clock. No one clearly converted. This morning a good prayer meeting. Oh, that the work may deepen throughout the community, and all the people be embraced in its gracious influence! Christians seemed to be much revived and encouraged. Oh, that the Lord may do much for my soul during this glorious visitation. I want more faith and power in the ministry and perfect love in my own soul.

August 14: On Thursday morning there was a larger number than usual at the prayer meeting. Five or six mourners came forward. One or two converted, and a general baptism of the members. It was a time of great refreshing towards the close. One sister rejoiced in the witness of full redemption, and great divine influence attended her words. All were melted that approached her. This was Sister Eckford, a devoted Christian. Several lingered in the sanctuary long after dismissal, fasting on heavenly manna which had been rained down so copiously. At night Bro. Hamilton preached from, "They hated me without a cause." On Wednesday night he preached from (Genesis xv, 16). The inquiry of the Amorites is not full. A very awakening discourse. I left Friday morning, and have had good times in my own meetings. There seems to be awakening power among the sinners. May the Lord give us triumphantly and scatter his enemies to the four winds, Amen!

August 21: I returned yesterday from Prairie Hill Camp Meeting. Between forty and fifty conversions took place, and it was truly a time of refreshing. There was a great work among the overseers; six of them were converted and others very serious. Three men came to the meeting expressly to get religion, and came immediately into the altar before an immediate invitation was given, determined not to leave till they were converted, and it was according to their faith. I was led to pray especially for the conversion of one man; who had been very wicked; who was not at the meeting; nor did I know that he was at all serious, or that he would be at the meeting; he did not come until Friday morning. The first moment I saw him he beckoned to me, and when I approached him he said, "I

want to go into that altar." Said I, "Come along." He immediately went in and took his seat on the bench and said to me, "I came here for the express purpose of getting religion, and I am determined not to leave till I obtain it." He was happily converted that night, and though quite desirably he skipped like a lamb, exclaiming, "Happy! happy! happy! O, to think that God could convert such a sinner as I am in one day!" He made a valuable member and a useful class leader. The meeting is still going on in Columbus, but seems rather dull. No mourners last night nor this morning. I think there will be some to-night.

September 5: On the night above referred to my eldest son George and two others came to the altar as penitents, since when they have all been converted. Several more have been converted, and the meeting is still progressing with increasing interest. Last night I spent at Mr. Wm. B. Winston's Plymouth plantation. I found the overseer, Mr. Sanderson, and his wife, both serious and at family prayer. Mrs. Sanderson professed religion, and Mr. Sanderson struggled long in prayer for salvation. We had a powerful time. I had the negroes in praying for the overseer and his wife, and we all rejoiced together. I feel thankful to God for his mercies and blessings and would give him all the glory; for he alone is worthy and he does all the good that is done in the world.

"Our good is alive."
The place of every virtuous thought
And every righteous act is thine."

On November 12 I wrote in my journal: I have recently experienced some revival in my own soul. I have felt an increased desire for holiness, and have been blessed with more devotional feelings, have been more drawn out in prayer, and been blessed with comfortable religious exercises. I humbly hope that the Lord has commenced a deeper work of grace in my heart and that I shall be enabled to make some higher attainments than I have yet realized. I want to feel the influence of the Spirit constantly in my heart. I want my Saviour to dwell in my heart, by faith, and to be always in the spirit of prayer and praise. I believe it is the purchased privilege of all believers to be always rejoicing in the Lord, to be religious in all things, and at all times. I want to be altogether the Lord's, and to be always employed in his work. I waste too much time. I do not keep myself properly disciplined. I am too indolent, too self-seeking, too proud and too uncharitable. I want more faith, more zeal and much more self-denial. Lord, help me; I must amend. I will try to amend.

On December 14 I wrote in reference to the overseers, "I have spent the last two nights with pious overseers, who have recently been converted and who are in the full enjoyment of religion. I feel convicted when witnessing their zeal and love; they seem to be feasting on heavenly manna continually. I believe the overseers are becoming the most religious class of the community. I sincerely pray that they may all become pious, God-fearing men; nothing would have a better influence in promoting the welfare of the blacks. These men are among the most influential of their class, and will do good."
(To be continued.)

The School-House to Decide the Temperance Question.

BY MRS. M. H. HUNT.

In the temperance movement now agitating our country, threatening to disrupt it, not destroy old landmarks in party politics, sweeping great States like Maine, Kansas and Iowa, and leaving majorities in its favor, the whole question rests upon the character of a certain chemical substance called alcohol. If moderately used it is a good creature, a safe luxury; then all this agitation is feigned, and the temperance cause is a hoax. But if it is a poison, and the evils resulting from intemperance are only a natural sequence from the nature of alcohol when used as a beverage, then as such it is bad—bad per se—and it is wrong to use it, wrong to legalize its sale for the State, and wrong to legalize its traffic; and the families are the people who cling to it, who drink it, or vote for it.

Is alcohol, in any quantity as a human beverage, good or bad? Is the pivotal question on which the entire argument in this whole temperance cause rests? And the logic for or against is as invincible as a Minie ball.
The hallucination about this substance, ascribing to it properties it never possessed, is dispelled by the nineteenth century touch of science.
The American Medical Association, our national society of Allopathists, of physicians in this country, at their annual meeting in St. Paul, Minn., in June last, resolved in a series of resolutions their conviction, that "Alcohol should be classed with other powerful drugs; that when prescribed moderately it should be given with conscientious caution and a sense of great responsibility. That used as a beverage it is productive of a large amount of physical and mental disease; that it entails diseased and enfeebled constitutions upon offspring, and is the cause of a large percentage of the crime and pauperism of our large cities and country."

This testimony of eminent men in the healing art in our land is more than corroborated by that of equally profound scientists on the other side of the Atlantic.
These convictions, comparatively new, have fought their way step by step against the combined forces of long-established habits, appetites, prejudices, and to-day are being formulated into prohibitory legislation. The success of such legislation depends upon the knowledge or ignorance of the masses of the real truth about their

favorite beverage. In no reform can we go far in advance of the people. We must convince them before we can depend on their aid.

The false idea now so prevalent that "the abuse and not the use of alcohol is the cause of the trouble," must be dispelled by a universal knowledge of the truth about this thing. Dr. Willard Parker, of New York, the Nestor of American physicians, in a recent letter, says: "We shall never control alcohol until we have taught the people, first, what alcohol is; second, what it will do to us if we drink it; third, what it will make us do. I can see no way that this can be done but through the schools." A text book teaching these elementary facts in the hands of every child in the land as soon as it is old enough to read, is what we want. A law requiring such teaching in all our public schools would be the wisest kind of temperance legislation. It is a question of intelligence in the beginning, easily controlled if we start on the right, but too easy task if we wait until it becomes one of imperious appetite.

All history proves that it is safe to trust great questions to the verdict of the people, if they understand and believe the truths in the case. If we can imbue in the intelligence of the children of this generation, before they are contaminated by it, the scientific facts about alcohol, they will banish it and its vendors from the pale of human society when they come to be voters in our States.

The Star of Bethlehem of the temperance reform shined over the school-house,—"N. E. Journal of Education."

The Divinely Appointed Text Book.

TO PASTOR, SUPERINTENDENTS AND ALL FRIENDS OF THE SABBATH-SCHOOL.

As fellow-workers in the gospel and in the Sabbath-school, we have been deeply impressed with the prevalent abuse of the Bible as a text book. We rejoice most heartily with all Christian people in the uniformity of Scripture instruction secured by the system of international lessons and leaflets, and we appreciate the valuable service rendered by the great variety of lesson books, class books and other helps so generally employed; but we are constrained to feel that there is need of making all these supplementary to the use of the Bible itself. We are led to believe that large numbers of the scholars never use it in preparing or reciting at lesson, and too often they have a teacher's example for depending entirely on the helps, with no Bible at hand. How can any such fragmentary method be any less injurious in a Sunday-school than in a secular school?

Such a method tends inevitably to keep God's word from the place it should occupy as the text book he has himself provided. Such a disuse of the sacred volume prevents the familiarity with it, which is so desirable, and tends to a fragmentary and superficial method of study by the scholars, and to a loss of the connection and parallel passages, and in general leaves out of sight the divine order and relations of Scripture truths.

We feel assured that you will agree with us in the principle, for all evangelical Christians make the Sabbath-school a place in theory, a distinctive feature of the Bible school. Therefore, we venture nothing in requesting your sympathy and co-operation, with pen and voice, in an organized effort to put the Bible into the hands of every Sunday-school teacher and scholar in our country, and to secure a constant employment in studying the lessons both at home and in school.

Should not each scholar be persuaded, if possible, even at some sacrifice, to purchase a Bible for himself, or at any rate to own one?

Should not each teacher encourage his scholars among his scholars by precept and by example?

Should not each school adopt for itself a rule enforcing the use of that blessed book in all regular exercises?

Perhaps you have already secured to the Bible in your school the place that it should occupy, and kindly give us the result. But, in any case, we desire to know whether your experience has led you to approve the change which we urge.

In order to obtain definite returns from this letter, we recommend that the first Sunday of October next be fixed as the date upon which each Sunday-school shall strenuously endeavor that every member be possessed of a Bible of his own. That time is far enough in the future to secure concert of action among the schools, to obtain the necessary supplies of books, and to enable every scholar in current employment to have enough for the purchase.

If this recommendation be approved, we suggest also that the first Sunday of November next be observed by Sunday-schools as a day of thanksgiving for the open Bible, and of prayer for the promised blessing upon its use.
Please favor us with your reply in full at the earliest practical date, that we may be enabled to bring these recommendations before all the Sunday-schools in the country if our circular letter meets general approbation.
Please address replies to Mrs. S. L. Brown, 115 Michigan Avenue, Chicago.

The National Woman's Christian Temperance Union will soon send out a circular prayer in view of the presidential campaign) addressed to the Christian people of America, fixing Tuesday, May 27, as the time. Each hour has a special subject assigned, including prayer for pastors and editors, dead issues and toward that of a national constitutional amendment prohibiting traffic in intoxicating liquors as a drink; for party leaders, that their platform may recognize this issue, and their candidate be one whose habits shall be an example to young men. Also, and emphatically, a prayer for Christian voters that their spiritual perceptions may be quickened, their consciences aroused and their house constituents (meaning the women of their households) represented by them at the ballot-box. This day to be observed by all Christian women, and is requested to preach on the Sabbath following upon "God in Government."

Determined effort is essential to success in almost everything. A man who engages in anything in a half-hearted way, is not likely to succeed. "Whoever they have found to do, do it with thy might," is an important injunction, and one that must be observed by every man who would succeed in accomplishing his purpose. The world has no need of drones. Active, determined effort is what is wanted in every good cause. Press to the front rank; do to the utmost of your ability; make your mark, and live to some purpose.—Methodist Recorder.

Our Young People.

ASK MOTHER.

Where is the sweetest pet,
The brightest bride yet?
Whose are the prettiest eyes,
Most loving and most wise?
What form the fairest mold?
Is with its weight in gold?
You can't imagine! Well,
Ask mother—she can tell!
Where is the sunniest gleam
That makes her life a dream?
Where are the rosy cheeks,
And blessed little nose,
And the dimpled hands and feet,
The models all complete,
Which nature can't excel?
Ask mother—she can tell!
Who is the grandest king,
Or queen, or angelic thing,
That may be great or high?
Who wandered from the sky,
The loss of girls or boys,
To be her joy of joys?
You guess—the baby? Well,
Ask mother—she can tell!

MR. EDITOR: I write to answer Mary Carradine's aerotic. The name of the court held on Mar's Hill was Aropeagus; the Ishmaelites sold Joseph to the Midianites; the oldest son of Isaac was Esau; the father-in-law of Jacob was Laban; the first word of the twelfth chapter of Luke is In; the third son of David was Absalom; the grandmother of Jacob and Esau was Sarah; the twelfth book of the New Testament is Colossians; the king of Bashan was Og; the daughter of David was Tamar; the son of Eunice and grandson of Lois was Timothy; The initials form the name of Amelia Scott, Ida Sallier is wrong in regard to the commencement of Methodism. Methodism commenced one hundred and fifty-four years ago. This is the Centennial of the organization of the Methodist Episcopal Church in America at the Conference at Baltimore, Dec. 25th, 1781. Now Mr. Editor, let me tell my little friends about one of my missionary chickens which, unfortunately, did not hatch. It is a wonderful freak of nature. It has two distinctly formed bodies, joined at the posterior. In front of the point of reunion it has two heads, each perfectly formed; four wings—two on each part; three feet—two of which are perfect. I carried it down town. It is now in a bottle of alcohol at a drug-store.
Your little friend,
JOSEPH E. NORWOOD.
LINCOLN, Mississipp.

MR. EDITOR: I wrote to your paper once, but I suppose the waste-basket or some other dreadful place received it, so I will write again. I think you are very kind to let the young folks have a department in your good paper. Our preacher is Mr. Gilmore, and we like him very much. We have not a Sunday-school now, but I hope we may soon. I will answer some of the little readers' questions: The words "blue sea" are found in Exodus xxi, 37, and "bottles," Luke v, 37, 38. I will also ask some questions: Who pitched the twelve stones from Gilgal into Jordan? Where are the words "coriander seed" found in the Bible? I delight in searching for the questions, and also in reading the young folks column. My sister and I are going to have a missionary ben this year. If this finds room in your paper I will write again. I will close before my letter gets too long, and hope it may not have the fate of my other. Your little friend,
SALLIE L. HAWKEY.
CLINTON, Louisiana.

MR. EDITOR: As I have never seen a letter from this place, I have concluded to write one. Papa takes your paper and we all like it so much. I attend Sunday-school regularly. We have two churches, Baptist and Methodist, and the Presbyterians are getting up money to build them a church. I go to the Methodist Sunday-school. [Mr. M. C. Shell is our superintendent, and Mrs. Shell is our teacher. We all like her so much, and would not be contented with any other one. Ernest Smith asks where the word "honeycomb" is found in the Bible? It is found in the Song of Solomon iv, 11; v, 1. I will now ask our little correspondents where the words "pomegranates," "grasshopper" and "stiff-necked people" are found in the Bible? I will close. As this is my first attempt to write to a paper I hope it will not find its way to the waste basket.
Your little friend,
ELLA HOBSON.
HOUSTON, Mississipp.

MR. EDITOR: As I have not seen any letters written from this part of our State, I am going to write you a short missive. I am a girl fourteen years old. I go to Sunday-school twice a month. We have not got a very good Sunday-school this year. Our preacher is Mr. Featherston. We like him very much. He preaches once a month for us. As this is my first letter to the young people's column, I will close, hoping it will not reach the waste-basket.
Your friend,
KATE FELDOR.
TOPISAW, Mississipp.

MR. EDITOR: I believe I will write you a letter. I will not ask any questions, though I can ask questions that papa can not answer. I do not think Ida Sallier's definition of Centenary year is correct. I believe the Methodist started in 1739, but did not start in America till 1785. Now, in 1784, Thomas Coke came over to America from England, and called together all the preachers, and at the Christmas Conference held at Baltimore, the Methodist Church was organized. So it has been one hundred years since Methodism was organized in America. I am going to give something this year.
Your little friend,
IRVIN ARNOLD LEWIS.
LANSINGTON, Mississipp.

MR. EDITOR: As the children are writing so much for your paper, I will write something too. I will soon be twelve years old, but I am not a very little boy. I joined the church last year. My papa is the preacher on the Vossburg and Hiedelburg circuits this year. We like to live here very well. I am going to school here; we have about 19 scholars. Prof. James is my teacher. We also have a very good Sunday-school. I will answer Fletcher Tatum's question: Noah's ark was built of gopher wood. I will also answer Willie Cousley's question: "Dead dog" is found in I Samuel xiv, 11. I will also ask a question or two: How old was Noah when he built the ark? Where is the word "honeycomb" found in the Old Testament? I will close for fear my letter will be too long.
Your new friend,
GEORGE L. CARLEY.
VOSSBURG, Mississipp.

MR. EDITOR: Mamma has been taking your paper ever since I can remember. I love to read the letters from the little folks. As I have not seen any from our little town, I thought I would write one. We have a good Sunday-school here, and my uncle, Mr. T. D. Porter, is superintendent. Miss Bessie Coleman is my teacher. I have been attending Sunday-school regularly ever since I was three years old. We have preaching three Sundays in every month. Bro. D. C. Langford is our pastor. I will answer Minnie Roberts' question: The four things Solomon says are little on earth, but exceedingly wise, are ants, conies, locusts and spiders. It is found in Proverbs xxx. I will ask a question: Which of the disciples was called the brother of the Lord? Your little friend,
MINNIE A. WILK.
TACHPHARKE STATION, Mississipp.

MR. EDITOR: I am so glad you have encouraged us by printing our little child-like letters. I am sure we read, more and try more to learn the Scriptures. We children need a great deal of help in trying to be good, and I hope your labor for us will not be lost. Rosa Mixor, Nebuchadnezzar eat grass like an ox. It is found in Daniel v. A. W. Manly, Josiah was the boy king. It is found in II Kings xxi. Mr. Editor, I think this Centennial year dates from the first Methodist Conference which met on this continent. Please correct me if I am wrong. I will ask a question: For whose sake did the annual run backward ten degrees. Love to you and all the cousins.
REULAH LEWIS.
CHINA GROVE, Mississipp.

MR. EDITOR: I see so many letters from the young people in your good paper and I like to read them so much, I thought I would write you a short one. We have a very good Sabbath-school near by, and my father is the superintendent. Bro. Charles Jordan is our pastor this year, and we love him very much. I will answer one of Little Goodwyn's questions: The word "reverend" is found in Psalms xli, 9. I will ask a question: In what part of the Bible is the word "mule" found? I remain, Your little friend,
EMMA F. ADANT.
SHREVE, Alabama.

MR. EDITOR: I am a little boy living in the central city—not of China—but of Mississipp. I fear some people think Canton is celestial only in name. Though I have plenty of work to do in school, yet I find leisure time for reading. Of course I have become acquainted with Robinson Crusoe, Pilgrim's Progress and others. I take the Youth's Companion and enjoy it very much, especially its stories of adventures. Papa takes the Christian Advocate. I read and enjoy the young folks column. I saw Willie Nelson's question, "Where can the words 'Cut off a dog's neck' be found?" They are found in Isaiah xlii, 3. I will ask a question: Who in the Bible was deceived by monilly bread?
H. R. SINGLETON, JR.
CANTON, Mississipp.

MR. EDITOR: As I have seen so many letters from the little folks, I thought I would write a short letter for the first time. My papa is a minister and is on the Knoxville circuit, and has to cross the Housa Chitto river to get to his work. He has a large family of ten children. I am not going to school now. I have no teacher. Mamma teaches us at home. I hope I will get a teacher soon. I will close my uninteresting letter.
Your little friend,
ANNA PETTY.
CANTONVILLE, Mississipp.

MR. EDITOR: My mamma takes the Advocate, and as so many little folks write to your paper, I thought I would drop you a few lines. I am a little boy five years old. My papa is a planter. I have two sisters younger than myself. Their names are Agnes and Belle. I will ask the question, Who interpreted the handwriting on the wall, and what was it? With kind wishes for the Advocate, I am,
Respectfully yours,
DELANEY CALHOUN.
RABBIT STATION, Louisiana.

MR. EDITOR: I am a little boy six years old. I am going to school, and I hope my teacher will say I am a good boy. Jacob's ladder reached from earth to heaven, and angels ascended and descended on it. It is found in Genesis. I will ask the cousins, How many stories high was Noah's ark?
THEODORE LEWIS.
CHINA GROVE, Mississipp.

Christian Advocate.

ORDER OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. R. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HUNNICUTT.

THURSDAY, MAY 15, 1884.

The Mobile Register brings cheerful tidings from our Israel in that city. A revival is in progress, led by Drs. Crawford and Loveless. Forty or fifty were at the altar in Franklin Street last Friday night and twenty-five were converted. The meeting has taken a fresh impetus, and the Holy Spirit only knows whereunto it may lead.

Methodism's maxim, "All at it, and always at it," needs emphasis this Centenary year. There must be no exemptions or intermissions if a success worthy of our grand history is to be achieved. Every soul that can offer a prayer or sing a song or deliver an exhortation or give a penny must be wheeled into line. This must be a year of no laggards and sluggards.

The shrewd party leaders on both sides in advance of the nominating conventions announce as their choice for President "any available man who can carry the doubtful States." A good suggestion to congregations. Only ask for the pastor who can do the most doubtful and difficult work and leave the Bishop to select him. Availability is the condition of appointment. The man who can accomplish the most immediate good should be desired and sustained.

In course of an able address, the following words of appeal to the ministry were spoken by Hon. Wm. M. Everts, of New York, one of the foremost lawyers and statesmen of our country. They are worthy of reproduction and the warmest commendation. Unlike many men in his profession, Mr. Everts has a just conception of the true function of the pulpit. He said:

Stand fast, brethren in the ministry. Preach the gospel with no apologetic airs. Preach positively. Declare the whole counsel of God whether man will hear or forbear.

The Western Christian Advocate, published at Cincinnati, has celebrated its semi-centennial. The first number was issued May 2, 1834, with Thomas A. Morris as editor. Its succession of editors has been as follows: 1834 to 1836, Thomas A. Morris; 1836 to 1845, Charles Elliott; 1845 to 1852, Matthew Simpson; 1852 to 1856, Charles Elliott; 1856 to 1864, Charles Kingsley; 1864 to 1868, John M. Reid; 1868 to 1872, Stephen M. Merrill; 1872 to the present, Francis S. Hoyt. Of these, Morris, Simpson, Kingsley and Merrill were elevated to the episcopacy.

As evidence of the world's proneness to substitute inference for fact witness the following. Dr. Bascom, president of the Wisconsin State University, addressed a letter to the city of Madison on the relations of the university to the city, and in it urged the enforcement of the laws regulating the sale of intoxicating liquors. Whereupon the papers published abroad that Dr. Bascom reported the institution in a terrible condition, that young men entered there to become dissipated and that roidism prevailed to an alarming extent. But in order to break the force of appeal against liquor such falsehoods are staple arguments. Its friends would destroy a university before they would embarrass their darling iniquity.

One fact is noticeable and commendable in our Southern colleges—their freedom from foolish extravagance. But few young men indulge the spirit of the spendthrift, and none find that liberal pocket-change elevates their standing with the faculty or multiplies worthy friends among the students. We hope that spirit may ever doubt our institutions of learning, and never allow the wild extravagance of Northern and European colleges to stain their noble record. And to this end they must prohibit "college athletics," so-called—the wild excess that provoked a facetious Japanese to write home that in America college boys studied boat-racing, and when it rained they read books. So great is this demoralization that educators, Bishops and other clergy are becoming alarmed. We quote from Bishop Huntington:

College extravagance has come to be a monstrous evil. The expenses of a college course, for tuition, board, books, etc., are but a fraction of the amount which public sentiment requires for societies, spreads, games and matches. This is not only a needless burden to parents, but actually discourages worthy young men from going to college.

Editorial Correspondence.

An engagement to attend the Columbus District Conference at Shuqualak, Miss., and visit Enterprise en route, necessitated our leaving the city on Wednesday morning of last week. And this gave a long coveted opportunity of a trip over the new railroad—the New Orleans and Northeastern. Its praise has been sounded in all the papers, but on the way we felt that in smoothness, swiftness, ample accommodations, splendid equipments, variety and beauty of scenery, the half had not been told. The ride over the long bridge—the longest in the world—was a rare experience. The train skirts along the shore of Lake Pontchartrain for about twelve miles—a continuous trestle—and then across the placid water for five miles to high land. There are two draw-bridges for vessels to pass through. Here and there on the lake were the white sails of different craft bringing to market the treasures of the deep. Beyond the lake we plunged into the far-famed, exhaustless pine forests of Mississippi—a wealth of the finest timber the world affords. Little towns are sprouting up along the way, which in time are destined to become important centers of trade. The lands adjacent are comparatively poor, but susceptible of ready fertilization and capable of producing varied and large crops. That is the home of the sheep. The rolling hillsides and beautiful water courses secure thorough drainage and a dry soil. This, with a luxuriant, nutritious grass that perfectly covers the ground beneath the stately pines, eminently adapts it to sheep culture. Some farmers, we understood, had large flocks, and made them most profitable. Their fleece is said to be exceptionally fine.

Besides sheep and mulberries, that is a region of good old orthodox large families. We heard of two neighbors whose children aggregated thirty-three; one had sixteen, the other seventeen. Into that religious association we would like to immigrate some of the fashionable Zion of New England. One or two children in a family up in that latitude are all that respectable society will tolerate.

At about four P. M. we reached Enterprise, having made 180 miles in seven hours, without "let or hindrance," delay or jostle. Here the enterprising pastor, Rev. J. M. Weems, and Capt. Davis were in readiness to extend a welcome, and give us a ride behind a pair of handsome Kentucky iron grays. At night a large congregation met for worship, and the editor expounded as best he could. Such singing we have not met in many places of our Israel, and a more pleasant visit we have not enjoyed. The church is in fine condition, and the outlook favorable for a good Centenary year. A horse-car line has been built connecting the two depots, which will prove a great convenience and benefit. We found warm friends of the ADVOCATE and secured others. For special attentions and hospitality we shall long cherish the memory of that visit to Enterprise.

On Thursday afternoon a run of less than an hour brought us to Meridian by the Northeastern, where a few hours were spent most delightfully shaking hands with brethren beloved. President McVoy, whose college is closing up a prosperous term, Presiding Elder Godfrey, a veteran in the sub-episcopacy, and whose health we are glad to know is ruddier than for a year or two, and Pastor Norsworthy, who has just closed a successful revival meeting, were all at home and at work.

Shuqualak is fifty-three miles north of Meridian, on the Mobile and Ohio railroad, and a pleasant little village. Ecclesiastically it is now connected with Macon, and is served by Rev. J. M. Boon most acceptably. We found the District Conference in session and well advanced in business. Dr. T. C. Wier, presiding elder, in the chair, and Bro. Lampkin, of Starkville, secretary. The preachers all made their reports in writing, with the privilege of additional or explanatory statements. This secured condensation and accuracy, and saved the secretary a vast deal of labor. We like the plan and commend it to the favor of other Conferences.

The district is well manned by active, energetic pastors, and their reports indicated an advance over last year. In the organization and rejuvenation of Sunday-schools, the building and repairing of churches and parsonages, and in the re-enthronement of the old revival spirit and methods of early Methodism, the district is moving forward. The admirable report on Sunday-schools, written by the distinguished veteran in that department of service, Judge H. W. Foote, elicited intelligent discussion, and was enthusiastically adopted.

On Friday night the Centenary

mass meeting was held, with addresses by Rev. J. S. Oakley, of Starkville, and this editor. Bro. Oakley is a native of Sheffield, England, and is personally acquainted with many of the historic places connected with the labors of Mr. Wesley and his brave coadjutors. His speech was happily conceived, and was a rare treat to an immense congregation. We pray that an influence may go out from that evening over the entire district quickening confectional enthusiasm and inspiring great things for North Mississippi Methodism.

In view of Dr. Wier's retirement from the superintendency of the district after this year, the Conference paid fitting tribute to his fidelity, ability and marked efficiency in a series of resolutions. He has the conservatism and decision of a leader united with a gentle, companionable spirit, that wins the confidence and affection of his brethren. It is a coveted honor thus to retire to another field after a quadrennium of successful and happy toil. The Conference passed, by a rising vote, another resolution, which we wish here to reproduce with emphasis:

Whereas, The Cotton Centennial and World's Industrial Exposition is to be held in the city of New Orleans, beginning December next; And whereas, It has been endorsed by the United States government and by the several States in the Union; And whereas Sunday is a civil day, and its rest prescribed and protected by statute in every State, with possibly one exception; And whereas, The Centennial Exposition in Philadelphia in 1876 and the Louisville Exposition in 1883, did respect that national sentiment; therefore

Resolved, By the Columbus District Conference of the North Mississippi Annual Conference of the Methodist Episcopal Church, South, representing a communicant membership of 4,500 persons, citizens of the State of Mississippi, that the Board of Management of the Cotton Centennial and World's Industrial Exposition be requested to close the gates of the Exposition grounds on Sunday.

As the people of Mississippi and other States will be the liberal patrons of the Exposition, and from their public treasures money has been voted to sustain it, they have a perfect right to make this request. And we say here and now, that if this and other requests are disregarded, it will be an offense to the moral sense of this great nation, richly deserving condemnation and the withholding of public patronage.

Other matters connected with the Conference and the charming little town of Shuqualak we desired to present, but space will not allow. With grateful acknowledgments to Mrs. Slaughter for appreciated hospitality, and kind attentions from the entire community, we left on Saturday night, and ran down to Meridian to spend the Sabbath. Here Pastor Norsworthy worked a jaded editor to the full measure of his strength. Two sermons, and an afternoon talk at the Young Men's Christian Association meeting, attending Sunday-school, and a meeting of the county Bible Society, very nearly consumed the day. Meridian is putting on metropolitan airs, and has a right to do. She is growing rapidly and substantially, and is already known as the "Atlanta of Mississippi." Our church also grows apace, under its active pastor, claiming the largest congregation in the city. A new church building, of architectural taste and finish, ought to be projected this Centenary year. And so after completing this round of visitation and labor, here we are Monday morning at our desk, at 112 Camp street, with a fine list of subscribers and a snug sum of coveted cash.

"Paralyzed by Piety."

One of the most eloquent tributes to Christianity we have read in years has been paid by its enemy. Mr. Moncme D. Conway, the American apostle of liberalism, who has resided for some years in London, engaged in literary pursuits, has recently been on a visit to the Sandwich Islands. He made diligent observations, and reported his conclusions in a sweeping epistle that speaks volumes for the power of Christian truth. It will be remembered that only a little over fifty years have passed since the first missionary landed at Honolulu. He found the grossest forms of idolatry, the most bestial vices and horrid cannibalism. Patiently the work of preaching the gospel of Christ went on, converts multiplying, laborers increasing, until in just a jubilee of years the Sandwich Islands were stricken from the list of foreign missions. The churches became not only self-sustaining, but themselves sent a missionary abroad. Now Mr. Conway visits the land so recently brought from heathen darkness under the influence of Christianity. Of course he does not see its best fruitage. Years of education must yet pass before its highest expression

will be observable. But what says the high priest of liberalism?

In the first place, he was disgusted with the Puritanic strictness of the Sabbath. He says: "Never in Scotland or Connecticut have I seen such a paralysis as fell upon Honolulu the first day of the week." He called it a "silent city, paralyzed by piety," and said he had to "go to church to see people." This was to him disappointment even to disgust. He expected to witness "merry scenes, islanders swimming around the ship in Arcadian innocence, the joyous dance and song of the guileless children of the sun." It was not the purpose of this boasted apostle of culture to make an admission in favor of Christianity, but such is the eloquent undertone and interlude of every word he has written. Would to God a like "paralysis of piety" could affect the Sabbath life of all our cities, and more especially our own New Orleans. Such an attack would be moral and civil health—a salutary paralysis of motion necessary in the divise economy for physical and spiritual recuperation.

Northern Methodist General Conference.

Not much important legislation is ever effected in a Methodist General Conference before the latter part of the second week of its session. Every memorial, resolution, etc., has to go to its appropriate committee, and there receive patient consideration before the Conference, as a body, is acquainted with its merits. Then the committee's report has to be printed and laid over for the members to quietly study. This method, though tedious, serves as a check to hasty legislation, and gives progressive conservatism a good vantage ground. The history of ecclesiastical legislation in American Episcopal Methodism is more remarkable for deliberation than the Parliament of England. Changes have been made, but only to meet the indications of Providence and the imperative demands of the hour. Many revisions are suggested, but few accepted.

The General Conference now in session at Philadelphia has done but little so far. Dr. D. Curry is chairman of the Committee on Episcopacy. The College of Bishops have suggested the election of three new Bishops, and to-day has been set apart for the election. How many will be chosen has not been agreed upon at this writing. The Committee on Episcopacy have recommended the location of one Bishop in India. Dr. J. M. Buckley is chairman of the Committee on Itinerancy, to whom the question of the time-limit extension or removal will be referred. His position on that subject is well known. To-night the Southern Methodist and Canadian fraternal delegates will be formally received. Their addresses will be delivered in the spacious Arch Street Church.

The Committee on Missions have recommended that the missions in China and Japan be made into a separate Annual Conference, and that the South India Conference should have the privilege to divide itself into two Annual Conferences during the next quadrennium.

A Judge Sibley, of Ohio, introduced a resolution fixing the Bishop's tenure of office at twelve years. In such a venture the learned judge is likely to be in "a crowd by himself."

Revival at Columbus.

A great revival is in progress at Columbus, Miss. Rev. J. H. Scruggs pastor. The entire community has been stirred to the very depths. The venerable George Schaeffer, who has known the place for years, says "there was never anything like it in Columbus." Bro. Scruggs has been assisted by Rev. J. A. Bowen, of Corinth, and Rev. E. G. Kilgore. The Presbyterian pastor, Rev. Mr. McAlpine, has engaged in the work with true evangelical heartiness. "We clip the following notice of the revival from the Columbus Index:

It is doubtful whether in the history of Columbus there has been such a religious awakening as that now going on at the Methodist Church. Methodists, Presbyterians, Baptists, Christians all are cordially co-operating in the work, forgetful of every sectarian consideration. There are meetings in the morning, three in the afternoon and a general gathering of all sorts and classes at night. Not far from a thousand persons were in attendance on Tuesday night, the colored people even crowding into the galleries. In these days an usual spectacle. The oldest in spiritual matters amongst us declare that the spectacle presented at the "second service" Tuesday night exceeded any religious manifestation ever seen in our city. A half hundred or more were moved under conviction to ask for the prayers of God's people. The work was quiet, free from all wrought up excitement, but attended by an expression of feeling profound, impressive, even to the most callous beholder.

Dr. Longacre's Address.

In his very felicitous address of welcome to the General Conference the Rev. Dr. Longacre, of Philadelphia, made interesting reference to some historic facts connected with the Methodism of that city. New York and Baltimore may contend as to which held the first Methodist "meeting," but Philadelphia welcomed the first regular itinerants. We make room for a few appetizing extracts:

We think our city has strong and interesting claims to be the place of your meeting. Here arrived in 1769 the first preachers Mr. Wesley sent to America, Richard Boardman and Joseph Pilmoor, after a rough nine weeks' ocean voyage. They had come, using their own words, "To devote themselves entirely to God, denying themselves, taking up their cross daily, steadily aiming at one thing to save their own souls and them that heard them." When they found, on arriving, "a society of about one hundred members" they wrote back, joyfully, to Mr. Wesley: "This is the Lord's doing; it is marvelous in our eyes." They preached chiefly in the open air, on the steps of the old State House on Chestnut street, and on the race-course, where Franklin Square now is.

It was in this city, a few years later, in 1773, the first Annual Conference in America was held, with nine preachers. One hundred and eleven years have passed since, and of the twenty-five General Conferences this is but the third to hold its sessions here.

But now the 100 members have become 100 churches within the city limits, and our Methodist population is the greatest of any in the world. London city, perhaps, excepted; and you who meet here, instead of the nine preachers of the first Conference are the 416 clerical representatives of 1,750,000 members and 12,500 preachers in this country alone.

In not a few of our homes there are treasured traditions of the guests of the former General Conferences. In my father's house Bishop Andrew was a guest as a delegate from Georgia when he was made Bishop, and one of his first sacramental acts afterward was his own baptism. Dr. Capers, afterward Bishop in the Church, South, was his room-mate. Too young, of course, to remember the time, I know they won the hearts of the household, and, although in later years they were separated from us by the division of the church, their names remained enshrined among our household veneration; and I make no doubt but that some day—yes, and before now—the cloud of earthly difference has been lifted, and the old love, that had been strained a little here, has leaped into fuller and better freedom.

Bishop Riley, of Mexico.

The career of this well-known ecclesiastic in the Republic of Mexico has been a strange contradiction. He has shown indomitable zeal and a commendable liberality, having spent his large fortune in missionary work. But with this he has united an offensive imperiousness, dogmatism and ecclesiastical bigotry, quite inconsistent with the consecrated spirit of a missionary disciple of Christ. He has discounted and obstructed the work of other missionaries, and administered the affairs of his own church in such a spirit as to lose what had been gained and invoke the condemnation of the church at home. Fortunately for the peace and honor of the Episcopal Church in the United States, he has at last resigned his commission and connection with that board, and is now pursuing an independent work. He is Bishop of his own diocese, without obligation to any other authority. His last performance was to preach an incendiary sermon, designed to inflame the mob spirit, at all times too prevalent and dangerous in that Republic. The sermon has been published as a tract by Roman fanatics and scattered broadcast over the land. It serves as a good argument against all evangelical missions, and is destined, as designed, we fear to precipitate serious trouble. The following extract is a translation from the sermo-moble firebrand:

Representatives of certain sects from a neighboring nation, a nation which in 1817 waged unprovoked war in the very heart of this Republic, robbing it of half its territory, unfortunately have arrayed themselves against the Mexican church, not only here, but in other lands. This Mexican church, entirely distinct from the American missions which have been establishing themselves here since 1873, missions of the so-called churches of the Northern Methodists and of the Southern Methodists of the United States, and of various other sects in that land, and which has been bitterly opposed by their emissaries both in and out of the Republic, this Mexican church ought not to be confounded with these other bodies. Which body will be most likely to preach a pure Christianity in Mexico, a church in the highest sense Christian, patriotic and Mexican, or a church shameful, anti-patriotic and Roman, or unchristian from the United States pertaining to sects which bear the name of North and South even on Mexican soil?

The first religious newspaper published in America was at Chillicothe, Ohio, in 1814, by John Andrews, and called the Recorder.

—Bishop Keener has returned from District Conference work in Alabama, and preached last Sunday at Felicely Street.

—Judah P. Benjamin, the great jurist and statesman, and once distinguished citizen of and senator from Louisiana, is dead.

—The library at Washington is now the largest in this country, and is the sixth in point of size of the great government libraries in the world.

—The Board of Trustees of Paine Institute will meet at the rooms of the Institute in Augusta, Ga., June 11. A full attendance is urgently requested.

—Rev. Felix R. Hill, pastor of Carondelet Street Church, New Orleans, will preach the commencement sermon at East Mississippi Female College, June 15.

—The bill providing for a "horizontal" reduction of the tariff known as the "Morrison bill," was defeated in the lower house of Congress last week by a vote of 151 to 151.

—Rev. R. F. Chew, professor of Ancient Languages in Bellevue Collegiate Institute, Caledonia, Mo., will deliver the alumni address at the Vanderbilt University commencement.

—Dr. James Strong has a good word for the connectional spirit of Drew Theological Seminary. He says out of 300 who have graduated there only six have left the Methodist Episcopal Church.

—The Des Moines Conference, of the Methodist Episcopal Church, at its recent session, passed strong resolutions recognizing the efficient work of the Woman's Christian Temperance Union in Iowa.

—A note from Presiding Elder D. A. Little, of the Woodville district, Mississippi Conference, just as we are going to press, brings the sad news of the death of Rev. G. M. Gilmore at Clinton, La., on last Sabbath morning at 7:30 o'clock. A more extended notice will appear soon.

—The Rev. J. W. Lowrance, of Kansas City, writes that his beautiful new church, Lydia Avenue, is finished, and will be dedicated by Bishop Wilson on the twenty-fifth instant. It has a seating capacity of five hundred. The pastor held the first service in it two weeks ago, when a class of seventeen were received on profession of faith.

—Rev. Thomas J. Gooch, of the Missouri Conference, and presiding elder of the Mexico district, died on the morning of the first of May. He was a man of the spirit, versatile gifts and great energy. His labors were abundant and successful. In the midst of his years he has fallen on sleep, greatly lamented by the entire Methodism of Missouri.

—Miss Laura Haygood, who will sail in October for missionary work in China, has been on a visit to Nashville. Her presence occasioned a missionary prayer meeting at McKendree. The words she spoke that evening, Dr. Kelley says, were "weighty and wise." Such laborers, who "can not be spared at home," are the ones most needed for the foreign field.

—Dr. J. H. Riggs, of London, ex-President of the Wesleyan Conference, in the recent article on Methodism in the Encyclopedia Britannica, thus speaks, and truly, of our episcopacy: "American Methodism is episcopal. But its episcopacy is neither prelatical nor diocesan. The Bishops are superintending preachers, and they visit the whole territory of Methodism in rotation, holding (presiding over) the Annual Conferences."

—We visited the Exposition grounds last week to note the progress of work. Six hundred men were busily engaged, and the mammoth structure was going up quite rapidly. The St. Charles street elevation and a part of the city side elevation are aided and ready for the cornice and roofing. The horticultural hall, a cruciform building, will be quite handsome. Everything betokens a grand success of the happily conceived enterprise.

—The case of Rev. J. M. Fuller, of the Detroit Conference, is a little anomalous and is likely to occasion the arraignment of two Bishops for maladministration. The facts in the case are as follows: Bishop Harris, at Bro. Fuller's request, transferred him from the Detroit to the Tennessee Conference. Bishop Andrews, presiding at the latter Conference, it is alleged, refused the transferred brother an appointment because he was not consulted, and finally retransferred him back to the Detroit Conference. By that time, however, all the appointments were filled, and Bro. Fuller was left churchless. He wants the matter adjusted and the "limitations of episcopal prerogatives" ascertained and defined.

Rev. G. W. Horn has returned from Colorado to his friends in Missouri, with whom he wishes to die. He said to the editor of the Colorado Methodist, who visited him at Colorado Springs just before leaving: "Tell my friends I am disappointed in not regaining my health, but am reconciled and at peace and ready to die at any time. I know whom I work and my life; I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Religion is no fiction; it gives me solid comfort." Bro. Horn has been one of Southern Methodist's most brilliant and versatile newspaper correspondents. This work he has done for the whole church when too feeble to be out on parol duty. We pray for a stay of the disease and years yet to bless our Zion with the fruits of his pen.

Our Centenary Thank-Offering.

We gladly reproduce the following choice extract from the admirable and timely editorial in the May number of the Woman's Missionary Advocate, Mrs. Frank A. Butler, editor. The thought is as practical as beautiful:

Most poor matters
Point to rich ends.

These words of the "gentle bard of Avon" may be most appropriately quoted in connection with our Centenary thank-offerings. Not that we would disparage these gifts by calling them "poor matters," but we should like to convince every person who bestows a gift upon this altar that however small it may be it "points to rich ends."

To secure and build a Centenary monument that shall endure when our lives have faded from the earth, and one that gives such fine promise of help in the Christian education of girls, may surely be considered a rich end; but when we add to this the impress made on the hearts of the donors, and the consequent blessings received by them, we dare not try to estimate the "growing numbers."

It is something to know that we have the unquestionable ability, under the guidance of God, to shape our own hearts and minds, and make them worthy of our most elevated ideals, and thus, in the words of Mrs. Browning, with "inwardness" we may "touch the bounds of our being." This may be done though few of us recognize the fact at the time, in the conscientious performance of the daily tasks in the place which Providence has found for us, for mental and spiritual laws are as certain in their results as natural laws; and here we find our compensations—the returns being not in proportion to the dollars and cents given, but to the spirit of giving which abides in the heart.

The sweetest harmonies on a stringed instrument of music are in perfect ratio to, but in an opposite direction from, the tones of the voice; and it is true with the harmonies of our spiritual natures.

Cordial Endorsement.

We are greatly indebted to the Columbus District Conference for its hearty endorsement of the Advocate. The following, from the report of the Committee on Books and Periodicals, was unanimously adopted:

A copy of the NEW ORLEANS CHRISTIAN ADVOCATE, our Conference organ, has been referred to your committee. We regard this paper as exactly adapted to the requirements of our people. It is well printed, on superior paper, ably edited, and is exerting a fine influence wherever it circulates. The paper is not an individual enterprise, but is the property of the Methodist Episcopal Church, South. In this connection we wish to express our pleasure at the visit and efficient services of the Rev. C. B. Galloway, D. D., the editor of our Conference Advocate.

Woman's Missionary Meeting.

The Woman's Missionary Society of the Louisiana Annual Conference will hold a meeting at Mansfield, La., June 7-9 next. The meeting will be composed of the officers of the society and one delegate from each of the Conference auxiliaries. The auxiliaries will each attend at once to the election of a delegate and a reserve to attend the meeting at Mansfield. Full reports of officers will be made, an election of officers will be had, and other business important to the advancement of the interests of the society and the cause of missions will be presented for consideration. A full attendance is desired.

MRS. M. W. READ, President.
Baton Rouge, La., May 9, 1884.

The officers elect of the society are: President, Mrs. M. W. Read, Baton Rouge; vice-presidents, Mrs. W. H. Wise, Shreveport, Mrs. W. H. N. Magnier and Mrs. M. K. Knox, Baton Rouge; Mrs. Judge E. T. Merriam and Mrs. J. H. Keller, New Orleans; Mrs. John Pipes, Mansfield; Mrs. N. N. Pharr, Morgan City; Mrs. Dr. W. E. Hamilton, Mendenhall; Mrs. Maggie Hayes, Opelousas; corresponding secretary, Mrs. W. H. Foster, New Orleans; recording secretary, Miss Carrie Robertson, Baton Rouge; treasurer, Mrs. R. M. Walmsley; auditors, Mrs. Bishop L. Parker, New Orleans.

From Bastrop, La.

MR. EDITOR: Such editorials as your's entitled "After Lent—What?" are very strengthening to your brethren at the front. Your words as follows deserve to be carefully read and thoroughly heeded:

They shame evangelical conviction and aspiration out of hundreds who, under other influences, might have developed into saints and heroes. We have known more than one to offer the sparkling glass to a young man, and, overcoming his scruples, lead him out into all the mazes of the sinful dance. Then it is high time for every true believer in spiritual religion to lift a danger signal and sound a note of warning. When worldly conformity is enthroned in and condoned by the church, it becomes an enemy of reformed and more noble power. Against it every pulpit ought to become a throne of thunder, and every young Christian urged to flee the fatal snare. The Lord called Methoslim into being to protest against lifeless form and worldly compromise in the church. And that call is as clear and imperative to-day as when her first titubations rang out Heaven's alarm-bell over slumbering England. We have no mission but to protest against sin in the out of the church, and to conserve evangelical religion.

This being the year for reading up and getting informed as to Methodism and Christian duty, I recommend to all to get and read the following books: "The Methodist Armor," by Dr. Hudson, and "Mannion; or, Covetousness the Sin of the Christian Church," by Rev. Dr. John Harris. Our Publishing House at Nashville has them.

Notice.—Will the pastors of the Winona district, North Mississippi Conference, please send to me at Lexington, Miss., the names of the members who will attend the District Conference from each charge? Please attend to this immediately, as I wish to provide suitable homes for all. We expect the editor of this Advocate.

T. W. LEWIS,
LEXINGTON, MISS., May 8, 1884.

MR. EDITOR: Please announce in the Advocate that the annual meeting of the Woman's Missionary Society of the North Mississippi Conference will be held in Corinth, Miss., July 2 and 3; the Centenary meeting July 1. Would be glad if each auxiliary would send a delegate.

Yours respectfully,
M. M. THURMOND,
R. S. W. M. S., N. M. C.
RIPLEY, MISS., May 6, 1884.

The Southern Cultivator.

From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

CARVER & JAMIESON,
Publishers.

THE NATIONAL CABINET LETTER FILE.—Mr. Mackenzie has without doubt captured the climax in the way of Letter Files. In the manufacture and general make-up of the National, it is one of the few or few that are made to last and sold in three times the quantity, that is to say, guaranteed. It is its own price, both as to usefulness and ornamentation. Mr. Mackenzie's advertisement will be found in this issue. Prices and illustrated catalogue sent on application.

"How do you pronounce e-t-i-n-g-e?" asked the teacher of the dance of the class. The boy replied: "It depends a good deal on whether the word refers to a person or a bee."

It can be proved by home testimony which any sworn jury would receive, that the New La Remedy has cured persons of long standing, that have been given up as hopeless. In such cases, the Remedy and Life Tonic should be taken together.

"What does the word 'pedigree' mean, John?" "It means 'descent.'" "Write a sentence on the board containing that word." John went up and chalked off the following: "We peddled down the hill."

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full blood, 30 p. route, cost free.

"Well, how are you to-day?" asks the doctor. "My rheumatism has gone," I replied the next day for an hour's sunbathing," replies the patient. "You knew it but said it was your arm." "Yes; but the exercise cured me."

CONSUMPTION CURED.—An old physician, retired from practice, having had placed in his hands by an East India physician a formula of a simple vegetable remedy for the cure of a permanent cure for Consumption, Lung Affections, Cough, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. He will send free of charge, to those who desire it, a full recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Novak, 149 Power's Block, Rochester, N. Y.

GOLDEN'S LIQUID BEEF TONIC is admirably adapted for females in delicate health. Golden's; neither of drugs.

"Hore! Do you know you are riding in the wrong direction? This train doesn't go anywhere near Philadelphia." "There! I kept a-tellin' of him that twain't right to be ridin' back'ard; but he twined, he knowed it all. Men is dreadful smart, a-ways."

GLENN'S SULPHUR SOAP beautifies the skin. It's the Hair and Whisker Dye, black or brown, 50 cts.

The ebull of a boarder at a hotel struck him over the head with a wash-bowl, the other day. When his friends asked him what his head, he replied: "Inflammatory brain-matter," and promptly guided the conversation into another channel.

Bad coughs cured by HALE'S HONEY OF THIMBLEBERRY AND SALT. PIKE'S THROAT AND LUNG CURE in one inhalation.

"Herr Meyer, I suppose you understand that every one was to bring along something to the picnic. What have you brought?" Herr Meyer: "My little twins, Hans and Jakob."

For further Chronic Diseases, to give symptoms, remedies, help, advice, send address—Dr. Whittier, St. Louis, Mo., (latest edition.) State case your way.

Mr. Philip Weirlein, 135 Canal and 18 Bourbon Sts., New Orleans, has a good assortment of rosewood pianos for \$125; an elegant new 7½ octave rosewood piano for \$200; an elegant new piano for \$250; or \$300 per week or \$100 per month, for the first year, another elegant piano, formerly \$300, for \$200 cash. Also a large assortment of first class pianos and organs at correspondingly low prices. The Chickering, Weber, Mathushek, Decker, Hardman, Weirlein, Hale, Schencker, Bohning and Viallet pianos. The Mason & Hamlin, Sterling and Bay State organs. Mr. Weirlein's assortment goes with every instrument he sells, and secures all his customers. Immense stock of sheet music and musical instruments. Old pianos and organs taken in exchange, or paid payments for new ones. His prices are the lowest, and free catalogues are sent to any address.

The following is from Philadelphia Pa. One of our advertising patrons, writes: "The CHRISTIAN ADVOCATE was our best advertising medium in the South. A. Adams has found it so."

The following is from Texas: "Do not discount our advertisement in the Advocate. It has brought many letters in the last few weeks."

W. C. Shepard sells dinner, tea and breakfast sets, \$4.00 rose tea set, \$4.50—up to rose chamber sets, \$4.50.

Send twenty-five cents in stamps for our copy of Kendall's Treatise on the Horse.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

For all points in Texas and California take the Southern Pacific and San Antonio via Houston.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise changes cannot be made.

To those of our subscribers, not convenient to a money order office, we would say: Please inform us by postal card whether to continue the Advocate or no.

Business Notices.

We, the undersigned, who have bought and used the Billington Lightning Locomotive by Mr. J. L. Watson, do hereby certify that it is one of the best of its kind we have ever used, and so that it is in our opinion good for all it is recommended. C. A. FERGUSON, Clerk at Law, at New Orleans. J. L. WATSON, Clerk at Law, at New Orleans. J. M. COOK, Public Cotton Weigher. H. H. JOHNSON, City Marshal. W. W. READES, Dealer. GEO. W. BIRDAKE, Contractor. J. L. STONE, Druggist. CHRYSLER SPRINGS, MISS., Feb. 23, 1884.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, croup, bronchitis and tubercular consumption, scrofula and general debility. The most mild, blood and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single spoonful of this Jelly than by double the quantity of the liquid oil. For the most delicate stomach will not reject it. For sale by all druggists, and K. H. TREX, New York.

NEW ADVERTISEMENTS.

AGREAT MUSICAL MARVEL. SHONINGER'S Cymbella Organs and first Class 7½ Octave Upright Rosewood Pianos with a Chime of 30 Bells. Established 1830. 85,000 in Use.

Warranted 10 Years. Send for Catalogue & Prices, and full information to B. SHONINGER, Piano Co. NEW HAVEN, CONN. U.S.A.

WEBSTER'S in Sheep, Russia and Turkey Bindings.

Get the Standard. GET Webster's—It has 118,000 Words. Standard in Govt Printing Office. 32,000 copies in Public Schools. Sold 50 to 1 of any other series. It is the most complete Family Intelligent. Best kept for SCHOLARS, TEACHERS and SCIENTISTS.

This vocabulary contains 3000 more words than are found in any other American Dictionary. The Unabridged is now supplied, at a small additional cost, with DENISON'S PATENT REFERENCE INDEX. "The greatest improvement in book-making that has been made in a hundred years."

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MISCELLANEOUS. MANSFIELD FEMALE COLLEGE, MANSFIELD, LA.

Twenty-sixth Annual Commencement, 1884. Friday evening, June 6, eight P. M.—Exhibition of Young Ladies' Literary Society, Miss Mary Dickey, Manager.

Sunday, June 8, eleven A. M.—Commencement sermon, by Rev. H. Carradine, New Orleans.

Monday, June 9, two P. M.—Annual meeting of Board of Managers, appointed by the Louisiana Annual Conference.

Monday, June 9, eight P. M.—Exhibition of music department, Mrs. R. J. Harp, Director; melodrama, conducted by Miss Williams.

Tuesday, June 10, eleven A. M.—Annual meeting of the college.

Tuesday, June 10, eight P. M.—Art lecture, conducted by Miss Perry.

Wednesday, June 11, ten A. M.—Exercises of the graduating class. Address by Rev. H. Carradine.

MANSFIELD FEMALE COLLEGE, MANSFIELD, DENOT PARISH, LOUISIANA. The twenty-ninth Annual Session will begin on the 12th of September, 1883.

Mansfield is situated on the Texas and Pacific Railroad, forty miles south of Shreveport in a beautiful and healthy country, and is easily accessible from almost every portion of Texas and Louisiana. The College is the property of the Methodist Episcopal Church, South, and is managed by the Louisiana Annual Conference. The buildings and grounds are extensive and all the facilities for instruction are provided. The College that year has already a hundred boarders and six pupils in Music, thirty in Art and one hundred and twenty in all.

Board and tuition per term: \$50.00. Music and use of instrument \$70.00. Annual charges in Art Department and Modern Languages. F. M. OBACH, President.

FREE Send to MOORE'S BUSINESS UNIVERSITY, ST. LOUIS, MO., for illustrated circular.

The Fire. on the night of April 24 will cause no interruption to our business. We can be found temporarily at No. 12 Magazine street, ready to fill all orders, as usual.

BAKER, SLOO & CO. No More Nauseous Doses.

It has been reserved to our company to furnish materials for the stomach and feeding supply exact for all brands and many complaints. The New La Remedy. Contains no poison and is delicious. Home references by thousands. Life Tonic, infallible for chills. Home Depot, 151 Julia St., N. O.

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PRICES of Hardman Pianos are far below those of all other strictly First Class Pianos. Comparison will prove this. They are delivered, freight paid, with time 8 and cover and Music Book.

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PIANOS!

P. WERLEIN'S, 135 Canal St. and 18 Bourbon St., NEW ORLEANS, LA.

Oldest House in New Orleans!

Thoroughly Reliable.

One Elegant New Piano, rosewood, 7½ octave, for \$60 cash.

7 octave rosewood piano, good style, \$125. Will take 10 weeks in exchange for new piano without interest.

One Elegant New Piano, price \$250 at \$2 per week, "surprise" contract—no interest paid.

One Elegant Piano, formerly \$500, now, for \$200.

A Large Assortment of First Class Pianos and Organs at correspondingly low prices.

Chickering, & Walter, Mallett, Hale, Hardman, Weirlein, the best known, reliable, cable and Schencker Pianos, &c. &c. &c. and Hamelin, Spelling Key State.

Organs sold here. Immense Array of the most beautiful Style Pianos.

My Guarantee goes with every instrument sold and secures all my customers.

Brass Instruments, Strings, recorders, etc., in great abundance.

Immense stock of Sheet Music, including all the New Music, Popular Songs, &c. Will give you all you want of piano in worth in trade.

MY PRICES ARE THE LOWEST.

Glad to exhibit my stock. Send for free catalogue. Call or write.

MISCELLANEOUS.

BUFFALO LITHIA WATER

For Bright's Disease of the Kidneys, the Gouty Diathesis, Stone in the Bladder, Nervous and Acid Dyspepsia, Etc.

Dr. Wm. A. Hammond, of New York, Surgeon General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, etc.

"I have for some time made use of the Buffalo Lithia Water in cases of affections of the Nervous System, complicated with Bright's Disease of the Kidneys, or with a Gouty Diathesis. The results have been entirely satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the Buffalo after a certain time better than any other remedy. I also often prescribe it in those cases of Cerebral Hyperemia, resulting from overmental work—in which the condition called Nervous Dyspepsia exists—and generally with marked benefit."

Dr. Harry L. Byrd, of Baltimore, President and Professor of Obstetrics and Diseases of Women and Children in the Baltimore Medical College, formerly Professor of Practical Medicine, etc.

"I have witnessed the best results from the action of the Buffalo Lithia Water, Spring No. 2, in Chronic Gout, Rheumatic Gout, Rheumatism, Gravel and Stone in the Bladder, and I do not hesitate to express the opinion that in all diseases depending upon or having their origin in Uric Acid Diathesis, it is unsurpassed, if, indeed, it is equaled by any other water known to the profession."

"It is an admirable general Tonic and Restorative, increasing the Appetite, promoting Digestion and invigorating the General Health. It is powerfully diuretic, and especially efficacious in what is commonly known as Acid Dyspepsia. It is strongly recommended to a very large class of sufferers by a powerful power, as a Nervous Tonic and Escholarial, which makes it exceedingly valuable, where there is nothing to contra-indicate its use, in all cases where Nervous Depression is a symptom."

"It has all the accepted value in Bright's Disease. A knowledge of its action in that disease thus far would seem to warrant the belief that it would, in many instances, at least in its early stages, arrest it entirely; and in its more advanced stages prove a decided comfort and palliative."

Dr. G. Halstead Boyland, Professor of Surgery Baltimore Medical College, Late Surgeon French Army (Decorated), Corresponding Member Cincinnati Academy of Medicine, etc.

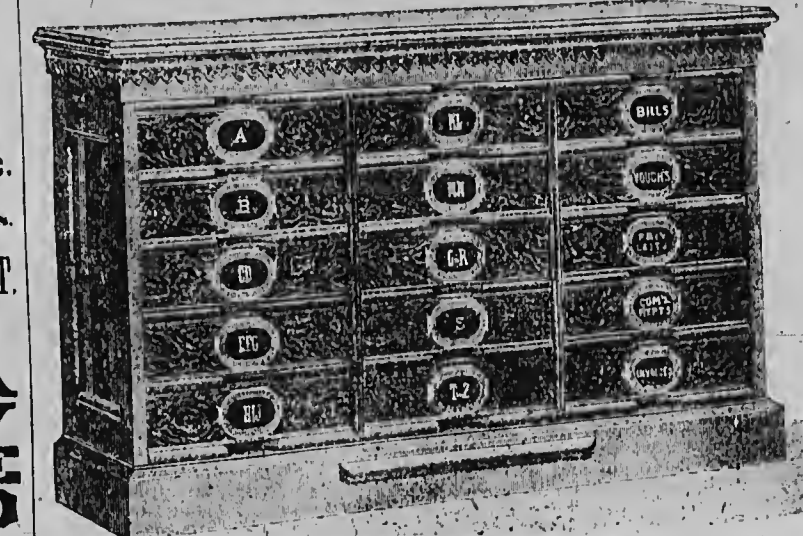
"I have made frequent and free use of the Buffalo Lithia Water in my practice. In Stone in the Bladder of the Boy Lithia, and the White Phosphorus, I have found the solvent power of Spring No. 2 is unmistakable. The best results which I have witnessed from any remedy in Gout have been from this water, in which its solvent action upon the Uric Acid deposit is equally evident. Its value, however, in such cases is by no means limited to its solvent power over these deposits, but it meets the more important indication, that of so changing the Diathesis on which the formation depends, as to prevent reformation. Its Nervous Tonic properties are very decided, indicating its value in a wide range of Nervous disorders."

Water in cases of one dozen half gallon bottles, 85 per case at the Spring Springs pamphlet sent to any address.

May be had of J. L. LYONS, Agent, 42 Camp street, New Orleans, La., at per case.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

THE NATIONAL CABINET LETTER FILE, PATENTED AND MANUFACTURED BY



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Registered Bulls, Cows, Heifers and Bull Calves. Bulls For Grading Up Common Cattle. CAN ALSO SUPPLY FAMILIES WITH

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AYER'S Ague Cure

IS WARRANTED to cure all cases of malarial disease, such as Fever and Ague, Intermitting or Malarial Fever, Remittent Fever, Malarial Ague, Bilious Fever, and Liver Complaint. In case of failure, after due trial, dealers are authorized, by our circular of July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all druggists.

BLMYER MFG CO BELL'S

Church, School, Fire Alarm, Fire Bell, etc. Catalogue with 150 illustrations, prices, and full particulars. Blymyer Manufacturing Co., St. Louis, Mo.

BUCKEY BELL FOUNDRY

Manufacture of all kinds of Cast Iron and Steel. Bell Foundry, Fire Alarm, Fire Bell, etc. Full Catalogue sent Free. VANOUZEN & TIFT, Cincinnati,

An Army Experience.

HOW AN OLD VETERAN ENJOYED ANNIHILATION AND LIVED TO IMPART A WARNING TO OTHERS.

National Tribune of Washington.

A pleasing experience which has just come to our notice in connection with the New York State meeting of the Grand Army of the Republic is so unusual in many respects that we venture to reproduce it for the benefit of our readers.

Capt. Alfred Rensom, of New York, while passing in the lobby of the Metropolitan Hotel, one of the most famous, suddenly stopped and scanned the face of a gentleman who was in earnest conversation with one of the grand army officers. It seemed to him that he had seen that face before, partially obscured by the smoke of battle, and yet this bright and pleasant countenance could not be the same man, and death-like visage, which he so dimly remembered, but the recollection of Banquo's ghost, would not "show" at command and haunted him the entire day. On the day following he again saw the same countenance, and venturing to speak to its owner, the instant the two veterans heard each other's voices, that instant they recognized and called each other by name. Their faces and forms had changed, but their voices were the same. The man whose name was Rensom had recognized Mr. W. H. Sage, of St. Johns, Mich., a veteran of the 23d N. Y. Light Artillery and both members of Burnside's famous expedition to North Carolina. After the first greetings were over, Captain Rensom said:

"It hardly seems possible, Sage, to see you in this condition, for I thought you must have been dead long ago."

"Yes, I do not doubt it, for if I am not mistaken, when we last met I was occupying a couch in the hospital, a victim of 'Yellow Jack' in its worst form."

"I remember. The war seems to have caused more misery since its close than when it was in progress," replied the Captain. "I met old comrades frequently who are suffering terribly, not so much from old wounds as from the malarial poisons which ruined their constitutions."

"I think so myself. When the war closed I returned home and at times I would feel well, but every few weeks I would be attacked with a fever which would come upon me again. My nervous system, which was shattered in the service, failed me under the pressure of the worst possible cases of malarial dysentery. Most of the time I had no appetite, then again I would become ravenously hungry, but the minute I ate down to eat I loathed food. My skin was dry and parched, my teeth loose and falling, I could hold nothing on my stomach for days at a time, and what little I did eat failed to assimilate. I was easily fatigued; my mind was depressed; I was cross and irritable, and many a night my heart would pain me so I could not sleep, and when I did I had horrid dreams and fearful nightmares. Of course, these things came one by one, each worse than the other. My breath was foul, my tongue was coated, my teeth decayed. I had terrible headaches which would leave my nervous system completely shattered. In fact my existence, since the war, has been a living death, from which I have often prayed for release."

"Couldn't the old surgeon do you any good?"

"I wrote him and he treated me, but like every other doctor, failed. They all said my nerve was gone, and without that to build upon I could not get well. When I was at my worst, piles of the severest nature came upon me. Then my liver gave out and without the use of cathartics I could not move my bowels at all. My blood got like a stream of fire and seemed literally to burn me alive."

"Well, you might better have died in battle, quick and without ceremony."

"How many times I have wished I had died the day we captured New Bern."

"And yet you are now the picture of health."

"And the picture is taken from life. I am in perfect condition. My nerve is restored; my stomach regains its power; my flesh is hard and healthy; I have new blood, new energy; a new lease of life wholly as the result of using Warner's Tippecanoe. This remarkable preparation, which I consider the finest tonic and stomachic in the world, has overcome all the evil influences of malarial, the poison of the army, with traces of dysentery, all mal-assimilation of food, and added made a new man of me."

The Captain remained silent for a while evidently musing over his recollections of the past. When he again raised his head he said:

"It would be a good deal if all the veterans who have suffered so intensely and also all others in the land who are enduring so much misery could know of your experience, Sage, and the way by which you have been restored."

And that is why the above conversation is recounted.

MISCELLANEOUS.

W. C. SHEPARD,
49 Camp Street, New Orleans.

Wholesale and Retail

Rockery, China and Glass Ware

General Furnishings for

HOUSE, HOTEL AND STEAMBOATS.

For Country Dealers

Parquet, Nicerly Assorted,

ROCKERY WARE

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GLASS WARE

Coal Oil Movers and Garden Pumps,

Wanted Agents in every town in the State.

Advertisements in House, Water, Coal, Ice Cream, Fly Traps, Bird Cages, Parrot and Reptile Cages.

CHEAPEST CASH HOUSE IN THE CITY.

Send for Catalogue.

CYPRESS LANDS FOR SALE.

One thousand acres cypress timber lands. Situated in townships 10 and 11, south range 10 east, south-western land district of Louisiana.

For information, Apply to N. O. Christian Advocate, 112 Camp Street, New Orleans, La.

Household.

APPLES FOR DESSERT.—Boil rice very soft and line with it a well buttered pudding dish. Lay over it a layer of sliced apples, using an easily cooked, mildly tart variety. Add another layer of rice and another of apples until the dish is full. Add a little water to keep the rice from becoming too dry on top, and bake until the apples are done. Or pare some apples and remove the core without cutting the apple in two. Fill and cover them with boiled rice, allowing a cupful uncooked rice for each half a dozen apples; tie in a cloth and boil until the apples are done. Eat with cream and sugar. Another excellent dish is made by filling a pudding dish with sliced apples, dredging occasionally with flour as they are laid in the dish; then season with sugar, cinnamon and a few bits of butter, pouring in just water enough to make them moist, but not really juicy, when done. Cover the dish and bake. When partly cooked serve on plates, adding two or three spoonfuls of cream for each person.

CORN-BREEF SCRAPPLE.—Purchase a four-pound piece of corned beef, brisket, free of bone, with fat and lean mixed. Put in a kettle that has a cover, and then pour over it sufficient water to cover it. Put the lid on the kettle and set it on your range or stove where it may cook very slowly for four or five hours, or till it is perfectly tender. Then take it out of the pot, and with the water in which it was boiled mix enough plain water to boil one breakfast cup of Hecker's hominy grits and two cups of yellow corn meal; stir all well while cooking (about half an hour will do); while this is being done, cut the meat up in small thin pieces (not chunks) about half an inch square; mix these pieces through with the mush while warm, and pour the same into a pan. Use a little black pepper and a little sage for flavoring. When cool, cut up in slices and fry.

YORKSHIRE PUNNING.—Make a thin batter, as for frying, with a pint of milk and some flour, season with salt, pepper, and a little nutmeg grated fine. Beat up the yolks of four eggs and the whites of two with one or two teaspoonfuls of brandy, and strain them into the batter. Beat it well with a fork for some minutes, then pour the mixture, to the thickness of an inch, into a tin buttered freely, and put it into the oven. When the pudding is set lay it, in the tin, slanting in front of the fire under the beef which is roasting, and when the top is well browned take the pudding out of the tin and expose the under side of it to the action of the fire. When done cut it up in diamond-shaped pieces, and eat with boiled or roast beef.

CHEESE RAMAKIN.—Grate six ounces of good cheese on a coarse grater; sprinkle among it a tablespoonful of flour; add enough milk to moisten the cheese; then stir in three eggs, previously well beaten and mixed with a cup of milk. These, when mixed with the cheese and flour, should make a thin batter. Butter a small pie dish, fill it only half full with the batter, place a few slices of mutton on it, and bake in a quick oven. When well risen in the dish, and of a good yellow color, which ought to be in about ten or fifteen minutes, it is done; serve it at once before it falls.

BEFF BALLS.—Chop cold roast beef very fine, freeing it from bits of gristle but leaving in the fat. To half a pint of meat, put one small cupful of crumbs, bread or cracker, rolled and sifted, salt and pepper to taste. Moisten the whole with any soup or stock you may have, and add a little Worcestershire sauce; heat all together, and then stir in one egg well beaten. Set the mixture away to cool. When cold form into balls, roll in egg and fine crumbs, and fry in a wire basket for two minutes.

MIXED MEAL BREAD.—Take one part each of rye flour, wheat meal, and oat meal, and three parts of corn meal; mix thoroughly; pour on boiling water enough to soak all the meal; pack into a pan and steam six or seven hours. Before adding to the table it should be browned in the oven. Prunes, raisins, dates, or currants may be added to this kind of bread.

GRAHAM BREAD.—Three cups of graham flour, two cups of wheat flour, sifted with two teaspoonfuls of baking powder, one cupful of molasses and one teaspoonful of salt. Mix these ingredients thoroughly, adding enough cold water to make a soft dough. It will require a longer time to bake than wheat bread.

ONION SOUP.—Chop two or three large onions finely. Melt two or three ounces of butter in a stewpan, put in the onions, dredge in some flour and let them brown. Pour in sufficient water. Add salt, pepper and a little nutmeg. Let it boil a few minutes. Serve with two or three eggs beaten in the tureen.

HAM TURNOVERS.—Chop the ham (one-half pound) and warm in butter. Beat two or three eggs, according to quantity of ham, and pour into a buttered pan on the stove. When it is brown on one side spread the ham on half of it, and turn the other half over it.

HOMINY.—This is very coarse corn grits, the grains of corn being broken into coarse pieces. It should be washed several times; soaked over night, then boiled in the same water four or five hours. Raisins give this dish a very rich flavor.

RHUBARB TOAST.—Peel and cut the stalks in pieces, put them in a stewpan, add a little water, some sliced dates, and a few English currants well picked and washed; let them all cook until done, and then pour them over the toast bread.

POTATO PIK CRUST.—Boil dry nicely potatoes; sift through a colander; mix them thoroughly with one-half the quantity; add boiling water equal to about one-fourth the bulk of the mixture; roll thin, and bake in a moderate oven.

RICE PANCAKES.—One pint of boiled rice, one pint of flour, a teaspoonful of sweet milk, half a teaspoonful of sour milk, one teaspoonful of soda, two eggs, and a piece of butter size of a walnut.

BEANS AND CABBAGE.—When the beans are half boiled, add a head of cabbage, cut into small pieces. Beans and potatoes may be mixed in the same manner.

MISCELLANEOUS.

A Prominent Minister Writes.
Dr. Morley—Dear Sir: After ten years of great suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, stercorized stools and constipation I have been cured by four bottles of your Lemon Elixir, and am now a well man.
REV. C. C. DAVIS, Elder M. E. Church, South, No. 28 Tenth Street, Atlanta, Ga.

From Two Prominent Ladies.
I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. Morley's Lemon Elixir, I can walk half a mile without suffering the least inconvenience.
MRS. R. H. BROWN, 1011 N. 1st St., St. Louis, Mo.

Dr. H. Morley: After years of suffering from indigestion, great nervous prostration, with the usual female irregularities and derangements, accompanied by such a condition of a woman's health I have been permanently relieved by the use of your Lemon Elixir.
MRS. E. DEXTER, No. 46 Chapel St., Atlanta, Ga.

R. Pratt, druggist, Wright City, Missouri, writes: I have cured a case of cholera and fever of four years standing.
MRS. E. DEXTER, No. 46 Chapel St., Atlanta, Ga.

Dr. Morley's Lemon Elixir, prepared at his Dispensary, 114 Whitehall Street, Atlanta, Ga. It cures all biliousness, indigestion, headache, neuralgia, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration, and all other diseases caused from diseased liver and kidneys.
Fifty cents for one-half pint bottle. One dollar for one and a half pint bottle. Sold by druggists generally, and for sale by L. L. Lyons and G. R. Finlay, wholesale druggists, New Orleans.



"See What Cuticura Does for Me!"

INFANTILE AND BIRTH HUMORS. Milk Crust, Scalded Head, Eruptions and every form of itching skin disease, Pimples, Scrofula and inherited taints of the Blood, Skin and Scalp, with Loss of Hair, cured by CUTICURA. Absolutely pure and safe. CUTICURA, the great Skin Cure, 30 Cts. CUTICURA Soap, an exquisite Skin Beautifier and only Medicinal Soap. 25 Cts. and CUTICURA Stencil, the new Blood Purifier, 25 Cts. Sold by druggists. "Purifier Drug and Chemical Co., Boston." Send for "How to Cure Skin Diseases."

W. G. WHEELER,

Clothing and Furnishing

GOODS.

Successor in Wholesale to

WHEELER & PIERSON,

26 Canal Street, NEW ORLEANS

The E. A. Seminary

This school, for boys and girls, is located at Arcadia, Blenville Parish, La., a town on the railroad that joins Monroe and Shreveport. The course of study is thorough and practical. The discipline is rigid, with mildness. For circulars, apply to

R. A. SMITH, Principal.

THE EMPEROR

The Emperor Louis Napoleon smoked only the finest cigars the world could produce. He found them especially for him in Havana from leaf tobacco grown in the Garden of the new Bull Durham. This being the finest leaf grown. Blackwell's Bull Durham Smoking Tobacco is made from the same leaf used in the Emperor's cigars. It is absolutely pure and is unquestionably the best tobacco ever offered.

Blackwell's Bull Durham, in Harper's Weekly, called it "herald to the great past. She found him smoking Blackwell's Bull Durham Tobacco, sent him by Hon. James Russell Lowell, American Minister to the Court of St. James."

In these days of adulteration, it is a comfort to smokers to know that the Bull Durham brand is absolutely pure, and made from the best tobacco the world produces. Blackwell's Bull Durham Smoking Tobacco is the best and purest made. All dealers have it. None genuine without the trademark of the Bull.

REDUCTIONS.

To those in want of FURNITURE we would say that the PRICES HAVE BEEN REDUCED on every article in our stock, though Furniture has advanced in value ten to twenty per cent. Our reason for making these reductions is NOT on account of being overstocked, but our aim is to show our customers an entirely new stock every season.

To those contemplating purchases in our line we would say CALL AND BE CONVINCED that our reductions are not imaginary ones, but are from figures that are at all times guaranteed to be the lowest.

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Wholesale and Retail Furniture,
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Messrs. CRADDOCK & CO.,
Please send another \$12 box of CRADDOCK'S INDICA. This remedy is sold in 12 boxes for \$12.00. It is a sure cure for all the diseases of the stomach and bowels. It is a good investment for all the families in the South.

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Trains start from Jackson Railroad Depot as follows:
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Arrives from Alexandria, 4:30 P. M. Houston, 4:30 P. M.
For further information apply to W. O. BROWN, Ticket Agent, Office corner Magazine and Natchez Streets, NEW ORLEANS.

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Is the direct line from NEW ORLEANS to NORTH TEXAS, WEST TEXAS and CENTRAL TEXAS, and all points in Arizona, Old and New Mexico and California.

Through Express leaves New Orleans from Jackson Depot at 11 A. M. through San Francisco via Alexandria, Shreveport and Marshall, Texas. Through Express arrives New Orleans at 4:30 P. M. For tickets or information apply at 47 St. Charles, corner Gravier street, or depot.

A. S. GRAHAM, Ticket Agent.

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IMPROVED METHOD OF STRINGING.

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Entire from frames, to which the strings are directly attached by metal fastenings, securing

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2. Greater durability and freedom from liability to get out of order; adaptation to trying positions and climates.

3. Increased capacity to stand in tune; will not require tuning one-quarter as often as pianos on the old system.

Having tested this new system of construction for two years and proved its advantages, this Company are now increasing their manufacture of pianos, and offer them to the public generally. Every piano of their make will dispense that supreme excellence which has always characterized their organs, and won for them the highest award at every great world's exhibition for sixteen years.

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PEARLINE

The Great Invention,

For EASY WASHING,

IN HAND OR SOFT, HOT OR COLD WATER.

Without Harm to FABRIC OR HANDS, and particularly adapted to Warm Climates.

Not family, rich or poor should be without it. Sold by all Grocers, but beware of vile imitations.

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It Will Pay You

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GOOD READING

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CHEAP

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North and East and in the Northwest

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THE MODEL, MODERN THROUGHFARE.

Double Daily Solid Through Passenger Trains with Pullman Palace Cars.

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Meridian,

Birmingham,

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Leaves New Orleans..... 9:30 A. M. 8:30 P. M.
Arrives, Meridian..... 5:00 P. M. 4:30 A. M.
Birmingham..... 11:15 P. M. 12:25 P. M.
Chattanooga..... 4:30 A. M. 6:50 P. M.
Cincinnati..... 5:35 P. M. 7:15 A. M.

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Press street and Levee.

Freight and Ticket Offices,

34 and 36 St. Charles street, N. O.

H. COLLBRAN, General Freight Agent.

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Queen and Crescent Line, Cincinnati, Ohio.

BARNARD BROWN, New Orleans, La.

Gen'l Frt. and Pass. Agt., N. O. and N. E. R. R.

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Illinois Central Railroad.

The Great Through Line for Passengers and Freight to All Points

—NORTH EAST AND WEST—

THE ONLY LINE running PULLMAN PALACE SLEEPING CARS THROUGH FROM NEW ORLEANS TO CINCINNATI, ST. LOUIS, MEMPHIS AND CHICAGO WITHOUT CHANGE OF TRACKS.

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THE DIRECT ROUTE TO ST. LOUIS, CHICAGO AND ALL POINTS NORTH AND WEST. Many miles shorter and many hours quicker than any other line.

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SPEED, COMFORT, SAFETY

—AND—

RATES AS LOW AS THE LOWEST.

On and after Sunday, May 27, 1884—
DOUBLE DAILY TRAINS leave and arrive at Cal-
houn Street Depot as follows:

LEAVE. ARRIVE.
Exp. No. 2, 9:15 A. M. Exp. No. 1, 7:50 A. M.
Exp. No. 4, 4:30 P. M. Exp. No. 3, 10:45 A. M.
Exp. No. 12, 7:30 A. M. Exp. No. 11, 8:30 P. M.
Nos. 1, 2, 3 & 4 run daily, Nos. 11 & 12 Sunday only.

Ticket \$1.00, 22 Camp street corner Common.

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Louisville and Nashville Railroad.

The Old Reliable Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO

Weekly Market Review.

For Week Ending May 13, 1884.

COTTON.

Low ordinary	8 1/2	9 1/2
Ordinary	9 1/2	10 1/2
Good ordinary	10 1/2	11 1/2
Low middling	11 1/2	12 1/2
Middling	12 1/2	13 1/2
Good middling	13 1/2	14 1/2
Middling fair	14 1/2	15 1/2
Fair	15 1/2	16 1/2
Good middling	16 1/2	17 1/2
Mobile middling	17 1/2	18 1/2
St. Louis middling	18 1/2	19 1/2

SUGAR.

Inferior	34	44
Common	44	54
Good common	54	64
Fair	64	74
Good fair	74	84
Fully fair	84	94
Prime	94	104
Strictly Prime	104	114
Choice	114	124
Seconds	124	134
Yellow clarified	134	144
Gray clarified	144	154
Choice white	154	164
Granulated	164	174

MOLASSES.

Syrup	26	31
Fair	31	36
Prime	36	41
Choice	41	46
Fancy	46	51

RICE.

Choice	64	69
Prime	69	74
Good	74	79
Fair	79	84
Ordinary	84	89
Common	89	94
No. 2	94	99

FLOUR.

Minnesota bakers	5 30	6 00
Minnesota patents	7 00	7 30
Extra fancy	6 30	6 60
Winter wheat patents	7 00	7 30
Choice	5 00	5 30
Fancy	6 15	6 45

CORN PRODUCTS.

Cream meal	3 40	3 50
Corn meal	3 15	3 25
Grits	3 50	4 00
Hominy	4 00	4 10

GRAIN, ETC.

Corn:		
White	70	75
Yellow	65	70
Mixed	65	70
OATS:		
Western	45	50
Texas rust-proof	45	50
BIAN:		
2 cwt.	1 07 1/2	1 10
HAY:		
Choice	26 00	27 00
Prime	22 00	24 00

PROVISIONS.

PORK:		
Meat	17 75	18 00
Prime meat	16 50	17 00
Rumps	16 00	16 50
BACON:		
Choice breakfast	11 1/2	12 00
Choice	7 1/2	8 00
Sides, clear	9 1/2	10 00
Sides, clear rib	9 1/2	10 00
HAMS:		
Sugar-cured	13	13 1/2
DRY SALT MEAT:		
Shoulders	6 1/2	7 00
Sides, clear	6 1/2	7 00
Sides, clear rib	6 1/2	7 00

FISH.

MACKEREL:		
No. 1, in bbls.	14 25	15 00
Half bbls.	7 75	8 00
No. 2, in bbls.	13 75	14 00
Half bbls.	6 25	6 50
No. 3, in bbls.	13 25	13 50
Half bbls.	7 00	7 25

GROCERIES.

COFFEE:		
Rio, choice	54	114
Cardova, choice	12	13
Java, choice	22	23
BUTTER:		
Western dairy	21	22
New York dairy	21	22
Country	17	20
LARD:		
Choice	54	55
Fair	50	51
TEA:		
Choice	50	1 00
Fair	25	50
CHES:		
Coal, cases	18	19
Coal, bbls	13	14
Cotton seed	45	50
Lard	80	85

VEGETABLES.

CABBAGES:		
Western	12 00	14 00
COUNTRY:		
POTATOES:		
Louisiana	2 00	2 75
KNOT:		
2 bbl.	20 00	21 00
ONIONS:		
2 bbl.	3 00	3 75

BALING STUFFS.

BAGGINS:		
12 b.	104	114
2 b.	114	124
BALING TWINE:		
2 b.	134	144
TIRES:		
2 b.	1 30	1 40

SUNDRIES.

POULTRY:		
Chickens, Western	4 25	4 75
Young	3 00	3 50
Chickens, Southern	4 00	4 50
Young	3 00	3 50
Turkeys, Southern	12 00	16 00
EGGS:		
Western	12	13
Southern	12	13
WOOL:		
Lake	20	21
Louisiana	18	19
Burly	9	10
HIDES:		
Green salted	8	9
Dry salted	11 1/2	12 1/2
STAVES:		
Oak, logs	50 00	55 00
Oak, barrels	75 00	80 00
Oak, clear	50 00	55 00
Oak, boxhead	75 00	80 00
HOOF FEELS:		
Hoghead	40 00	45 00
Barrels	20 00	25 00
Half barrels	12 50	15 00
FERTILIZERS:		
Cotton seed	12 00	14 00
Meal	27 00	30 00
Pure ground bone	42 00	45 00
Muriatic acid	8	9
Sulphuric acid	24	26
Bone black	84	90

Address all mail matter to New Orleans Christian Advocate, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

BROOKHAVEN, Miss., May 7.—Col. Wesson, the founder of the town of Wesson, was struck by the north-bound freight train to-day about 9 o'clock. He attempted to cross a long trestle work before the train was over him, and was killed. He got up and rode to Bogie Chitto, and said he was not hurt, but since he is bleeding and it is thought probably he is seriously hurt. The accident happened one mile below Bogie Chitto.

AUSTIN, Tex., May 7.—Mary Johnson, a colored woman, received \$500 damages from the Texas and Pacific Railway Company in the District Court of Grayson county for putting her in a smoking car when she had a first-class ticket. She alleges that gross insults were offered her in that car by drunken men. To-day the Court of Appeals affirmed the verdict of the lower court in her favor. This is the first case of the kind ever won in Texas by a negro, and its success is wholly due to the fact that appellee asked for damages on the merits of the case in justice, and not on civil rights grounds, as has been the case with all similar suits heretofore.

NORWICH, Ct., May 7.—John F. Slater, who gave \$1,000,000 for educational purposes in the South, died this morning.

CHICAGO, May 7.—The Daily News' (Lewiston) special says: A broken rail ten miles south of this city, on the St. Louis division of the Wabash road, threw a passenger coach and two sleepers into the ditch, injuring thirty people seriously and three fatally.

WASHINGTON, May 8.—The House, by about a majority, voted to-day to loan the New Orleans Exposition a million dollars.

ST. LOUIS, May 8.—At a large meeting of the barbed wire manufacturers held here this afternoon it was decided, owing to the increased cost of raw material, to advance the price of wire a quarter of a cent.

NATCHEZ, Miss., May 8.—The Grand Lodge of Odd Fellows of Mississippi adjourned to-day. They will meet at Yazoo City on the first Tuesday in May of next year.

TUSCALOOSA, Ala., May 9.—Under the direction of Dr. Eugene A. Smith, State geologist, the investigation of the extent of the phosphate beds recently discovered in the State is being pushed in several new localities, and the search in Alabama county has been rewarded with a successful success. Dr. Smith is confident that the deposits will be found in other localities still, and he to-night sends out another assistant to examine the region around Summerfield, in Dallas county. Further examinations at Hamburg, in Perry county, and the original location, show that the quantity of phosphate there will greatly exceed the first estimate.

TUSCALOOSA, Ala., May 10.—This was the last day of the sale of lots in Sheffield. One hundred and nine lots were disposed of. The lowest brought \$425 for a residence. The highest was a store lot, 25 by 100, which realized \$3,400. Total to-day, \$87,325, and for the three days, \$270,550. Sheffield's future is in the hands of some of the most substantial capitalists of the country. The high prices realized is something unprecedented in this or any other country's history.

NEW YORK, May 10.—It is pretty generally known that on Sunday last Gen. Grant went to Wm. H. Vanderbilt's and asked him to loan him \$150,000, which, he said, was to help the firm of Grant & Ward tide over the affairs of the Marine Bank, which, he said, needed a little aid. Mr. Vanderbilt loaned the money to Gen. Grant, and on the Tuesday following both the Marine Bank and the firm of Grant & Ward failed. On Wednesday Mr. Vanderbilt had an interview with Gen. Grant, and asked him to explain the affair. The general had little to say. He had been asked to borrow the money for the firm, and did it in good faith. The failure was as much his fault as his own, and he felt his position keenly. He said he would make all the reparation possible, and he assigned all his property to Mr. Vanderbilt. Two hours before Mr. Vanderbilt sailed for Europe to-day he sent for Gen. Grant, handed him all the deeds that had been assigned to him, told the general he had no use for them, and also told him to pay him the \$150,000 when he got good and ready. He hoped the general would come out of his difficulty O. K., and bid him a cordial good-bye.

BATON ROUGE, May 12.—At noon Clerk Peter J. Troviant brought the House to order and called the roll of members transmitted by the Secretary of State. A quorum was present. Prayer by Dr. Goodrich. Members were sworn in by the Clerk.

At 12 o'clock Oscar Arroyo, Secretary of the Senate, called to order the session and announced vacancy in the office of President pro tem, and that of Lieut. Governor.

FOREIGN.

QUEBEC, May 7.—The Donaldson Line steamer from Glasgow to Montreal touched at this port to-night at 8:30 o'clock, having on board twenty-four of the survivors from the wreck of the State Line steamer State of Florida.

Following is the official report of the third officer, James Allen, of the State of Florida: We left New York April 12 with about 167 passengers and crew, and a full general cargo. All went well until the night of the 13th, when we came in collision with the bark Ponoma, of Chatham, N. B., Capt. Helburn. Both ships went down almost instantly, and out of the steamer's passengers and crew only forty-four, including the stewardess, managed to escape in the boats, and out of the bark's crew of fifteen only the captain and two women were saved. Next morning the bark was observed bottom up. The survivors, after being thirty-five hours in boats without food or water, were rescued by the Norwegian bark Theresa, of Christiansia, from that port, bound for Quebec. On the twenty-second, twenty-four of them were transferred on board the ship Louisa, off and from Cardiff, for Quebec, where they remained until the 5th of May, when they were taken on board the Titania for Quebec. He believed that 135 lives were lost.

ST. JOHNS, N. F., May 7.—The steamer Nevada, Capt. Bromer, from New York, April 29, for Liverpool, was in collision on the 3d instant with the steamer Romano, Capt. Mitchell, from Hull for Boston. The latter vessel was sunk. Her passengers, two in number, and crew were transferred to the Nevada, and next day, together with the Nevada's passengers, were transferred to the steamer St. Laurent, for Havre. The Nevada bore up for

this port, where she arrived this morning. Her stern is completely driven in, and bows generally much damaged. The steamer Romano was valued at \$200,000. The cargo was a general one, not exceptionally valuable, and mainly small lots, insured by shippers.

LONDON, May 7.—Julius P. Benjamin, the distinguished lawyer and advocate, and ex-member of the government of the Southern Confederacy, is dead. Mr. Benjamin died to-day in his apartments in Avenue Jena, Paris. He has been in failing health ever since he fell while descending from a tramway car several years ago.

Earl Shaftesbury to-day unveiled a statue of William Tyndale, the martyr, turned at the stake at Vilvorde in 1536 on account of his religious teachings. The statue stands in a conspicuous place on the Thames embankment.

VIENNA, May 8.—A Mormon missionary has been condemned to one month's imprisonment.

PARIS, May 12.—Later dispatches confirm the report that the Franco-Chinese treaty has been signed. One clause provides that China shall at once withdraw her troops from Tonquin. The treaty had already been ratified at Peking before the signatures were offered.

Merchants and grocers, hotel-keepers, colleges, managers of boarding department, and others would do well to address Mrs. P. M. Goodwyn, manufacturer, 179 Girard St., N. O., for the list of Goodwyn's Extra Yeast Powder, a superior home product of the Crescent City. Positively free from Alum or any other harmful ingredient. It not only invites, but squarely challenges comparison with any and all standard articles in its line.

Plan of Episcopal Visitation for 1884.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP PHILLIPS.		
Denver	July 21	Denver.
Montana	Aug. 21	Bozeman.
Columbia	Sept. 3	Dayton.
Pacific	Oct. 8	Santa Rosa.
Los Angeles	Oct. 22	See Bernardino.
SECOND DISTRICT—BISHOP M'VEY.		
West Texas	Oct. 2	San Antonio.
North Texas	Nov. 5	Waco.
North Texas	Nov. 19	Sulphur Springs.
East Texas	Nov. 19	Logansport.
German Mission	Nov. 27	Houston.
Texas	Dec. 3	Galveston.
THIRD DISTRICT—BISHOP PARKER.		
Missouri	Sept. 17	Shelbina.
Western	Sept. 25	Council Grove.
Southwest Missouri	Oct. 1	Jefferson City.
North Carolina	Nov. 26	Wilmington.
Mississippi	Dec. 17	Mobile.
Baltimore	March 11	Salina.
FOURTH DISTRICT—BISHOP HANCOCK.		
St. Louis	Sept. 24	St. Louis.
West Virginia	Oct. 8	Greenup.
Arkansas	Nov. 19	Van Buren.
Little Rock	Nov. 26	Little Rock.
White River	Dec. 2	Little Rock.
Louisiana	Jan. 8	Mineral.
FIFTH DISTRICT—BISHOP FIBBE.		
Indian Mission	Sept. 17	Paul's Valley.
Tennessee	Oct. 28	Knoxville.
North Alabama	Nov. 28	Talladega.
South Carolina	Dec. 1	Charleston.
Florida	Jan. 8	Gainesville.
SIXTH DISTRICT—BISHOP WILSON.		
Kentucky	Sept. 10	Mt. Sterling.
Louisville	Sept. 17	Louisville.
Illinois	Sept. 24	Nashville.
North Georgia	Nov. 24	Nashville.
South Georgia	Dec. 17	Savannah.
SEVENTH DISTRICT—BISHOP KAMMER.		
Holmes	Oct. 22	Bristol.
Virginia	Nov. 22	Richburg.
North Mississippi	Nov. 29	Aberdeen.
Memphis	Dec. 3	Memphis.
Alabama	Dec. 17	Opelika.

Bishop McTear has charge of the mission in China and Japan.

Bishop Keiser has charge of the mission in Mexico.

Bishop Granbery has charge of the mission in Brazil.

MISCELLANEOUS.

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DISTRICT CONFERENCES.

The regular annual camp meeting on the Seashore Camp Ground, will begin on Wednesday, July 9, 1884, and continue for about eight days. The grounds are situated on the Gulf coast, on the line of the A. & N. O. R. R., being 75 miles from New Orleans and 62 miles from Mobile. A cordial invitation is extended to all.

R. P. MACKIE, Secretary.
W. H. FORAN, President.

The Seashore District Conference will be held in Moss Point, July 3-6.

The Sunday-School Convention for the Aberdeen District will be held in Oklawaha, Miss., Thursday June 26; and the Aberdeen District Conference in the same place, June 27-29. The opening sermon of the District Conference will be preached Thursday night by Rev. J. B. Stone.

R. G. PORTER, P. E.

The Thirty-Eighth Anniversary of the New Orleans District Sunday-School Union of the Methodist Episcopal Church, South, will take place at Carondelet St. Church next Sunday, July 14, at 4 P. M. punctually.

A suitable programme has been arranged, plentifully interspersed with the beautiful songs of Zion, taken from that excellent compilation of hymns, "Prayer and Praise."

Let there be such a gathering of Sunday-Schools, and all who are in accord with its interests as have never been seen in this city before.

May it be a jubilee unto us.

S. L. HILL, Secretary.
W. H. FORSTER, President.

The Corinth District Sunday-School Convention and District Conference will be held at Ripley, June 20-23.

Wednesday night, June 25, sermon by K. M. Harrison. The Convention will open Thursday, at nine A. M., when the following programme will be observed:

1. The Relation of Children to the Church, by Revs. R. M. Davis and R. A. Ellis.
 2. The Grounds on Which Infants are Entitled to Baptism, by Revs. K. M. Harrison and G. W. Gordon.
 3. Duties of Parents in Relation to the Sunday-School, by Revs. D. W. Boyd and J. H. Brown.
 4. Sunday-School Literature, by Capt. T. B. Winston and D. L. Coghill.
 5. The Importance of Officers and Teachers Being Prompt, by Judge W. H. Kilpatrick and J. W. Dorman.
 6. Duties of a Teacher to His or Her Class, by Revs. E. L. Sprague and C. H. Owen.
 7. The Best Method of Opening and Closing Sunday-School Exercises, by Rev. J. A. Bowen, G. P. Hattumery and H. Klyce.
 8. The Moral Influence of a Well-Regulated Sunday-School on a Community, by Prof. J. W. Johnson and Rev. J. H. Mitchell.
 9. Rev. R. A. Ellis will preach a Sunday-school sermon at eleven A. M.
 10. Rev. E. L. Sprague will preach the opening sermon of the District Conference, Thursday night.
- Cenary mass meeting, Saturday night, to be addressed by Judge Kilpatrick, J. A. Bowen, Prof. J. W. Johnson, and Rev. Dr. C. H. Galbreath or some one from Nashville. Let pastors report the "ducks cleared" if possible. Let all come who are members, and others who may desire to do so. Ripley will be ready for you.
- AMOS KENNAL, P. E.
NORTH MISSISSIPPI CONFERENCE, April 29, 1884.

The Holly Springs District Conference will meet at Pleasant Grove, Hickory Flat circuit, July 23, 1884. Opening sermon by E. H. Moon, Friday 23, 11 o'clock A. M.

W. P. BAITON, P. E.

The Homer District Conference will convene at Lisbon on Thursday, August 28, at 9 o'clock A. M.

A. A. CORNETT, P. E.

The Winona District Conference will meet at Lexington, June 26-29.

THOS. Y. HAMSEY, P. E.

The Alexandria District Conference will convene at Colfax, August 27, 1884.

M. S. CORNELL, P. E.

The Brookhaven District Conference is to be held in Magnolia, June 12-15.

J. A. H. JONES, P. E.

The Pensacola District Conference will meet at Evergreen, Ala., May 29. Opening sermon, May 28, at 7 P. M.

J. S. PIERCE, P. E.

The Jackson District Conference will be held at Bolton, Miss., June 5-8.

JOHN A. ELLIS, P. E.

The Shreveport District Conference will be held at Natchitoches, La., beginning at nine o'clock A. M. on Thursday, June 26, 1884.

R. F. ALEXANDER, P. E.

The Greensboro District Conference will meet at Livingston, June 26-29.

J. BANCROFT, P. E.

Christian Advocate.

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LIVINGSTON'S LAST TRAVEL.

BY REV. RICHARD WILSON, M. A.

in his last journey to heaven he died. They found him—those brave Africans; his head bent low between his hands upon the bed. They listened, but no voice thrilled the night air; they looked, but saw no motion anywhere.

Only Two Witnesses.

MR. EDITOR: I have just read Bro. Featherston's reply, in this week's ADVOCATE, to "J. W. M." in the same paper of April 3. I agree with Bro. Featherston, and wish to add that, in my observation, there are two classes of witnesses against this generation of Christianity.

One is an old man who, in the course of a long life, has seen a great deal of sin and has seen a great deal to make his heart faint; and like old people generally—living largely in the past—he sums up his observation and experience and charges it upon this generation.

The other is a man who has been backslidden himself. He looks at the world through backslidden spectacles and pronounces these latter times worse than the former times.

So when I hear the assertion made that the pulpit has lost its power, that religion has lost its vitality, and the church going to "the world, the flesh and the devil," I look at the man who makes the assertion, and, if he is white-headed, I sympathize with him and reverence him, knowing that he is living away back in the "sweet long ago" when he was younger and saw the bright side of life—away back when people went to camp meetings because it was a necessity, and not a luxury as it is now—when the people got happy and shook hands and shouted. Good times they were too, and it is no wonder that he looks back longingly to them, and, seeing less of it now, naturally thinks the good old times were better. I have associated with one of these, and it was always a pleasure to me to see him come. True, he would worry me sometimes, saying positively that there was no religion now; but then he had a soft heart, and told me many things of the past that he had seen and endured that made him a hero in my eyes. For what he has seen and endured I can stand his assertion; more especially since I know it is not so.

But the other—the man who has been backslidden. His hair is not white; but he is grumbling too. You can tell him at a glance. I will not describe him nor tell you what he is doing. You can tell that for yourself. Maybe you have experienced it yourself. I have. I will tell you what he is not doing. He is not enjoying religion. How can he enjoy it when he hasn't it to enjoy? That man I sympathize with too; but I exhort him to "seek the old paths" in earnest.

I do not know to which class "J. W. M." belongs; but I want to tell him that the world is not growing worse. People may not be as enthusiastic nor so sympathetic as they were in the old times. They may not shout more; but they give and work more. The religion of to-

day is more regular; not so spasmodic as it was in the good old days. People may not hear such high preaching now (in the sense in which that word was once used—a sermon an hour and a half long); but they hear more of them and, I believe, simpler sermons—easier to understand. Wake up, then, beloved, to the fact that we are living in the broad light of gospel day. Wake up and find the gospel preached in almost every language and every nation—that our Lord's command, "Go into all the world," is almost literally fulfilled. Enjoy it; sing, "Praise God from whom all blessings flow!"

The trumpet must not sound a defeat nor order a retreat till he gets orders from headquarters.

T. B. MALONE.
SENIOR, MISS., May 9, 1884.

The Marks of a Worker.

Bro. White baptized 26 pedo-Baptists last year—two of them over 60 years old, and three over fifty. Bro. White is a worker—Baptist Record, from Texas Baptist Herald.

This and similar items seem to give much delight to our collaborators in the vineyard of the Lord by the way they are copied from paper to paper. Bro. White is highly commended for robbing other churches of twenty-six members in one year; if instrumental in the conversion of a single soul, it is not stated. He, at least, receives no commendation for that kind of work. If a hunter in one day kills six deer and three rabbits, and his friends praise him for his success, tell far and wide of his deeds as a mighty hunter, always mauling the rabbits that he found in another man's enclosure and not a word about the deer, there would be great danger of producing the impression that ensnaring rabbits in a gentleman's park was more commendable than killing deer that roam at large in the forests.

This fulsome and frequent praise for interfering with other flocks and robbing other flocks may make the impression upon the minds of their young ministers—if it is not already made—that it is more desirable to proselyte than save souls, causing them to fall under the Lord's condemnation as the scribe of old who would compass sea and land to make one proselyte, and not make him a better man.

And then there is danger by this course of diverting the mind, from the cross to the pool; from the cleansing blood to the typifying water. An ordinance, a ceremony, a picture may become an object of worship, an idol, just as well as an image carved in wood or stone. Be careful, brethren, that you do not lose the substance in the shadow, and cause many that are weak to do the same.

Yours,
WOODVILLE, MISS., May 9, 1884.

Rev. Dr. Deems to "Anonymous."

A CARD.

Several communications have reached me in the course of the last two years enclosing sums of money, which I have immediately put to the relief of the needy as designated by the writer, who is anonymous. In one of these notes the writer spoke of reading the Weekly World, and I made acknowledgment through that medium. Another note informed me that the writer no longer saw the Weekly World. It was dated from New Orleans and bore postmark, "New Iberia." To both of these places I have addressed "Anonymous," asking for some intimation how an answer to a question frequently repeated by the writer should be addressed. My letters were returned. I am now in receipt of another note, dated April 11, enclosing another remittance, which has been applied as directed. The writer speaks of having seen in the New Orleans Christian Advocate an article of mine on "Sailors." I write this, hoping it may reach the eye of "Anonymous," who must understand that I can not answer the question asked unless I am put in the way of reaching the writer, whose reserve I have no wish to penetrate. My desire is simply to acknowledge the remittances and reply to the query.

CHARLES F. DEEMS,
Pastor of the Church of the Strangers.
New York, April 15, 1884.

Presiding Elders.

The presiding elder is in our system of church government the Bishop's lieutenant—doing in the Bishop's absence all that the Bishop could do in his district, except ordaining deacons and elders. He takes oversight of the spiritual and temporal interest of his district and, in the absence of the Bishop, of all the traveling and local preachers and exhorters in his district. He is also empowered to change, receive and suspend preachers in his district during the intervals of the Annual Conference and in the absence of the Bishop, as the Discipline directs. He must also preside in the Quarterly Conferences, and decide questions of order and law when submitted to him in writing. So important have the Bishops regarded the office and its functions, as representative of themselves, that they have always insisted on the exclusive right to appoint the presiding elders.

Without a Bishop for each Conference, and a Conference small enough for the Bishop to visit each charge at least once a year, the office of presiding elder is indispensable to the successful working of our system. A Bishop resident in Baltimore or St. Louis could not come to the Louisiana Conference and judiciously appoint the preachers to the several stations and circuits without the information and counsel furnished by the presiding elders. The Bishop must have such assistance. Our Bishops are not confined to one State, but travel from Florida to Oregon—visit foreign lands, China and Mexico; and this travel must extend more and more.

"But," say objectors to the presiding eldership, "can not the presiding elder be the pastor of some charge in his district, and thus relieve the church of the financial burden of the support of one man in each district?" This plan would only be possible in such few districts as lie almost wholly in the limits of some large city. An extensive district, embracing several large counties and parishes, hundreds of miles in extent, would utterly preclude the possibility of a united presiding eldership and pastorate. But if an arrangement is made to relieve cities of the expense of presiding elderships, country districts will complain that unfair discriminations are made. Such complaints would make men of ordinary sensibility and self-respect unwilling to serve the church as presiding elders.

Another serious objection to uniting the presiding elder and pastor of a charge in one man is this: It puts the presiding elder in a most delicate and embarrassing position. As it is now there is little ground to suspect or charge the presiding elder with self-seeking; but if he were a pastor as well, the suspicion would almost surely arise—"He is seeking a pleasant place for himself, or he is keeping himself where he is not wanted or where some one else would be far more useful." We see not how, with our system, we can dispense with the office and functions of the presiding elder; nor do we see how the office can be united with the regular pastoral charge of a circuit or station without serious damage to such charges and great detriment to the presiding eldership, besides placing him in a delicate and embarrassing attitude. If the presiding elder is such a man as he ought to be, he is well worth to the church all it costs to support him.

From a Presiding Elder.

MR. EDITOR: One more appointment, and I complete the second round on the Winona district. I am pleased to note that there seems to be advance in every respect at almost every point. Fine revivals at several places, and a good prospect for revivals in other charges. There is a decided improvement in the Sunday-school cause. One more parsonage has been purchased this year and several new church buildings projected. We have now twelve parsonages in the district with seventeen charges, and we hope to have one more before the year closes.

We are talking Centennial all around, and hope to make a good report on that subject at the end of the year. I do not think I have seen

the pastors of a district more earnest than my colleagues of this district. All are hopeful of success but those brethren who are laboring in the overflooded district. The third and last overflow for this spring has rendered them somewhat despondent. They have a hard time, and deserve the prayers and sympathies of the church.

Allow me to correct a slight error in Bro. J. W. Lambuth's communication in the ADVOCATE, May 1. He says J. C. Keener was in charge of Franklin Street Church, with the west ward attached, in 1811. J. C. Keener was at that charge, in 1813, as assistant to Dr. L. Pierce. In June of that year the great revival occurred at Demopolis, and Bro. Keener was removed by the presiding elder to take charge of that place at the Conference, and was returned to that place in 1814, Demopolis having been placed upon the list of appointments as a station. I am now the only person living of the original number who constituted the church at that place.

I was startled last week at hearing the report that I came near losing my life by taking a dose of morphine for quinine, but was very much gratified to learn from the ADVOCATE, of last week, that I was not the man. What a narrow escape our dear Bro. E. B. made! Come to our District Conference. We want to use you as others have done.

THOS. Y. RAMSEY.
DECATUR, MISS., May 15, 1884.

A Card.

Having had occasion recently to acquaint myself somewhat with the early history of Methodism in Mississippi and the Southwest, I am fully convinced that that history is as replete with all that is heroic and interesting as is the history of any other section of our great country. The average preacher to-day in Mississippi and Louisiana knows very little of the labors, trials and triumphs of our fathers; and this knowledge we need and ought to have. It would be of incalculable service to all the Methodists of the above-named States if they could become acquainted with the labors, sacrifices and privations endured by our forefathers in order to procure the heritage we now enjoy. Now, one of our fathers in Israel, Rev. J. G. Jones, has written a history of Methodism in Mississippi. That history ought to be published, and this Centenary year is an appropriate time for publishing it. My object in writing these lines is to try to stir up such an interest in the work as will result in its publication. As I understand the matter, only about five hundred dollars are needed to get the work published. Five hundred dollars is a mere bagatelle to the three Conferences interested—Mississippi, North Mississippi and Louisiana. (It should be borne in mind that Louisiana was in early days included in the Mississippi Conference.) In order to get the matter in some sort of shape, I make the following proposition:

Let one of twenty persons who will advance twenty-five dollars each for its publication—this sum to be paid back in sets of the work at retail prices. Are there not nineteen Methodists in Mississippi and Louisiana who will join me in this? I believe there are. If so, let them write at once to Dr. Galloway. Brethren, remember that the journal of the Mississippi Conference for all these past years was burned up last winter, and that Father Jones' manuscript contains material which can not be found elsewhere. I know whereof I affirm when I say that a history of Methodism in Mississippi can not be written without aid from Rev. J. G. Jones.

W. C. BLACK.

Notice.

To the Members of the Mississippi Conference Brotherhood:

Bro. George Gilmore died in Clinton, La., May 10, 1884. He was a member of our Brotherhood, Assessment No. 1 must be paid within sixty days. When convenient for several brethren to remit in same letter please do so. Send by registered letter.

Address
I. W. COOPER, Sec.,
Benton, Yazoo county, Miss.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

REV. E. R. HENDRIX, D. D., Chairman.

REV. W. P. HARRISON, D. D., Secretary.

JUDGE JAMES WHITWORTH, Treasurer.

What—Why—How.

WHAT.

What is the Loan Fund which the Board of Church Extension proposes to raise and administer? It is not, as some have supposed, a fund held in shares, and as an investment, belonging to a building and loan association, a joint stock company, a banking corporation formed upon a secular basis, and managed for profit, but it is to be the property of the church, and used and held for its extension in the earth. With its assistance are to be built church edifices designed to help on the work of the world's conversion.

Nor is it an "endowment"—the principal being invested, and the interest only being used to build churches.

But it is intended that the entire fund shall be free cash capital, every dollar of which shall be kept loaned out to churches for a long or short time, and with or without interest as occasion may require. Ample and legal security for these loans will in every case be taken, as in no other way can we keep faith with the donors and carry out our purpose.

Why.

Why should such a sum be secured? Because we need a large sum of ready money upon which drafts may be made at once to meet emergencies that are constantly arising.

Unexpected and unavoidable calamities overtake our congregations, and immediate relief must be given, or disaster follows.

Opportunities to secure eligible sites, or to purchase valuable property at a low price, often occur, and to avail ourselves of these we must have money in hand.

Loans may be made to take the place of donations in many, if not in most cases. Not a few who are unwilling to put themselves in the attitude of pensioners upon the church's bounty by accepting a gift would be glad to obtain a loan. Some have asked for donations, and when only loans could be had, have found them just what was needed.

Loans do their work, and return to our treasury, and then go again on other missions of usefulness and repeat their work, and continue thus to go and come, reproducing their blessings year after year.

How is this to be done?

1. Let our richest people be seen and urged to give in sums proportioned to their ability. We have men and women among us who ought not to be asked for less than \$25,000, and who ought not to think of a smaller sum. This amount can be so used as to secure the erection of fifty churches every five years for all time to come. What a blessing would such a gift prove, and how it would enshrine the memory of the giver!

2. Named Loan Funds of \$5,000 and upward, each to the number of scores, might be subscribed by people of moderate means, payable in convenient installments. These, like similar funds of the Methodist Episcopal Church, might be made to build dozens of churches before fully paid in.

3. Let everybody send a birthday offering of at least five dollars. All have birthdays this year. Honor the one hundredth year of American Methodism by giving on or near your birthday this sum at least for the extension of the church through the continent.

DAVID MORTON.
LOUISVILLE, KY., May 13, 1884.

A Methodist Heroine.

A little volume of "Sketches of American Methodists" has this characteristic notice of Mrs. Crocker, whose husband was a farmer in New Hampshire. When the Rev. D. McCall was preaching in that State she

sat one day an attentive listener to his sermon. The words pierced her heart like a sharp arrow. So deep was her sorrow for sin that, on her return home, she could not restrain her sighs and tears in presence of her husband. Her grief annoyed him, and on learning its cause he said very sternly, "You shall not go to that Methodist meeting any more."

Fearing his anger she made no reply. But, while spending a day with a neighbor shortly after, she ventured to attend a meeting held near by, and was so moved that the flood-gates of her penitential sorrow were opened, and she returned to her home weeping as before. In the evening her husband, who had been to the mill, came in. Some one had told him that his wife had been to the meeting, and the sight of her tears was to his temper what a crimson cloth is to an unreasonable ox. After a volley of cruel words, he said, "You must promise me never to attend another Methodist meeting, or leave my house once more!"

This unexpected, unprovoked threat started the trembling woman. She was, to truth, dumb with astonishment. Her silence enraged him, and, lifting his arm into a threatening attitude, he fiercely shouted: "Say what you mean to do. Quick!"

"It was a crisis in the life of that weeping wife. 'What can I do?' she thought. 'What can I do?' she replied. 'I must comply with your demand, and you will give me no time to think about it, painful as it is. I must leave your house!'"

Whereupon her husband opened the door, and said, fiercely: "Go! Get out this instant!"

Fearful lest a blow might be added to these angry words, she stepped out into the pitiless storm. The cold blast, as it swept against her lightly-clad form, made her shiver. Her heart throbbed violently as she whispered to herself, "If the Lord does not pity and save me, I have none to help me now."

She threw her apron over her uncovered head, and hurried to the log barn and crept beneath the hay.

Her guilty husband's thoughts troubled him. "I have turned my wife out of doors," he said to himself. "And for what? Because she was seeking her soul's best good, as I ought to do myself. What if she should perish in the storm? What can I say to my neighbors, my children, to God, if she should die?"

Unable to endure these torturing questions, he lighted his lantern, traced her footprints to the hovel he called a barn, and, in humble tones, said: "Do forgive, wife, and come back to the house. You shall go to meeting as often as you please, and I will go with you. Do please come back home!"

You may be sure she forgave her penitent husband, and returned to the home from which she had been so cruelly driven an hour before. The man kept his promise, and their home henceforth became the abode of Christian affection.

Mr. Spurgeon on "Growing Old."

Under the heading, "My Fiftieth Year, and Growing Old," Mr. Spurgeon discusses the question whether men and preachers grow less useful after fifty, considering it with special reference to himself. Not satisfied with such negative evidence as is implied by his immunity from friendly investigations the effects of increasing age on other men. No one, he says, can deny that there is such a thing as "the tameness at forty, and the going to seed at fifty," and he indorses from personal experience the opinion of "a by no means censorious brother" that "very little examination will convince the most skeptical that an appalling percentage of preachers are dull, dry and tiresome."

In the case of preachers and, indeed, of some politicians the peculiar danger of advancing years is length of discourse. "Two honored brethren," he writes, "have lately fallen asleep whose later years were an illustration on their friends. To describe one is to depict the other. He is so good and great and has done such service that you must ask him to speak. He will occupy only a few minutes. He will occupy those few minutes, and your meeting will die out under his protracted periods. Your audience moves; all interest is done; your meeting is a failure, and all through a dear old man whose very name is inspiration. The difficulty is not to start these grand old men, but to stop them when started; they appear to be wound up like clocks, and they must run down."

Though "the who is a superior at sixteen" may, to quote Mr. Spurgeon's expressed metaphor, "be asleep at sixty," there is another view of the effects of age, and there is as usual a proverb—"Soon ripe, soon rotten"—to support it. In careers which do not specially demand the enthusiasm and bodily strength of youth many of the most distinguished men have "flourished" at or after their fiftieth year, and the names of Darwin, Beaconsfield and Moltke at once suggest themselves among modern veterans, not to mention those ancient worthies who are so often disinterred by the elderly from the pages of Cicero De Senectute.

Christian Advocate.

THURSDAY, MAY 22, 1884.

FROM THE EDITOR.

BY WILLIAM DOWLING.

What is this that comes from Eden,
Clad in garments dyed with blood,
Travelling in strength and freedom,
In apparel like a God?
"I have tried the press alone,
Of the people there were none,
Now has come my day of vengeance,
New revelation a year is gone,
Engaging a full deliverance
From the bondage of their sin.
Hail in vain without the light,
I have conquered by my might."
Great Jehovah, strong deliverer,
We, the ransomed of thy grace,
Will adore thy name forever
For the rescue of our race.
Earth and heaven join in song,
Halleluia to the Lamb!

Retrospective.

EIGHTH PAPER.

At the urgent request of an affectionate mother, who had visited her four-year-old son, living in the State of New York, I took a vacation during the summer of my second year on the Wilkinson circuit to pay her a last visit. Dr. Winans and some of our local preachers kindly consenting to fill my regular appointments during my absence. Bro. Parker Smith, a planter, living near Woodville, who was in delicate health, was to me an agreeable traveling companion.

Taking leave of my family about the first of July, we left for New Orleans to go to the northern lakes. On arriving at New Orleans we found the Grand Turk, a new, commodious and splendid steamer, advertised for her first trip to St. Louis, on which we took passage. Allow me to say that some incidents occurred while en route which many years have not effaced from memory, and which may be appropriate in these Retrospective Papers.

In the first place I will modestly remark that since I was licensed to preach the gospel, in 1842, I have endeavored to act the preacher, but in my person may not look so much the preacher as always to be taken by strangers for one. Hence it was no surprise to me, while the Grand Turk was steaming up for a start, and while promounging the cabin for exercise, that a gentleman with quick step approached me, saying: "Captain, what is your fare to St. Louis?" I informed him that I was not the captain of the boat, but presumed he could arrange the fare with the clerk in his office. He politely left me. Before leaving the wharf he had a large number of passengers on board, comprising pleasure seekers, merchants, planters, sportsmen and, so far as I knew, but our preacher. As the steamer was leaving the shore I went aloft to the reeving deck to take a view of the receding city, and found many others there. While taking observations a gentleman approached me, saying: "You are the captain of a brig lying at—wharf?" No, sir, said I, you are laboring under a mistake; I am not captain of any brig. "Excuse me," said he, "you know that captain very much." Who next and what next? thought I. In a short time afterward I noticed a well-dressed Irishman, as he would pass by, looking intently at me; after a little while he stepped up to me and said, with his native brogue: "If I am not very much mistaken I have seen you in Ireland; you are a Catholic priest." Said I, you are very much mistaken; I have never been to Ireland, neither am I a Catholic priest. Said he: "I can not be mistaken, sir; I have seen you in Ireland, and you are a Catholic priest." Well, sir, said I, if you know me better than I know myself you can have your own notions about it. With this he twirled, walked off, and looked as though he believed I had denied my country and cloth. Soon after the persistent Irishman left me a Mr. McCanahan, of St. Louis, engaged me in conversation. He was plain and unassuming, and had the appearance of an honest business man. He informed me that he had shipped a lot of leaves to New Orleans, and was on his return home. As we were to travel together for several days, we became somewhat intimate. The next morning I missed him from the breakfast table, also from the dining. Thinking that something serious might be the occasion of his absence, I rapped at his stateroom door, and was admitted. I found him quite sick, and proposed to procure suitable medicine if it could be had on the boat. He declined taking any medicine, and said he would wait until he reached home.

At Bayou Sara several passengers came aboard; among them I recognized Dr. Mathews, whom I had not seen for several years. I made his acquaintance in Madison county, Miss., in 1840. At that time he was a Protestant Methodist preacher in good repute. Several ladies and gentlemen passengers came to the cabin. I looked in vain for Dr. Mathews. I went in search for him among the deck passengers, and found him sitting pensively seated on a berth. He recognized me, said he was in trouble, and it was possible, I might render him assistance. Said he: "I

am on my way to St. Louis, and have my daughter along. She is going to visit her grandmother, who lives a few miles above the city. While in New Orleans we engaged our passage on the Uncle Sam; leaving our trunk, with some money, and other valuables in it, on board, I thought I had ample time to walk a little and view the city before the hour of the departure of the steamer. When we returned the boat had just left. Soon afterward the Sultana left for St. Louis. We went aboard; after a while I explained matters to the clerk, and offered my watch (which he took), until we could reach our destination and get my trunk from the Uncle Sam. He declined taking my word and the risk, and put us ashore at Bayou Sara, among entire strangers, telling me that I could get the watch by paying eight dollars. This is the first St. Louis boat coming up, and I for we will be put ashore again. Will you assure the captain that the money will be forthcoming for our passage, and pay some attention to my daughter, while I remain as a deck passenger?" I told him I would see what could be done to relieve him.

I learned from him that since I had met with him he had lived in one of the northern counties of Mississippi, had engaged in politics, and was not at that time in the ministry. I left him somewhat hopeful with regard to his present embarrassment. While passing through the gangway I was stopped by an Irishman, a deck passenger, who informed me that the rule was that no cabin passenger was allowed to visit the deck and return without treating to a bottle of whiskey. I gave him to understand if the rule was general I must be made an exception, as I neither drank whiskey nor furnished it for others to drink. Said he, rather gruffly: "Can't make you an exception; give me a half dollar and I will get it." Dr. Mathews noticed that I was stopped, and came forward and told the Irishman to let me pass, as I was a friend of his. "No," said Paddy, "he can't pass without complying with our rules." I insisted that he should step aside, or he might have to account for his rudeness. About this time a large man, who was keeping a lively stable in St. Louis, came down on deck to see his laundress. Finding the gangway blocked, he inquired into the affair. After I explained matters to him he doubled his large fist, and said to the lover of whiskey: "Get out of the way, and let the gentleman pass, or I will knock daylight out of you." He stepped one side, and I to the cabin. More about Dr. Mathews, his daughter and the sick man in my next.

MARSHALL, TEXAS.

The Salvation of Infants.

MR. EDITOR: A demand for a better understanding of this subject will continue until it is relieved of the misstatements and inconsistencies which environ it as we find it at present. I suppose complete satisfaction with doctrine is no more an indication of spiritual health than satisfaction with practice. The history of the church demonstrates that which is affirmed by the word, that progress in doctrine keeps pace with progress in practical holiness. It is true Mr. Spurgeon avers that he has not changed a hair's breadth in doctrine since he began his ministerial career, but John Wesley, who in our view was nearer a normal type of Christian manhood, saw his errors, and forsook them. The ultimate in doctrine will be reached only with the ultimate in practical holiness. In this struggle for truth there will be collisions. It is, as Dr. Deema says, the dead and motionless alone that comes in contact with no one. That which moves, especially if in a straight line, in this crooked world collides with something else. Yet there is no need there should hurt or harm, even in feeling, in what should be an earnest, conscientious search for light and truth.

It occurs to me that the wide misapprehension that prevails in this question is the assumed position that there is something so special in the natural and spiritual state of infants as to require for them a different salvation from that of older persons. One of our leading authors declares infant salvation to be an "incomprehensible mystery." Another, who stood first as a logician and profound theologian, taught that infants have no moral character, and I find one of your late correspondents teaching that infants are justified not by or through pardon, but because they have never sinned. Such declarations by such men indicate how difficult it is to find a basis for a special salvation in the "word of God." The truth is the Bible regards the human family in all essentialities as a unit. The line of accountability, of which we frequently hear, has no recognition in the "inspired volume," at least not after birth. It reveals to us but one salvation and one condition of salvation—"faith in the Lord Jesus Christ." The Jew and Gentile who in extreme individual case stood as wide apart, in a spiritual sense, as is possible with the human race, are saved by the same plan, the difference being only of degree, and not of kind. The simple yet invariable and all-comprehensive terms of the gospel exclude the possibility of even a single exception to their application. "The just shall live by faith." "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

"Without faith it is impossible to

please him." "Whatsoever is not of faith is sin." These make clear that the only state of union and favor with God is a "state of faith." Where there is faith God and man stands united; where it is wanting they stand disjointed or apart. There is but one fact that determines the necessity of faith, and that is that the subject is a human soul, for faith, as the condition of salvation, grows out of the very nature of man and his relation to God and his government. Whatever apparent difficulties (for they must be apparent only) there may be in the exercise of faith by the infantile mind must give place to the potential away of these fundamental, immutable principles that subsist between the creature and the Creator. The outgoings of the soul after God are as inherent, as spontaneous and as irrepressible as that of the body for breath; and whether there is little or more of volition and understanding in this process, it matters not, the act, the result is the same. It is the apprehension and appropriation of the supernatural and spiritual by the human.

And this is that wonderful work, the Scriptural term for which is faith. The feeblest endeavor, in this primary stage of life, to receive the spiritual, even an unresisting submission to what the theologians call "prevenient grace," though it borders near the involuntary and is devoid of what is ordinarily called intelligence, yet reason, philosophy and Scripture unite in authorizing us to call such effort, or rather such yielding to the communications of the divine kingdom, by the term "faith." To say faith can be exercised only after a certain development of the mental man or the acquisition of a certain amount of knowledge, and no one can tell exactly what or how much must be known, is to exalt the function of intellect in the act of faith beyond what the Scriptures allow. For it is written: "With the heart man believeth unto righteousness." Besides Peter, in giving us the graduated schedule of the elements of Christian character, places faith first on the list, and knowledge as something to be added. Knowledge is certainly a great auxiliary to faith, but can hardly be said to be an indispensable antecedent. If so Peter did not err according to facts in the case. Again, it may be said with all safety and all certainty that in a normal state of the human soul faith is the easiest of all acts or states, and the first it is capable of performing, and under the gracious enablements of the atonement the infant soul approaches it if it does not reach the capabilities of primitive, normal life. Though to believe may and does become the hardest of all things to the sinner of many years and neglected opportunities, yet in this great and awful change he can but see the disabilities imposed, and the transformation wrought by persistent, unforgotten sin. It is very true that this capability of faith implies a capability of sin, and here the "written word" comes to our relief, for it declares expressly: "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies."—Psalms lxxviii, 3. And to Israel, in Isaiah xlviii, 8, the Lord said: "Thou wast called a transgressor from the womb." Besides, it is undeniably evident that in a nature where there are elements of sin, though they are not dominant, yet we emotion, desire or act can be wholly exempt from sin, and consequently they need the pardon that comes through the atonement of Christ. So infants are not saved because they have not sinned, for the "book" declares "all have sinned," but they are saved by grace through faith in the Lord Jesus Christ. For the apostle settles the question: "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

JOHN W. HALL.
OFFSHORE, Mississippi.

From Dover Parsonage.

MR. EDITOR: I was very much pleased at reading a letter, in last week's ADVOCATE, from a neighbor "heroine of the parsonage," Mrs. B. W. Cooper. It rejoices me greatly to know of the good fortune of our ministers' families, and I hope Sister Cooper will accept my fervent congratulations at receiving such tender and appreciable expressions of kindly feelings from her good neighbors. Having heard much of Benoit Methodism, I did not "wonder at the generosity and kindness of the people" when I learned that turkeys, hogs, birds, cakes and jellies had found their way into the parsonage larder. I sincerely hope that my fortunate friend will not, in the exuberance of her gratitude, suppose that her case is without a parallel in the history of all the parsonages of the land. An inventory of gifts received at the Dover parsonage since our occupancy of it would be entirely too lengthy for publication, for it would embrace almost everything in the line of wearing apparel, as well as edibles, both substantial and dainty. Our Christmas dinner (turkey and delicacies) was cooked and sent us ready for the table. Besides that we received two living turkeys for use during the holidays. Our good friends did not wait for Christmas, however, to gladden our hearts with their tokens of loving kindness, nor did they cease their kindly remembrances when Christmas passed and was forgotten. They began early last year, and a stream of strong current, bearing precious things, has poured in upon us till now. Mr. Adams has just returned from one of his churches with a huge

basket full of good things. I will not mention the contents for fear of exciting the "desire of the flesh" of the queen of "Point Lookout." The Baptists vie with the Methodists in showing us kindness, and families without church relation seem eager to make our stay in their midst pleasant. We shall ever gratefully remember the kindness these good people have lavished upon us, and pray that the Rewarder of good will richly recompense them.

In point of compactness our work here marked and painful contrast with Benton circuit. The compactness and inconvenience of Dover circuit are known to all who know the work. Every church but one is nearer some other pastor than its own. In consequence of this there is not, there never will be, indeed there never can be, that esprit de corps necessary to that identity of feeling and concert of action indispensable to vigorous and successful circuit work. The pastor must take strong hold upon the affections of the people, else he fails and every interest of the charge wanes. Dover's pastor drives by two other parsonages (Benton and Yazoo City) in his circuit travels, and by way of revenge (very pleasant revenge, however) frequently feasts upon the delicious chickens at the Benton parsonage. He says that he is very glad those chickens are not devoted to missionary purposes. Mr. Adams has a dread of these homes where "missionary chickens" are raised; eggs and fried chicken are too scarce for him there.

Our chief affliction at present is the gnats. Unnumbered millions of them are flying in provoking and painful stinging swarms about us constantly; both eyes watch and both hands fight them. When will the end come? We are awaiting it with all the patience we can possible exercise. If they continue much longer all patience will be gone, and the chickens too, and then what will my good neighbor, Sister Cooper, do for fried chicken for the preacher guests?

We are having some little success in our labors; more in the line of infant baptism than any other. Indications are favorable for a gracious revival during the year. We are hoping and praying for it.

JULIA T. ADAMS.

DOVER, MISS., APR. 30, 1884.

From the Work.

MAYERSVILLE, MISS.

MR. EDITOR: Possibly a few words from this section may be of interest to your readers. Last Saturday and Sunday our second quarterly meeting was held at Skipwith: Dr. C. G. Andrews, our presiding elder, seemed to be encouraged with the reports. Through the earnest efforts of Mr. Alex. Bunn, and the liberality of the kind people here, our church, which was blown down two years since, has been rebuilt, and is out of debt. We think it is very nice and suitable for this place. It has been painted both inside and out, and we hope to have it furnished by next Conference. We now have two very interesting Sunday-schools on the work, and hope to organize another at the next appointment soon. Two Juvenile Missionary Societies have been organized, and are working tolerably well. About one-third of the collections, including the pastor's salary, has been raised. There seems to be interest manifested all over the work.

Allow me to say just a word in reference to the people here in the swamp. The most of them have a very high regard for religion and a minister, though there is not a superabundance of experimental religion. There are a great many things done that should not be, but in this there are not exceptional. Everywhere I go I find a hearty welcome from saint and sinner. The indications are favorable for a revival at each appointment. Pray for us, that the presence of the Lord may be with us.

MARK D. MOORE.

MAY 7, 1884.

BIG CANE, LA.

MR. EDITOR: We have many things for which to be thankful. Not more than many others, but to the inherent word home has a peculiar significance and influence that none but he can enjoy to the same extent. After two moves and three months en route we are thus situated in the village of Big Cane, where the people have bought a cozy little house and three acres of land for their preacher's home. Here his bliss might be complete but for the overflow. The marks constantly indicate that when the wind blows and the floods come his foundation should be "higher" than mansions made with hands. Our Sunday-School Convention met May 3. Three schools were represented—Evangelist, Holly Grove and Big Cane. The orators of the day, Mr. James M. Gober and Mr. Ezekiel Mixer, acquitted themselves with honor. The music, rendered by Miss Lelia Havard, was excellent. The responsive reading filled our hearts with thankfulness. Dr. S. P. Ward was elected delegate to the Mansfield convention. We announced that there would be a meeting of the ladies on Wednesday, the seventh, at which time they met and organized a Woman's Missionary Society, electing Mrs. A. Collins, president; Mrs. Ada Whitley and Mrs. Alice Marrow, vice-presidents; Miss Lelia Havard, secretary; Miss Mattie Plinder, treasurer; Miss Rena Hart, corresponding secretary. We have received eight members into the church. There is an increasing attendance of the class meet-

ings. At the close of one of our class meetings we heard the remark that the old days have come again. May we ever keep the "old paths" in regard to the class meetings.

S. H. WHATLEY.

MAY 8, 1884.

Marriages.

RISER-MALLORY.—At Wetoka, Ala., May 18, 1884, by Rev. H. N. Ledbetter, Mr. B. B. Riser and Miss Adella Mallory, both of Talladega county, Ala.

HEWITT-COX.—At the residence of Mr. N. P. Johnson, on Bayou Bonne Idee, April 21, 1884, by Rev. R. S. Tabell, Mr. Charles F. Hewitt and Miss Emma L. Cox, all of Morehouse parish, La.

Obituaries.

MARSHALL.—On February 29, 1884, Bro. HENRY J. MARSHALL passed to his reward on high, and I now send you, at the request of his sorrowing companion and partner of his joys and sorrows in this life, a short sketch of his life and account of his death.

He was born in Warren county, Miss., 1834, and moved when a child to Carroll county, Miss., where he was reared to manhood. He was the son of Reuben and Rachel Marshall. He was a consistent member of the Methodist Episcopal Church South, and had held various offices in the same. He was a great and good man. Too much can not be said in his praise.

It was the writer's privilege to be his pastor one year, and I can say from experience that he loved the church; he loved God's ministers; his house was their home whenever they wished to make it such. His care and concern for his pastor was unbounded. But this is not all. He loved and delighted in the service and worship of God. Surrounded by and being thrown in the company of a great many godly associates, he kept himself "unspotted from the world."

The circumstances attending his death are very painful, and are as follows: He was employed in the planing mills of Messrs. Persons & Wesson, Bogus Chitto, Miss. On February 23, 1884, while he was passing his time in a space of two and a half inches, causing it to be terribly smashed and bruised. But his most serious wound was an internal bruise in his lungs. He walked home from the mill, and went to bed satisfied he would never get up again. He lingered until February 29, when he sweetly fell asleep in Jesus. He told his weeping wife not to be troubled about him; if he died he felt he would "go safe," and that God would take care of her and the dear ones he had given them. They tried to get him not to talk that way, but he would not let them. All who knew him loved him, and came to see him and render any assistance they might be able to give in this trying hour. Said his wife, in her letter to the writer: "I will hear him talking, and, on asking what he wanted, he said he was talking to One superior to me." Oh, stand, ye men who fear not God, and see how a Christian can die! Jesus had come again to receive him unto himself. Blessed hope! His father-in-law went to him a short time before his death, and aroused him from a stupor and told him to trust in God. He said, "Yes, sir," and called upon God to accept him for the sake of his dear Son, Jesus.

Thus he passed away, with his head upon the Master's bosom. For the promise is: "He that cometh unto me I will in no wise cast out." He leaves a sorrowing heart-broken wife. They loved each other more than words can tell. He also leaves three boys aged from about eight to fourteen years. May they grow up to be just such men as their beloved father was, and be a comfort and solace to their widowed mother.

Never did I see a happier family than this was. Why they should have been thus torn asunder is one of the mysteries which we can not comprehend now, for we see only through a glass, darkly; but after awhile, dear ones, you shall know the reason, why your hearts are thus pierced with sorrow. "God is his own interpreter, and he will make it plain." Dear boys, live so as to meet your father on the other side. Disconsolate widow, look up! He is not lost, but gone a little while before. He has joined the shining ranks, and, my dear wife, will be permitted to come again and conduct you over the Jordan, hear your spirit home and present you before the throne. May God help you to be faithful, is the prayer of

S. J. CUTTON.

MCGEE.—Mrs. MARY S. MCGEE, wife of Mr. J. B. McGee, and daughter of Mr. Peter and Mrs. Sallie Lowry, was born in Fayette county, Ala., December 5, 1827; moved with her parents to Winston county, Ala., in 1830; was married to Bro. McGee, December 14, 1851, and died at his residence, in Choctaw county, Miss., February 21, 1884.

She professed religion and joined the Methodist Episcopal Church in 1851. She was baptized in her childhood by Dr. Kannon, at Hargrove's Camp ground, in Pickens county, Ala. She was raised by deeply pious parents who taught her the great principles of our holy Christianity, and impressed upon her young mind the importance of the new birth. Her father and mother were true and earnest Christians, the purest and best of Christians. Her mother has been an invalid for about forty years, which called forth those excellent qualities of heart which Sister McGee possessed. She loved her aged father and invalid mother with true and warm filial love. She was the mother of eight children, all of whom survive her. She was always obedient to her parents, kind and devoted to her husband, and loved her children with a true mother's love. Having been brought up in the doctrines of the Methodist Church, and being genuinely and soundly converted to God, she joined this church and over afterward attended upon its ordinances, supported its institutions and loved its doctrines. Since there has been a camp ground at Salom, where Sister McGee resided, Bro. McGee has visited every year, and was always ready to bear his part of the burden and fatigue of tending, thereby extending her sphere of usefulness. She was always in her place at Sunday-school, at Salom, in the Bible class, and ready to recite her lesson to her teacher and brother, Rev. N. M. Lowry. She did not believe that any one could get too old to study God's word and attend Sunday-school if they were able. She greatly rejoiced in the success of her own church, Sunday-school and Christianity generally. It was a great pleasure to her to have her son and his family visit them. She will never be forgotten by the preachers who have traveled the Louisville circuit. But she was not only

good and kind to the preachers and families; but she was good to all. She had the mind that was in Christ. She was not permitted to talk any for several days before she died; but she lived right, and we know she died right. She died of measles, which she always said would kill her if she ever had them. May the Lord bless and sustain Bro. McGee and family who deeply feel their loss, and bring them without the loss of one to meet Sister McGee where we believe she has gone.

A. J. FOSTER.

IRWIN.—Mrs. LUCY W. IRWIN, relict of the late John L. Irwin, died at the residence of her son-in-law, Dr. Harvey Shannon, at Ocean Springs, Miss., May 20, 1884. She was the second daughter of the late Newton Vick, Esq., the founder of the city of Vicksburg, and sister to Col. J. W. Vick, Mrs. C. H. Marshall, Mrs. Anderson and the late Mrs. Dr. Lane—all venerable landmarks of this historic city, and prominent as the planters, fosterers and supporters of Methodism. Sister Irwin was in the eighty-first year of her age, and had spent almost her entire life in the city of Vicksburg. She saw it grow up from a wild "Indian trading post" to its present beautiful proportions.

She was an intelligent and deeply spiritual Christian, having been a devoted and eminently useful member of the Methodist Church for more than sixty years. She loved the church, and she manifested her love by the uniformity with which she attended upon its ordinances, the liberality with which she supported its institutions, the faithfulness with which she observed its rules and the emphasis which her whole life gave to the purity of its doctrines.

She was a sufferer from asthma a great portion of her life, and for several years, preceding her death she was quite an invalid; but her pious heart, with increased lustre under these bodily afflictions. As she drew near the end of her pilgrimage God was pleased to give her expanding faith frequent glimpses of the promised land, and sweet Tabor communings with sainted kindred spirits. Her end was grandly triumphant. Her last Bible quotation was, "I reckon that the suffering of this present time are not worthy to be compared with the glory that shall be revealed in us."

Her remains were brought to Vicksburg for interment in the cemetery where sleep so many of her loved ones. Her funeral at the Crawford Street Methodist Church, where she had so long and so devoutly worshipped, was largely attended by kindred and friends, in whose memory her name is the synonym of the most beautiful and positive Christian life. A now pulpit and elegant life will soon be placed in our church purchased with her last bequest for the purpose.

H. S. WOODWARD.

LEIGH.—Another lovely child has been taken from the fond embrace of her family to join the angel band. JENNIE CRETCH LEIGH, daughter of Cassius Leigh and Irene H. Smith, was born June 8, 1881, and died in Simpson, La., of croup, March 22, 1884.

Little Jennie was lovely in life, but lovely in death. Her father, under the Master said: "Suffer the little children to come unto me." He has taken her unto himself. Dear parents, live so that you may meet her again.

H. O. WHITE.

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REV. T. A. JADAM, REV. J. T. SAWYER,
REV. W. L. C. HENRICHT.

THURSDAY, MAY 22, 1884.

In the Wall street financial flurry, which came near rivaling the famous Black Friday of 1873, we regret to see that Mr. George I. Seney is the principal victim. He has been a liberal benefactor to educational and eleemosynary enterprises, and doubtless would have given yet more largely if prosperity had been attended. But an angel couldn't venture into the speculative whirl of the stock market without getting his wings soiled and clipped. It is the old story of the dove among the pots.

We read with rare interest the chapter from Bishop McTear's forthcoming book on the Relation of Methodism to Negro Emancipation and Evangelization, published last week in the Nashville Advocate. It condenses all the literature on the subject, gives a setting to certain history heretofore overlooked or misinterpreted, and deduces conclusions as striking as true. After carefully studying the whole chapter we most entirely agree with the Bishop that by the providential annulling of the emancipation enactments of the Christiana Conference, Methodist, as a broad and beneficent power, was saved to the Kingdom of heaven and to the world. Otherwise it would have been cut off from the people it had blessed, and would speedily have degenerated into a harrow, fretful combination for social reform, "teaching for doctrines the commandments of men." The chapter forcibly summarizes the great evangelical work of Southern Methodism among the people of color.

The great plans of God, while carried on by human instrumentalities, are not dependent upon individuals. Prophets and apostles may pass away—here and there a trusted leader may prove a traitor—but the church of God will still prosper. Like the sun rising in imperial majesty through the heavens, unawed by storm clouds and warring elements, the church will pursue her shining course though her members be few and feeble and all hell may oppose. No weapon formed against her shall prosper. The armories of Satan have no instrument of death that can slay her conquering march. Ocean knows no tempest that can shiver and dismantle the old ship of Zion. Over the highest and angriest hillow she will surely ride. Our chief men, our trusted counselors—the leaders of our bannered hosts—may be called away, yet Zion will put on new vigor, while others brave and strong arise to take their places and shout to the battle.

The London Spectator, in an article on the Cincinnati riots, gives the United States the palm for encouraging or permitting murder over all civilized nations. The statistics quoted show that in this country murder is the cause of death to 820 persons out of every 10,000,000, while in England the proportion stands 237 to every 10,000,000; in Italy, 504; Spain, 533; Russia, with its Nihilism, 523. We quote as follows from the Spectator:

It is in the rule requiring juries to be unanimous that the root of the present evil, so far as it is a result of the judicial mechanism, is to be sought, and the citizens of Ohio may deem the adoption of the Scotch system too revolutionary. They may, however, not be so shocked by a proposal to send any lawyer who bribes a jurymen to perjure himself for life, and that proviso would hurt no innocent man, and act as a most healthy check upon corruption.

The following, from a Northern exchange, is respectfully commended to all Methodists who take so many papers that they are unable to subscribe for an Advocate:

Any Methodist who does not regularly read some of our official papers is blind to the interests of his church. We have asked men recently what religious papers they were taking. One said: "Well, I take the Chicago Times for myself, Fashion Book for my wife, my boy gets the Saturday Night, and, of course, we read the town paper." Now, we believe that none of these, judged by reputation, can be called a religious paper. Every man ought to be posted as to current events. The news is necessary. Of course there is a choice as to which of the great dailies shall enter the home. But it ought to be understood by every parent that the publication of a sermon or two, sometimes orthodox, sometimes full of heresy, will not "hide a multitude of sins," that the discolored reports of some Sabbath discourse does not act as an antidote to the soul-poison administered by the column during a whole week.

The Sunday Morning Apron.

At a recent District Conference we heard a striking incident related by a brother in a discussion on Sunday-schools. The special point of emphasis was the attendance of pupils, and how to secure punctuality and regularity. On that subject, and as illustrative of what might be the habit of every family, the brother told of the plan adopted by a good sister in one of his former pastorates. She had quite a household of children, and was burdened with much of domestic hard labor. Yet she was never absent from her place in the Sunday-school, nor were her children tardy or irregular. Punctual and faithful, she was a support to the pastor and an inspiration to the school. When inquired of as to her plan, she said her rule was to provide on Saturday for Sunday, so that very little cooking was done on the Lord's day. Then early in the morning every child was dressed in his "Sunday clothes," over which, for protection, a large apron, specially made, was worn until after breakfast. By this means she redeemed the time spent in most families in the second dressing and special preparation for Sunday-school. We thought the incident full of practical suggestion and worthy of all acceptance. If adopted in every home there would be a larger average attendance of pupils and a much needed accession of mothers, either as teachers or members of classes. The staple apology among housewives for not attending Sunday-school is the time and exhausted strength expended in getting the children ready. By the time that labor is done it is too late for themselves to make even the most hasty preparation. To all such we commend the Sunday morning apron. It is both an example and a lesson.

The Sunday morning apron indicates forethought for Christ. The good mother anticipated the duties of the morning, and by a capital device provided against their disappointing her presence in the sanctuary. Her religion was not an impulse, but a fixed, joyful principle. She did not wait for the spur of the hour to hurry up the children's toilets, but quietly plied her brain and needle beforehand, that mother and little ones might together enjoy the worship of the Lord's house. It is not wise or well to postpone our thinking for Christ until a duty is upon us. The hazy bustle common in many homes on Sunday morning is evidence of little forethought. Better that hurry and flurry than the Sunday-school should be neglected. But better still if the forethought of the big apron had have redeemed the morning of its worry and secured a quiet in harmony with the sweet day of rest. And such previous preparation will of itself be a means of grace. Those aprons were made for the Master. Every stitch taken and needle threaded kept fresh in mind the blessed Redeemer. For his service she was then serving, and thus the day in which an apron was made was only next in glorious experience to the day for which it was made.

The Sunday morning apron evidences a true appreciation of sanctuary work and worship. That mother was not indifferent to the Lord's house. It was her mount of glory—the place where the soul was fed and the light of heaven shone round about. She did not think it just as well to "remain at home and read a good book," as the manner of some is, but esteemed attendance upon church service the highest privilege. So to secure for herself and children such a spiritual boon, she invented the morning apron. We honor the faith that becomes inventive. It is phenomenal in our time, but commendable and possible to all. Let it be emulated until it becomes the common experience of the church.

We give below a circular now being used and distributed by a pastor in the Mississippi Conference. It is a capital suggestion for each member this year to double the subscription of an ordinary year as a Centenary offering. An amount from each one will aggregate a large sum:

FOR BENEVOLENT CAUSES.
BYRONOED CIRCUIT.

This is the one hundredth year of organic Methodism in the United States. Let us, therefore, make a special offering to God, as an expression of gratitude for our continued prosperity as a church. Let every one at least double his contribution of last year.

ASSESSMENTS.
Foreign Missions
Domestic Missions
Conference Fund
Church Extension
Militar Education
Total

Please return this circular as early as possible with your subscription, to be paid by the first of November, 1884.

D. P. BRADFORD, Pastor.

The Northern Methodist General Conference.

This is a Conference of talkers as well as workers. There is no end of debate on any and every question. This makes the reading of the Daily Christian Advocate rather tedious, albeit some of the speeches are most eloquent and able.

The most protracted and animated discussion thus far was on the report of the Committee on Episcopacy fixing the residence of a Bishop in India. Several days were consumed in debate, all of which was on a high plane, and it took wide range. The vote was taken by separate houses, and the report was defeated for want of a concurrent vote. The ministerial vote stood 144 ayes to 110 nays, and the lay vote 59 ayes to 81 nays. By a large majority the Conference decided to elect four Bishops. The action of their Centennial Committee in arranging for the Christmas Conference was approved, and the Bishops were authorized to appoint representatives to that body on the ratio of one delegate to every fifteen thousand members, with an additional delegate for fractions of half or more of this number.

On Tuesday night of last week the great church extension anniversary was held in Arch Street Church, resulting in a collection of \$51,000. Addresses were delivered by Dr. Kynett, Bishop Foss, Dr. Buckley, Gen. Fisk and Chaplain McCahey, the latter lifting the collection. Dr. Kynett remarked that if the audience would give \$30,000 he had a friend who would give \$20,000 more. Subscriptions poured in, and \$51,000 was raised. The Rev. J. G. Miller, of Nebraska, was the liberal donor of \$20,000. He is certainly better off than brethren in these parts, and more comfortable than Goldsmith's village parson, who "was passing rich on forty pounds a year." We commend his good example for generous emulation this Centenary year.

On Wednesday night the fraternal delegates from England and France were received—the Revs. Robert Newton Young and Sylvester Whitehead, from England, and Rev. Jean Paul Cook, from France. Mr. Young's address we have read, and it is a masterpiece of stately and sustained eloquence. The memorial service on Wednesday in honor of the deceased Bishops and General Conference officers of the past quadrennium was most impressive. Memoire of Bishops Levi Scott, Jesse T. Peck and Erasmus O. Haven, and of Drs. E. Q. Fuller and George W. Woodruff were prepared and read by selected friends. At the close of the service the venerable Dr. D. Curry made some remarks, from which we quote a few sentences: "If we can say each good thing of those who have departed, ought we not to be prepared to say some of those things of the living? I think we are over-rotic toward the living, who may often be under circumstances where a word of sympathy and cheer would be helpful. I am glad that I belong to such a company. I am glad that our people die well, and they die well because they live well."

Thursday was the royal day of the session, being the time fixed for the election of Bishops. The following were elected, there being five ballots in all: Dr. W. X. Ninde, President Garrett Biblical Institute, Evanston, Ill.; Dr. J. M. Walden, senior Book Agent at Cincinnati; Dr. W. F. Mallen, presiding elder of Boeton district, and Dr. Charles H. Fowler, one of the Missionary Secretaries.

On Thursday night the fraternal messengers from the Methodist Episcopal Church, South, Rev. Dr. C. W. Carter and Senator A. H. Colquitt, delivered their address in the Arch Street Church. Of that occasion we have as yet no report. On Friday the election of General Conference officers proceeded, resulting as follows: Book agents at New York, J. M. Phillips and Rev. Sanford Hunt; book agents at Cincinnati, Rev. Earl Cranston and Rev. W. P. Stowe.

Other offices have been filled as follows: Missionary secretaries, Rev. Dr. J. M. Reid and Rev. Dr. C. C. McCabe; secretary of Church Extension Society, Rev. Dr. A. J. Kynett; secretary of Freedman's Aid Society, Rev. Dr. R. S. Rust; secretary of Sunday-School Union, Rev. Dr. J. H. Vincent; editor Christian Advocate, New York, Rev. Dr. J. M. Buckley; editor Quarterly Review, Rev. Dr. D. Curry.

Rev. J. J. Billingsley, of Acadia, La., writes us a private letter in which he refers to pastoral matters as follows: "The people have built a most delightful parsonage since my arrival, in which we are comfortably housed. We are expecting also to build a Centenary church here this year. I believe that we will have the prettiest and most attractive house of worship in North Louisiana."

A Pastoral Scene.

There are other more heroic and tragic passages in the history of Paul, but none so tender and beautiful as his conference with the Ephesian elders. In the prayer he offered, and farewell words spoken, he exhibited the tender attachment of a true pastor for his flock. Paul had other friends, but none he loved so much as those at Ephesus, for there he spent his longest pastorate. After all the pastor has the royal place in the church, for he gets nearest the heart of the people. There are ties of different tension and tenderness that bind hearts together in this world. There is the love of husband and wife, parent and child, brother and sister and friend for friend. Those are natural expressions of the soul. But the warm, fervent attachment born of Christian sympathy and faith, though possibly not so demonstrative, is pure and beautiful and divine. We love each other because Christ loved us. While the Christian heart goes out for God's people there is a peculiar tenderness and nearness in the attachment for those with whom we are associated in spiritual labor. We love that for which we have labored. In all the garden there may be richer flowers, but none to our eyes so beautiful and sweet as the modest ones our hands have planted and tended. There may be handsome children, but none fairer and lovelier to a mother's eyes than her own brown-haired babe that slumbers on her breast. So there were no children of God so dear to the apostle as the members of the churches he had planted and served. And now as duty called him away, and as he felt he should never see them more, his love found expression in prayers and tears. The busy, stirring scenes and sharp trials of other years would never efface the glowing memories of Ephesus from his heart. From that overflowing, apostolic heart he wished them the greatest possible blessing. How often such scenes are enacted and such experiences mournfully enjoyed among our Methodist pastors. They go freely to other appointed fields of labor, but with blessings for beloved brethren left behind.

A Day Among Friends.

We spent a few hours in Vicksburg on Friday last, and looked in on the Southern Presbyterian General Assembly now in session in that city. It is a fine looking body of men, quite like a Methodist General Conference. We regretted not hearing the sermon of the retiring moderator, the venerable Rev. Dr. Pryor, of Virginia. Though past his four-score years, he is phenomenally vigorous and preaches with the vehemence of voice and gesture characteristic of the early Methodist pulpit. He is an active member of the body, and keeps a keen eye on every matter of business. The moderator, the Rev. Dr. T. D. Witherspoon, of Louisville, Ky., we met some years ago, and had the pleasure of hearing on a commencement occasion at the University of Mississippi. He has fine scholarship, is an eloquent preacher and superb pastor, is a popular author, and makes a well-poised, courteous presiding officer. The most spirited debate of the morning session we attended was on the disposition of a report on the diaconate. A deacon in the Presbyterian Church, it will be remembered, has the same functions of a steward in the Methodist Church. He is a fiscal officer—formerly set apart by the imposition of hands to "serve tables." One old elder from a distant State pleaded for the publication of the report, and in the course of his remarks paid a glowing tribute to Methodist zeal and enterprise. He said: "With all our machinery, our ruling elders and deacons, one Methodist circuit rider can do more than a whole church." And that only accords with those glowing words of Dr. Chalmers, which have passed into a proverb: "Methodism is Christianity in earnest." We pray that the church may never forfeit her claim to such a tribute, but with the growth of years display even more apostolic fervor and power.

On Saturday the fraternal messengers of the Northern Presbyterian Church were welcomed. They are the Rev. Dr. H. A. Nelson, of Geneva, New York, Rev. Arthur Mitchell, of Cleveland, Ohio, and Judge G. A. Shields, of St. Louis, Mo. Their addresses were cordially received, and they produced a profound impression upon the Assembly and the general community. During the hour a fraternal telegram was reported from the Northern General Assembly, in session at Saratoga, to which an appropriate response was made.

Our pastor, Bro. Woodward, and Dr. C. K. Marshall were interested visitors at the Assembly session. We were glad to learn that work will soon begin on the Methodist

Church, remodeling and beautifying it after some approved plan.

A few short calls on friends, concluding with a bountiful and elegant lunch at the parsonage, quite consumed the time up to two P. M. Then we departed for Bolton to meet a lecture engagement at night. Pastor Bradford is pushing the work under his care with accustomed vigor. He has made many improvements on the parsonage, and now rejoices in a cozy, comfortable and capacious home. His entire pastorate is harmonious and prosperous, and from it we prophesy a good centennial offering.

The New Orleans District Conference.

This body met in the St. Charles Avenue Church on Thursday last, Rev. J. B. Walker, D. D., presiding elder, in the chair, S. K. Russ was elected secretary. There was a full attendance of the pastors, but, as usual at District Conferences held in cities, the laymen were not numerous. It is good policy and good philosophy to hold these Conferences with the village and rural churches. The attendance will be larger, the local influence more profound and pervading, and the disciplinary business conducted with more interest and profit. Reports from the pastors indicated prosperity as to spiritual growth, financial development and Sunday-school work. We are obliged to the Conference for a cordial and unanimous endorsement of the editorial and business management of the NEW ORLEANS CHRISTIAN ADVOCATE, and the pledge to increase its circulation.

Rev. B. Carradine, Rev. J. A. Ivey and J. G. Parham were appointed a committee to memorialize the Board of Management of the World's Exposition on the subject of closing their gates on the Sabbath. We hope like action will be taken at every District Conference in our patronizing territory. The following delegates to the Annual Conference were elected: W. H. Foster, T. J. Carver, J. D. Nettles, B. O. L. Rayne. Alternates: W. B. Thomson, S. K. Russ.

Some Weighty and Timely Suggestions.

We make an extract from the address of the Bishops to the General Conference at Philadelphia. The suggestions herein have application to our own Methodism and latitude:

The success of the church must ever depend: (1.) Upon an earnest, indefatigable and consecrated ministry; (2.) Upon a devoted and active co-operating membership; (3.) Upon the rich baptism of the Holy Spirit which God has promised to his true servants. We have reason to thank God for the efficient ministers whom he has raised up and given to his church—men consecrated to his service; and we believe that no class of men in the world have given clearer proof of devotion to the cause of Christ than the great body of our itinerant ministers. We cannot, however, ignore the fact that in almost every Annual Conference there are men who have been admitted on insufficient evidence of fitness for the ministry, and who have not proved real service to the church. We most earnestly commend to the church a more thorough examination and trial of candidates for the ministry. The few who fail affect the reputation and standing of the whole body. While not sought for by the people, they often claim, because of their years in the ministry, a right to the more prominent appointments, and, failing to secure them, complain of the church and of its authorities, and spread a spirit of dissatisfaction throughout the church. Our observation is that where the ministry is holy and aggressive the churches prosper, whether in our rural districts or in our cities; but when men remain in the ministry simply to retain positions and to receive support, and mechanically perform the duties of their office, churches fall. Not only is care needed in admissions to the ministry, but there should be some way in which inefficient ministers might be more easily retired, that the Conferences might be able to receive active and promising men who are offering themselves for the work.

At a conference of foreign missions, held in London recently, the following resolution was adopted, and the chairman was directed to send a copy of it to all missionary societies:

This conference, while cheered with the progress of missionary work, has been deeply pained in the course of its proceedings with the evidence brought before it from various sources, by gentlemen in the Indian civil service and by missionaries of long experience, of the systematic propagation of infidel literature issued at the present time from England to India, Japan and other countries; so much so that it appears that students taking degrees at our government universities in India receive gratuitously a supply of degrading infidel literature from our own land. Thus the knowledge of the English language, provided by our government educational establishments, is made the means of introducing evil instead of good. It seems that the time has fully come when those interested in the great work of our missionary societies should supply all these students with an exposition and declaration of Christian truth and the solid basis on which Christianity rests.

Taking Religion in Capsules.

We have some teachers and preachers in this country, Jesuitical revivalists, who offer religion to the people in homeopathic doses in gelatin capsules to hide the bitterness of repentance—a godly sorrow for sin. Some of them have, by some new chemical process peculiar to their theological laboratory, discovered a sulphate of religion from which the disgusting and offensive element of repentance has been extracted. Others retain this element, but exhibit the dose in capsules so it will not be offensive to their patients. These doctors and their new nostrums, or with the old medicine for sin-sick souls in capsules, are in demand, particularly in some communities and by certain classes of people. Repentance for sin is the offensive part of religion. If it were not for this more people would be willing to take religion. In order to popularize religion and make it palatable these doctors have invented new ways of administering it. It is almost impossible for one to know when a patient swallows a dose exhibited in these one grain capsules. It is an easy going case. No tears are shed, no wry faces made, no effort, no agony, the tiny pellet is gulped down with scarcely an effort at deglutition. This sulphate of religion with repentance taken out, or the old specific for sin in capsules, would be a great improvement if it were as effective as the old way of administration. Unfortunately the effects are not what they ought to be. There is no godly sorrow for sin, no turning away from it. It produces a sort of religiousness rather than pure religion. Some of the patients are partially reformed without any radical transformation. The branches of sin are cut off and the strongest shoots are chopped down for a time, but the roots of sin form a mat over the entire surface of the soul. The new process looks more to the repression of sin than to rooting it out of the heart and life. It helps to make gentlemen and gentle women, but develops little Christlikeness in those who take religion in this form. This sulphate and capsule process makes some violent and vicious sectarians who would shed other people's blood for the maintenance of denominational peculiarities, but it develops few, if any, Christian men and women who love God and hate sin.

Religion with the element of repentance extracted, or hidden in a capsule, may be more palatable to godless men and women than the old article, but it is every way less effective in saving the human soul from the reigning power and dominion of sin. Conviction for sin and turning away from it with loathing and hatred of it lie at the foundation of all genuine devotion to God. This kind produces an awful agony, a great struggle, a consciousness of the need of Divine help, and it leads to faith in God. Out of it there comes a crucifixion of the flesh with the affections and lusts thereof, a turning away from sin of all kinds and in every form, an earnest longing for holiness of heart, and a fixed purpose to live and die for God. In some parts of our country there is, I am sorry to say, a tendency to lower the gospel to the measure of the people. We ought to hold up the standard and urge the people to come to it. We ought to come to the measure of the stature of grown men and women in Christ, our Lord. An earnest conversation in the past few weeks with some who were urged "just to stand up and confess Christ," the common capsule, revealed this fact: They were willing to conform to all the external observances of religion, but they must be excused from the internal graces; they could not—no man could—love his enemies or bless them that cursed him or pray for them that despitefully used him. Inordinate affection, lasciviousness, evil concupiscence, lust, hatred, envy, and wrath was perfectly natural, and hence they could be retained and indulged in the heart, but they must not be allowed in open acts, because this would disgrace the church and put the party in a bad light before the world. They say "sin is an act, and nothing is an act but that which is overt." This new sulphate of religion stupefies the soul and deadens the conscience to the existence of sin in the heart. We should reaffirm with unction and power the doctrines of conviction and repentance, turning away from sin internal and external.

OLDEROY.

A copy of the Port Gibson Reville has been received, containing the address delivered on decoration day by Hon. J. D. Shields, the remarkable by Gen. Dabney H. Maury and a memorial poem by Rev. W. L. C. Hunnicutt. For some years our brother has occasionally invoked the muses, but on the occasion above he had a special and rich measure of the divine affluence.

The Opelousas District Conference met on Thursday last at Lake Charles, Bishop Keener presiding.

Dr. D. D. Whedon has been editor of the Northern Methodist Quarterly Review for twenty-eight years.

We acknowledge the courtesy of an invitation to attend the commencement exercises of Huntsville Female College, June 1. Rev. A. B. Jones, president.

Charles O'Conner, of New York, the great lawyer and statesman, died last week at his quiet Nantucket home. Most of his property goes to the Roman Church.

Presiding Elder B. S. Rayner desires us to state that his address is Hattiesburg, and that he is occupying the Seashore district parsonage—a roomy, neat, comfortable building just completed.

The Iowa Prohibitionist says that twenty-five saloon keepers in Dubuque have determined to quit the business of liquor selling. Others, in secret meeting, determined to fight the law to the end.

The bill granting a loan of \$1,000,000 to the World's Industrial and Cotton Centennial Exposition has passed both houses of Congress. This places the success of the great enterprise beyond a peradventure.

Rev. Edward Guard, a distinguished Irish Wesleyan minister, died recently, lamented by the whole connection. He was a brother of the eloquent Dr. Thomas Guard, who died in Baltimore a year or two ago.

Gov. McJannet was inaugurated Monday at the capitol grounds in Baton Rouge with imposing ceremonies. The other State officers were sworn in at the capitol.

A report of the Greenville District Conference, received too late for this issue, will appear next week. It resulted in a glorious revival in the town of Greenville. At last accounts thirty-five had been added to the church.

A note from Bro. R. C. Callaway brings the sad news of the death of Rev. W. C. Green, a superannuated member of the North Mississippi Conference. He died in great peace at his home in Calhoun county, on the ninth instant.

A handsome new church at Columbia, Miss., Rev. J. W. McLaurin, pastor, will be dedicated on the third Sunday in June. We regret exceedingly that another engagement will prevent our attending the interesting ceremonies.

Rev. R. M. Blocker, writing from Shreveport, La., says: "We are about on my circuit. Nearly all under, and water still rising. Still we are circulating the Advocate. Have placed it in nearly every family of our congregation."

A wife-awake pastor thus writes of a recent Advocate editorial: "After Lent—What?" is the best thing I have ever read on the subject. I would that it could be carefully read by every one who makes any pretension to religion."

There were 318 Mormons landed last week in New York. Half of these were English and Welsh, the other half were Scandinavians. They were accompanied by seven Mormon missionaries who were returning home from a proselyting tour.

Carrollton circuit, North Mississippi Conference, Rev. H. E. Smith, pastor, has "cleared the decks," and the collection yet to be taken at one appointment. The collection at Carrollton exceeded the assessment for the entire circuit. This is one result of the revival reported from this place in April.

The trustees of Aberdeen Female College, Aberdeen, Miss., wish to employ a principle to take charge of the school at the opening of next session, in September next. The school is just closing a very prosperous term. Address Rev. R. P. Mitchell, Aberdeen, Miss.

Our esteemed neighbor, the Rev. Dr. H. M. Smith, of the Southwestern Presbyterian, celebrated his silver wedding on Friday the sixteenth instant. The doctor and Mrs. Smith received a cordial letter of congratulation with some more substantial tokens and souvenirs.

The Press Association of Mississippi met in nineteenth annual session last week in Jackson. There was a large attendance, and the hospitality of the capitol city was unbounded. The annual oration was delivered by the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, on "The Ethics of Journalism." Col. J. J. Shannon, of Meridian, was elected president for the current year. A committee was appointed to prepare a code of ethics for adoption at the next meeting.

The Rev. Wm. Taylor, the well-known missionary of independent methods, introduced a resolution in the General Conference last week affirming that "It is lawful and right to get people converted." It arrested attention and caused many a delegate to do some serious thinking.

We acknowledge the honor of an invitation to attend the anniversary exercises of Franklin Institute in concert with the United Literary Society of Centenary College. Rev. B. Carradine delivers the annual address. Centenary is closing a prosperous term, with a graduating class of six excellent young men.

Col. J. F. H. Claiborne, the historian of Mississippi, died in Natchez, on Saturday last, at the age of seventy-seven years. He was a conspicuous figure in the politics of the early South-west, and through life was a profound student, facile writer and cultured gentleman. He passes away lamented by a great State.

The Texas Jubilee Advocate has come to hand. It is a sixteen page folio, with wood-cuts and sketches of the Southern Bishops dead and living, and a few others prominent in Texas Methodism, also cuts of several prominent churches in the State, and a mass of valuable matter, historical and statistical, religious and secular. It is edited by Rev. H. S. Thrall, and his paper indicates much painstaking labor.

Accompanying some highly appreciated "copy" which came too late for this issue, Bishop Parker writes us a private note, dated Langrange, Texas, May 16, from which we reproduce the following: "I am thus far on my round, and in very good preservation. I leave here on Monday, the nineteenth instant, for Waxahatchie District Conference and then on, hoping to call at home, a few days, by June 10. Peace and prosperity be with you. Love to all the brethren."

Some of our missionaries in China have been quite sick. Bro. Mingledorff, at Nantziang, had measles, complicated with bronchitis, which came near taking his life. When he began to convalesce his little son, Willie, and Miss Dora Rankin were stricken with the same disease. That was Miss Rankin's third attack of measles. For skillful medical attention and relief they are indebted to Miss Dr. Rieksnyder, of the Woman's Union mission, Shanghai. She made the trip at night and alone with two coolies, in a wheelbarrow, from Shanghai to Nantziang, a distance of sixteen miles.

The New Orleans District Sunday-School Union celebrated its thirty-eighth anniversary last Sunday afternoon at Carondelet Street Church. W. H. Foster, Esq., the president, and founder of the Sunday-School Union, presided. The brilliant audience filled to overflowing the spacious auditorium, and the programme of exercises was most admirably carried out. President Foster made a statement concerning the Sunday-school work of the district, which was most encouraging. There are nineteen schools in successful operation connected with the Union, which is an advance on other years. With all the difficulties confronting, that is a creditable showing.

The editor had a sad duty to perform last week in attending the funeral of one of the nearest and best friends of his life—Mrs. Sarah H. Cooper, of Jackson, Miss. We have known her in all the relations of daughter, sister, wife, mother, friend and Christian, in each of which she illustrated the rarest virtues. A more charming Christian home we have never entered than hers, nor did ever pastor have a more sympathizing, loyal parishioner. As a Methodist her convictions were singularly clear, and her experience as a Christian grew brighter and brighter until the perfect day. It was the regret of all that her brother, the Rev. Dr. C. G. Andrews, did not reach the city until after the burial. A more extended notice will appear soon.

The New York Independent pays this just and noble tribute to the greatest fact of modern times:

American Methodism is, without doubt, the greatest religious fact, whatever conclusions may be drawn from it, of the age. Its constituency, in this the centennial year of its organic life, is larger than was the entire population of the United States in 1781. It counts almost four million members, and may claim to have almost, if not quite, one-third of the American people under its influence. It has not attained to its present vast proportions by immigration, like the Roman Catholics, but by the faithful propagation of the gospel of love and life. It has got the gospel of love and life, and it has pressed its character upon them and pressed its national heart as no other church has been able to touch other churches in a fact of power, of growth, of inspiration, of vast influence.

Books and Periodicals.

HOME SCENES, Selden R. Hopkins. New York: 229 Walnut street, 60 BROADWAY.

This is a new candidate for public favor. The initial number is substantial, neat, well filled and skillfully edited. It has an open commendation and a healthy expression. The 112 pages are full of good tidings. Dr. Talmage, Robert Collyer, Dr. Lewis, Dr. Starr and Prof. Tving are among the contributors. Twenty-five cents a number. Two dollars and fifty cents a year.

AN HOUR WITH MISS STREATOR. By Fanny. Boston: D. Lothrop & Co.

This is a stirring little book by one of America's most popular writers. Sunday-school workers can not read these pages and be "at ease in Zion." It can be had, for a few cents. Such books ought to cover the land, then will it bring forth and bud.

"OUR OWN CHURCH SERIES." By Rev. J. H. Vincent. New York: Phillips & Hunt.

This is a series of nine tracts in Dr. Vincent's most forcible style, and on living subjects. They are bound in neat, heavy, bridle covers, and in two colors. They can be had for four cents each.

The Popular Science Monthly, for May, is on our table. The leading article is by Herbert Spencer on "The Sins of Legislators." It contains some points applicable to our side of the sea. Some other subjects in the special table of contents are as follows: The Beaver and his Works, An Experiment in Prohibition, Love of the Astronomer, Christian Agnosticism and The Morality of Happiness. There is a portrait of Mary Somerville with an admirable sketch of her career. New York: D. Appleton & Co., 1, 3 Bond street. Single number, fifty cents.

The English Illustrated Magazine, for May, is on our table. The leading article on "Law-Making at Nottingham," is most excellent and handsomely illustrated. Since hearing our friend, Dr. C. K. Marshall, describe his visit to Nottingham we have coveted just such an article. Other capital papers are the following: The Industries of the East of England, A Woman's Keepsake and An Unsolicited Journey Through Cornwall. Fifteen cents a number. Per year, \$1.50. New York: Macmillan & Co., 112 Fourth Avenue.

Electra, for May, is on our table and has been read with a great deal of pleasure. The young ladies who edit it certainly know how to send out a first-class periodical. They have recently purchased "The Ladies' Pearl," edited by Rev. S. P. Chestnut, Nashville, Tenn., and heretofore subscribers will receive the consolidated magazine. Address Miss Isabella M. Leyburn, publisher, Louisville, Ky. Price, \$2 a year.

The Art Amateur, for May, contains, among other good things, eight pages of designs for china painting, metal work, wood carving, etc. The Industries of the East of England, A Woman's Keepsake and An Unsolicited Journey Through Cornwall. Fifteen cents a number. Per year, \$1.50. New York: Macmillan & Co., 112 Fourth Avenue.

St. Nicholas, for May, is one of the most attractive numbers of this always interesting magazine that we have yet received. Old and young have enjoyed it. Published by the Century Company, New York. Price, \$3 a year.

The Southern Cultivator.

From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickinson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one misarrangement will occur in one thousand. Inclose the bills, and, where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

"Look at America, my boys," said a Kerry philosopher, "that place, my boys, look at 'em," shouted a listener. "My brother is doing it; he was of the learning millions, and he's doing a job of work for two dollars a day, and he's his car too, he's got it!"

COLDEN'S LIQUID BEEF TONIC is admirably adapted for females in delicate health. Children; no others. Of druggists.

The conversation was about bishops, and one fervent dame said: "How good the dear Bishop of Peterborough is! What a good man!" Instantly a gentleman replied: "There is no merit in that. Bishops ought to be so. They get thousands of letters for being good, while we are expected to be good for nothing—and most of us are."

Those who think that nothing good can be produced at home will not take the New Law, Remedy, though its endorsements are legion, and always increasing. Such ought to see some of the testimonials.

GLENN'S SULPHUR SOAP Remedies the skin.

It has been used with great success in London, 50 cts.

A gentleman observed to Dr. Johnson that there was less vagrant poor in Scotland than in England, and as a proof of it said there was no instance of a beggar dying in the streets there. "I believe you are very right, sir," says Johnson, "but that does not prove from want of vagrants, but the impossibility of starving a Scotchman."

Bad coughs cured by HALL'S HONEY OF HOREHOUND AND TAR.

PICK'S TROTTING DRUGS cure in one minute.

Dr. South, once when preaching before Charles II., observed that the monarch and several of his attendants had fallen asleep. Presently one of the latter began to snore, whereupon the bishop took up his sermon and exclaimed: "Lord! I am sorry to disturb your repose, but let me entreat you not to snore so loud, lest you awaken his majesty."

"My dear Miss A., this ring, which I would ask you to accept of me, is emblematic of my love for you. It has no end." "Thank you, very much, Mr. R.; it curiously resembles my love for you; it has no beginning."

For sufferers from Cerebral Diseases, in symptoms, difficulties, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (latest edition). State case your way.

"Well," said the first girl. "If I were Miss Mac-Fast I wouldn't marry that repulsive Mr. Thimbleleg. He's a perfect scoundrel." "Oh," said the second girl. "She wants to get married; and she won't give up the ghost."

CONSUMPTION CURED.—An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful cure in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. ROYCE, 118 Packer's Block, New York, N. Y.

"Ah! Pat, I understand you were bitten by a dog yesterday. Do you know if he was mad?" "Mad, is it? Faith, what right had he to be mad? Shame 'twas myself that was mad interfering."

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

"Now, then, Patrick," said the merchant to his new office boy, "suppose you go for the mail." "Yes, sir; and what kind of mail will you be wanting? Bullion mail or salt mail?"

Mr. Philip Werlein, 135 Canal and 18 Bourbon Sts., New Orleans, has a good Torteau-Francois wood piano for \$125; an elegant new 7 1/2 octave wood piano for \$200 each; an elegant new piano for \$250, or \$200 a week or \$250 a month, for the first year; another elegant piano, formerly \$400 for \$200 each. Also a large assortment of first class pianos and organs at correspondingly low prices. The Chickering, Weber, Mathushek, Decker, Hardman, Werlein, Hale, Schenck, Steinway and Cable pianos. The Mason & Hamlin, Sterling and Day State organs. Mr. Werlein's guarantee goes with every instrument he sells, and secures all his customers. Instrument stock of sheet music and musical books. Old pianos and organs taken in exchange, or part payment for new ones. His prices are the lowest, and free catalogues are sent by mail on request.

We would again call the attention of subscribers to Agents that in making remittances to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

The following is from Philadelphia Par. One of our advertising patrons, writes: "The Christian Advocate we consider best advertising medium in the South. At least have found it so."

The following is from Texas: "Do not discount our advertisement in the Advocate. It has brought many letters in the last few weeks."

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails, has adopted the standard gauge and a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, accommodations, and accommodating officers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Notice to subscribers who order their address changed. Please give full address at last Postoffice, otherwise change cannot be made.

To those of our subscribers, not contented to a money order office, we would say, please inform by postal card whether to continue the ADVOCATE or not.

Business Notices.

TESTIMONIAL.—This is to certify that I have been traveling in the State of Mississippi for the Hurlington Litchfield Lumber Co., of Hurlington, Tex., for nearly one month, during which time I have sold very near 1,000 bottles of their celebrated medicine, and giving entire satisfaction to every one who purchased of me. Again, every bottle I sold, I told the buyer if it did not do us, we claimed, to return the money and I would find the money. Not one has yet been returned. But the golden opinions and very best testimonials are received every day. God bless the discoverer.

J. L. WALTON, Agent. Bolton, Miss., March 13, 1884.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tuberculosis. Consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit than to the patient by a single teaspoonful of this jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and K. H. TRUAX, New York.

MISCELLANEOUS.

MANFIELD FEMALE COLLEGE.

MANFIELD, DUNSTON PARISH, LOUISIANA.

The twenty-ninth Annual Session will begin on the 12th of September, 1884.

Manfield is situated on the Texas and Pacific Railroad, forty miles south of Shreveport in a beautiful and healthy country, and is locally accessible from almost every portion of Texas and Louisiana. The college is the property of the Methodist Episcopal Church, South, and is managed by the Louisiana Conference. The buildings and grounds are extensive and all the facilities for instruction are provided. The College last year had nearly a hundred boarders and sixty pupils in Music, thirty in Art and one hundred and twenty in all.

Board and tuition, per term, \$25.00. Additional use of instrument \$25.00. Tuition charges in Art Department and Modern Languages, F. N. BRADY, President.

Good Pay for Agents. \$100 to \$200 per month, made selling our fine books and Bibles. Write to C. McDuffy & Co., P. O. Box, Boston, Mass.

ACREAT MUSICAL MARVEL.

SHONINGER'S

Cymbella Organs and first Class 7 1/2 Octave Upright Rosewood Pianos with a Chime of 30 Bells.

Established 1850. Warranted 10 Years.

Send for Catalogue. Prices, and full Information to B. SHONINGER, PIANO CO. NEW HAVEN, CONN. U.S.A.

THE BEST IS THE CHEAPEST.

MONEY SAVED

By BUYING THE HARDMAN PIANO.

THE most desirable Upright Pianos made and equal to any square or square grand in the points of tone, quality and action.

OVER 30,000 Hardman Pianos now in use, and not one has ever attracted an adverse criticism. Acknowledged to be the best piano in every respect, since the only piano which will stand in all the tests.

ONLY the very best and latest materials and workmanship used, and every piano fully and conscientiously guaranteed.

PRICES of Hardman Pianos are far below those of all other strictly first class Pianos. Comparison will prove this. They are delivered, freight paid, with Fine 2nd, Cover and Music book.

For Catalogue, Circular and Manufacturers' Book Bottom Cash or Installment Prices, address

LUDDEN & BATES

Southern Music House, SAVANNAH, GA.

PIANOS!

P. WERLEIN'S,

135 Canal St. and 18 Bourbon St., NEW ORLEANS, LA.

Oldest House in New Orleans!

Thoroughly Reliable.

THE Elegant New Piano, rosewood, 7 1/2 octave, for \$700.00. 7 octave rosewood piano, and under, \$125. Will take it back in exchange for new piano within three years.

One Elegant New Piano, price \$250 at \$2 per week, or \$2 per month, until paid.

The Elegant Piano, formerly \$200, now, for \$100 cash.

A Large Assortment of First Class Pianos and Organs, corresponding to low prices.

Chickering, Weber, Mathushek, Hale, Hardman, Werlein, Decker Bros., Berlin, Cable and Schenck Piano and Organ and Mason and Hamlin, Sterling, Day State

Immense Array of the Most beautiful Style Pianos.

My Guarantee goes with every instrument sold and secured by my customers.

Brass Instruments, Strings, and other, in great abundance.

Immense Stock of sheet Music, including all the New Music, Popular Songs, etc.

Will give you all year and piano is worth it.

MY PRICES ARE THE LOWEST.

Glad to exhibit my stock. Send for free catalogue. Call or write.

MISCELLANEOUS.

LOUISIANA STEAM Sash, Blind and Door FACTORY.

280, 301, 303, 305, 307 Grevier Street.

NEW ORLEANS.

ROBERTS & CO. Proprietors.

Sash, Blinds, Doors, Mouldings, Planing and Milling, New Orleans, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty.

BRANCH OFFICE: NO. 52 CARONDELET STREET.

Queen and Crescent Line.

New Orleans and Northeastern Railroad.

The Short Line.

FOR FREIGHT AND PASSENGERS.

To All Points.

North and East and in the Northwest.

Low Rates and Quick Time on Freight Traffic.

THE MODEL, MODERN THROUGHFARE.

Double Daily Solid Through-Express Trains with Pullman Palace Cars.

FROM NEW ORLEANS TO

Meridian, Birmingham, Chattanooga and Cincinnati.

Freight and Passenger Depots.

Press street and Levee.

Freight and Ticket Offices, 34 and 36 St. Charles street, N.O.

H. COLLIER, General Freight Agent.

W. F. WILSON, Gen'l Pass. Agent.

Queen and Crescent Line, Cincinnati, Ohio.

BARNARD BROS., Gen'l Frt. and Pass. Agt., N. O. and S. E. R. R., New Orleans, La.

Louisville and Nashville Railroad.

The Old Reliable Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO Mobile, Montgomery, Pensacola, Nashville, Louisville, Cincinnati, Atlanta, Savannah, St. Louis, Jacksonville, Fla., Lynchburg, and Washington, D. C., IN PULLMAN CARS.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

ONLY ONE CHANGE OF CARS TO NORTHEAST AND EASTERN CITIES.

Ticket office corner St. Charles and Common streets, where Sleeping Car accommodations can be secured.

C. P. ATMORE, Gen'l. Pass. Agent.

J. H. SMITH, Ticket Agent.

J. T. HARRAHAN, Gen'l Superintendant.

JOHN KILKENY, Asst. Gen'l. Pass. Agent, New Orleans.

O. M. DUNN, Sup't. N. O. and S. E. R. R.

Subsequent Events.

THE LAST EYES THAT FOLLOW GREAT DEPARTURES—A MINISTER'S MANNER OF MEETING THEM.

Continued from page 1.

On the 11th of May, the funeral of the late Rev. J. C. Ayer, D.D., was held at the First Baptist Church, New Orleans. The service was conducted by the Rev. J. C. Ayer, Jr., D.D., and was attended by a large number of the friends of the deceased. The funeral was a very impressive one, and the services were well conducted. The Rev. J. C. Ayer, Jr., D.D., in his address, spoke of the life and labors of his father, and of the great work he had done for the world. He said that his father was a man of great faith and courage, and that he had been a true servant of God. He said that his father had been a man of great faith and courage, and that he had been a true servant of God.

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THE TRUE NATURE OF A "COLIC."

Years of study and observation have forced me to the conclusion that the disease which manifests the symptoms popularly supposed to indicate that a cold has been caught, is in all instances a genuine colic, and is caused by indigestion, and forms the first stage of all the so-called "illnesses."

Whatever interferes with digestion, or depraves the vital organism in any manner, body is a source of disease, and a continuation of disease-producing habits must inevitably result in periodical or occasional "colics," the severity of which will depend upon the degree of the transgression. Among the causes of this impure body condition are: (1) impure food, (2) excess in diet, and (3) impure air. Our homes, offices, shops, hotels, court-houses, churches, and, with rare exceptions, all living-rooms, private or public, are insufficiently or not at all ventilated, and, except while in the open air, a very large proportion of our people live in an atmosphere vitiated by being breathed over and over again; they are starving for want of oxygen, and are being poisoned by carbonic acid. In default of sufficient oxygen the best of food can not be transformed into pure blood, and the waste products of the body are not eliminated, but are accumulated in the system, and the carbonic acid is eliminated freely in an impure atmosphere. We have, then, serious "interference with digestion and depuration," whenever we remain over in a single hour of the day, in an "atmosphere" that is not so pure as the atmosphere of the great body of air without. The only outlet for restriction in oxygen is restriction in diet and exercise; but a combination of this character would produce enfeeblement of the system, though if a proper balance were maintained, there would arise no feeble symptoms such as we are considering. We have plenty of people living in unventilated rooms who, so far as exercise is concerned, live a well-balanced life; but seldom do these, any more than the robust and active, practice any sort of voluntary restriction in diet, and the quantity of food—meat and lack of appetite being the only safeguards. Persons of this class are great sufferers from colds.—Dr. C. E. Page, in Popular Science Monthly.

WASHINGTON IRVING'S DESCRIPTION OF OUR CLIMATE.—But while the equable English climate agreed with Mr. Cropley's health, it did not make him forget the charm of the changeable climate of his native land, with its many vicissitudes, which are too often made the subject of repining. For if these vicissitudes annoy occasionally by changes from hot to cold, from wet to dry, they give us—in the Northern Atlantic States, at least—one of the most beautiful climates in the world. "They give us," says Washington Irving, "the brilliant sunshine of the South of Europe, with the fresh verdure of the North. They float our summer sky with clouds of gorgeous tints of fleecy whiteness, and send down cool, refreshing showers, and the painting of our landscape is kept in green. Our seasons are all poetical; the phenomena of our heavens are full of sublimity and beauty. Winter with us has none of its proverbial gloom. It may have its howling winds, and thrilling frosts, and whirling snow-storms, but it has also its long intervals of cloudless sunshine, when the snow-clad earth gives radiated brightness to the day; when at night the stars beam with intensest lustre, or the moon floods the whole landscape with her most limpid radiance; and then the joyous outburst of our spring heralds the return of the sun, and brings, resplendent with vegetation and vociferous with life—the splendor of our summer; its morning voluptuousness and evening glory; its airy palaces of sun-gilt clouds, piled up on a deep azure sky; and its grandest temple of almost tropical luxuriance, when the forest lighting and the howling thunder valley from the battlements of heaven and shake the sultry atmosphere—and the sublime unclouded glory of our autumn, magnificent in its decay, withering down the pomp and pride of a woodland country, yet reflecting back from its yellow forests the golden serenity of the sky—surely we may say that in our climate 'the heavens declare the glory of God, and the firmament sheweth his handiwork; day unto day uttereth speech, and night unto night uttereth knowledge.'—The Manhattan.

PRAYER.—Prayer is an act which seems to be so prepared in the frame of our nature, to be so congenial to our dependence, so suited to our spiritual necessities, so adapted to every man's known wants and to his possibilities of wants unknown, so full of relief to the soul, and of peace to the mind, and of gladness to the heart; so productive of confidence in God, and so reciprocally proceeding from that confidence, that we should think, if we did not know the contrary, that it is a duty which is scarcely required to be enjoined; that he who had once found out its necessities, and that there were no other redress for them, would spontaneously have recourse, as a delirium, to what he had neglected as a common duty; that he would think it a hardship not to be allowed to thank him for them; that the invitation to pray to his benefactor was an additional proof of divine goodness; that to be allowed to praise him for his mercies was itself a mercy.—Hannah Moore.

QUESTIONS FOR CHRISTIAN PARENTS.—Do you say grace at the table? Do you have family worship daily, reading the Scriptures and praying? Do you teach your children, as soon as they are capable, to pray daily, on rising in the morning, as well as on retiring at night? Do you either take or send your children to Sabbath-school? Do you require them to go to hear the preaching of the Word? Are you so careful of their spiritual and religious training as of their physical and mental? In a word, are you training your children for God and eternity? You ought to be able to answer "yes" to each of these questions. Will you not ask God to bless and help you to do your duty towards the souls he has committed to your care?

Christ says "let no man take thy crown." Passion snatches it from the brow and tramples it in the dust. Peter lost his crown when in a passion he drew his sword and cut off the ear "of the servant of the High Priest." He immediately forsook his Master and never was his crown restored till he penitently three times avowed his love for Christ by the Sea of Galilee. A passionate Christian is a crownless one.

When death was hourly expected, all remedies having failed, and H. J. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of a dangerous fever. His child is now in the country, and enjoying the best of health. He has proved to the world that a simple remedy can be positively and permanently cured. The doctor now gives this recipe free, only asking two cents stamps to pay for the paper. This also cures Night Sweats, Nauseas at the stomach, and will break up a fever. Cold in twenty-four hours. Address: Craddock & Co., 102 Race St., Philadelphia, naming this paper.

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Weekly Market Review.

For Week Ending May 20, 1884.

COTTON.

Low ordinary	92
Good ordinary	102
Low middling	112
Good middling	122
High middling	132
Full middling	142
Full good middling	152
St. Louis middling	112

SUGAR.

Inferior	34	41
Common	44	42
Good common	54	52
Fair	64	62
Good fair	74	72
Fully fair	84	82
Prime	94	92
Strawberry Prime	104	102
Choice	114	112
Seconds	124	122
Yellow clarified	134	132
White clarified	144	142
Unclarified	154	152

MOLASSES.

Syrup	26	31
Fair	36	31
Choice	46	38

RICE.

Choice	64	62
Prime	54	52
Fair	44	42
Good fair	34	32
Common	24	22

FLOUR.

Minnesota bakers	5.00	6.00
Minnesota bakers	7.00	—
Extra fancy	6.37 1/2	—
Winter wheat patents	7.00	—
Choice	5.50	5.80
Fancy	5.00	6.15

CORN PRODUCTS.

Corn meal	3.40	3.50
Corn meal	3.15	—
Corn	3.30	3.60
Hominy	4.00	—

GRAIN, ETC.

Wheat	70	71
Yellow	—	—
Mixed	60	70
Oats	45	45 1/2
Barley	1.02 1/2	—
Choice	22.00	24.00
Prime	20.00	21.00

PROVISIONS.

Pork	17.25	—
Prime	16.50	—
Ham	16.00	—
Choice breakfast	114	12
Shoulders	74	—
Sides, clear	92	—
Sides, clear rib	94	—
Hams	13	13 1/2
Sugar-cured	13	—
Shoulders	64	—
Sides, clear	—	—
Sides, clear rib	—	—

FISH.

No. 1, in hbls.	14.25	—
Half hbls.	7.75	—
No. 2, in hbls.	13.75	—
Half hbls.	6.25	—
No. 3, in hbls.	13.25	—
Half hbls.	7.00	—

GROCERIES.

Coffee	94	114
Choice	12	13
Java	22	23
Western dairy	21	—
New York dairy	21	—
Country	17	20
Choice	84	—
Tea	50	1.00
Fair	25	50
Coal, cases	18	—
Coal, bbls	13	—
Cotton seed	45	50
Lard	50	—

VEGETABLES.

CABBAGES	—	—
Western	12.00	14.00
Country	2.00	2.75
Carrots	20.00	—
Onions	3.00	3.75

BALING STUFFS.

RAISING	104	—
2 bbls.	113	—
RAISING TWINE	134	—
2 bbls.	143	—
2 bundle	1.80	—

SUNDRIES.

POULTRY	4.00	1.50
Chickens, Western	3.00	4.00
Chickens, Southern	3.75	4.00
Young	3.00	3.00
Turkeys, Southern	12.00	15.00
EGGS	11	12
Western	12	—
Local	20	—
Lake	19	—
Louisiana	9	11
Burly	—	—
Green salted	73	—
Dried salted	11	—
STAVES	50.00	80.00
Oak, kegs	75.00	110.00
Oak, barrels	50.00	140.00
Oak, charcoal	25.75	26.50
Oak, hoghead	75.00	—
HOOP POLES	40.00	—
Hoghead	20.00	—
Barrels	12.50	—
Half barrels	—	—
FEATHERS	12.00	14.00
Cotton seed	25.75	26.50
Wool	42.00	—
Muriatic acid	8	—
Sulphuric acid	24	—
Bone black	84	—

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

PITTSBURGH, May 14.—A west-bound freight train collided with the gravel train on the Baltimore and Ohio Railroad one mile east of Connellsville between 9 and 10 o'clock this morning. A number of laborers, variously estimated at from twenty to twenty-five, were killed, and many were injured.

New York, May 14.—The scene on the Stock Exchange was one of intense excitement this morning. There was a rush to sell stocks, partly on account of brokers being unable to meet engagements.

Before 10:15 Nelson Robinson & Co., and Goff & Randall announced their suspension. Before long one failure after another was announced until five stock firms had suspended, and the Metropolitan National Bank closed its doors. Its president, Geo. F. Seely, has been one of the most prominent speculators of the Exchange and rated high.

Secretary Foster says the break is due to reckless speculation of a few men. He will do everything in his power to prevent stringency. He stated that there is plenty of money in the country. "I do not anticipate any extensive panic. The situation is not as weak as people suppose. I shall do weak as people suppose. I shall do everything in my power to restore confidence."

The Sun to-morrow will say: "Yesterday's panic in Wall street was essentially a panic among the stock gamblers and nothing else. It did not proceed from failure of credit in the market, but from the withdrawal of credits in the market, and ended in stock speculations, and went no further. To be sure, merchants will be inconvenienced by its results, but not for long, and as soon as the week will be cleared away business will resume its regular course."

New York, May 15.—The Metropolitan Bank has posted a notice that bank examiners having made an investigation, the bank will resume business at 12 o'clock.

Receiver Davis reports the liabilities of Grant & Ward far heavier than at first supposed, at \$14,501,532. The collateral held by creditors are between \$10,000,000 to \$12,000,000, leaving the unsecured indebtedness between \$2,000,000 and \$3,000,000.

P. M.—The failure of Fisk & Hatch has been announced. The firm of Fisk & Hatch is composed of A. S. Hatch and Harvey Fisk.

Vicksburg, May 15.—The opening of the Presbyterian General Assembly, South, at present in session in this city, occurred in the church building of that denomination this morning.

WASHINGTON, May 15.—The bill appropriating \$1,000,000 in aid of the World's Industrial Exposition at New Orleans was reported to the Senate today, with amendments providing additional guarantees, which were promptly accepted by Director General Burke. The bill passed the Senate unanimously and was immediately concurred in by the House.

COLUMBIA, S. C., May 15.—A special from Cheraw, Cheraw county, says: Last night Deputy King took a posse of ten men from Cheraw and proceeded to W. B. Cash's plantation, about nine miles south of Cheraw. Finding that Cash was in the barn, he surrounded the building, firing his men instructions not to fire unless in self-defense.

At 4:30 a. m. W. B. Cash came out of the barn, armed with a double-barreled shot gun and a Winchester rifle. As soon as he was ordered to halt he opened fire upon the arresting party, who immediately returned the fire, which resulted in the killing of Cash, whose body was literally riddled with rifle balls. Samuel Lee, who a few years ago murdered a young man, but escaped punishment by reason of a legal technicality, was arrested under Cash's house, armed, from whence he fired several shots at the posse, but he was soon silenced by a bullet through the leg. He was arrested and brought to Cheraw this afternoon and committed for trial.

The only person in the arresting party hurt was W. H. Hilton, who had one finger shot off by Cash, the ball instantly being turned aside by striking the barrel of Hilton's rifle, thus saving his life. Old man Cash has not yet been heard from. It is expected, however, that he will attempt to avenge his son's death.

Vicksburg, May 16.—The cut-off at Cole's Creek point shortens the distance from New Orleans to Vicksburg fifteen miles, and is now the main channel, the largest steamers and towboats going through; the John W. Cannon having gone through without difficulty. The water around the bend is now almost without current. It is reported that after the cut-off the water at Waterproof fell three feet. The new bed is 400 feet wide.

SARATOGA, May 16.—In the Presbyterian General Assembly a committee for presentation of fraternal greetings was ordered to telegraph the Southern Presbyterian Assembly at Vicksburg, the Methodist Conference at Philadelphia, and the Cumberland Presbyterians.

McKeesport, Pa., May 16.—The General Assembly of the Cumberland Presbyterian Church met at 11 o'clock this morning.

BALTIMORE, May 16.—In the African Methodist Episcopal General Conference to-day Bishop Payne delivered an interesting address on the reconstruction and redemption of Africa. He said the slave trade in Central Africa still went on; that people were driven across the country like cattle and shipped from the coast.

CHICAGO, May 18.—The daily News Quinley, (Ill.) special says: Meagre particulars have been received here of a cyclone which started this afternoon in Missouri township, four miles south-east of St. Louis. The point of starting the buildings and fences on two well improved farms were wrecked, and some blooded stock was scattered. Fortunately no one was hurt. It is feared much damage was done further east.

Plan of Episcopal Visitation for 1884.

Conference	Date	Place
FIRST DISTRICT—BISHOP CHANDLER.		
Dover	July 21	Dover
Northampton	Aug. 21	Northampton
Southampton	Sept. 21	Southampton
Worcester	Oct. 21	Worcester
London	Nov. 21	London
Exeter	Dec. 21	Exeter

SECOND DISTRICT—BISHOP MITCHELL.		
Westchester	Oct. 21	Westchester
North York	Nov. 21	North York
South York	Dec. 21	South York
East York	Jan. 21	East York
German Mission	Feb. 21	German Mission
St. John's	Mar. 21	St. John's

THIRD DISTRICT—BISHOP PARKER.		
Missouri	Sept. 21	Missouri
Western Missouri	Oct. 21	Western Missouri
North Carolina	Nov. 21	North Carolina
Mississippi	Dec. 21	Mississippi
Baltimore	Jan. 21	Baltimore

FOURTH DISTRICT—BISHOP HARBOR.		
St. Louis	Sept. 21	St. Louis
West Virginia	Oct. 21	West Virginia
Arkansas	Nov. 21	Arkansas
Little Rock	Dec. 21	Little Rock
White River	Jan. 21	White River
Louisiana	Feb. 21	Louisiana

FIFTH DISTRICT—BISHOP PIERCE.		
Indian Mission	Sept. 21	Indian Mission
Tennessee	Oct. 21	Tennessee
North Alabama	Nov. 21	North Alabama
South Carolina	Dec. 21	South Carolina
Florida	Jan. 21	Florida

SIXTH DISTRICT—BISHOP WILSON.		
Kentucky	Sept. 21	Kentucky
Louisville	Oct. 21	Louisville
Illinois	Nov. 21	Illinois
North Georgia	Dec. 21	North Georgia
South Georgia	Jan. 21	South Georgia

SEVENTH DISTRICT—BISHOP LEVY.		
Holston	Oct. 21	Holston
Virginia	Nov. 21	Virginia
North Mississippi	Dec. 21	North Mississippi
Memphis	Jan. 21	Memphis
Alabama	Feb. 21	Alabama

Bishop McVie has charge of the missions in China and Japan.

Bishop Keener has charge of the missions in Mexico.

Bishop Granbery has charge of the missions in Brazil.

As men have seen cities in a mirage on the desert, where only drifting sand could be found, so of revivals of religion. There may be the appearance without the reality. False lights have been kindled on the surface that flash out as phosphorescent gleam and fade into darkness deeper than the gloom that gave them birth. A genuine revival is the living, abiding life—a spiritual coming of the reality in the painted flames.—Methodist Recorder.

MISCELLANEOUS.

ROYAL BAKING POWDER

Absolutely Pure.

W. C. SHEPARD,

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Package Nicely Assorted.

GROCERY WARE

YELLOW WARE

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Sole Agents for

Coal Oil Stoves and Garden Pumps.

DISTRICT CONFERENCES.

The Woodville District Conference will be held at Woodville, beginning on Thursday, July 21, 1884, at ten o'clock A. M.

The Sunday-School Conference will be held at Mansfield, La., June 12-13, 1884. Thursday, June 12, nine A. M.

1. Devotional Exercises and Organization.

2. The Sunday-School Idea in the Bible, by Rev. J. A. Parker.

3. Verbal reports from pastors and Sunday-school workers, with special reference to destitution and difficulties.

4. General discussion of Sunday-school interests in the Louisiana Conference.

The exercises interspersed with singing or prayer at the call of the presiding officer.

Two o'clock P. M.

1. School-room Work Illustrated and Explained, by Mrs. J. A. Parker.

2. Music, Its Uses and Abuses, by Prof. Black.

3. How to Teach an Infant Class, by Warren London, Esq.

4. How to Manage a Class of Boys, by Mrs. Wm. J. A. Parker.

5. How to Teach a Bible-Class, by D. W. N. Cunningham.

6. How to Teach a Bible-Class, by D. W. N. Cunningham.

7. How to Teach a Bible-Class, by D. W. N. Cunningham.

8. How to Teach a Bible-Class, by D. W. N. Cunningham.

9. How to Teach a Bible-Class, by D. W. N. Cunningham.

10. How to Teach a Bible-Class, by D. W. N. Cunningham.

11. How to Teach a Bible-Class, by D. W. N. Cunningham.

12. How to Teach a Bible-Class, by D. W. N. Cunningham.

13. How to Teach a Bible-Class, by D. W. N. Cunningham.

14. How to Teach a Bible-Class, by D. W. N. Cunningham.

15. How to Teach a Bible-Class, by D. W. N. Cunningham.

Quarterly Conferences.

LOUISIANA CONFERENCE.

HOUER DIST.—SECOND ROUND.

Tulip circuit, at Salem, June 17, 18.

Acadia circuit, at Mt. Moriah, June 24, 25.

Sparks circuit, at Bear Creek, June 24, 25.

Saline circuit, at Lake Village, June 24, 25.

Farmerville circuit, at Farmerville, June 24, 25.

Home circuit, at Home, June 24, 25.

Rockwell circuit, at Rockwell, June 24, 25.

Winfield circuit, at Winfield, June 24, 25.

Miner circuit, at Miner, June 24, 25.

Miner circuit, at Miner, June 24, 25.

Haynesville circuit, at Haynesville, June 24, 25.

Haynesville circuit, at Haynesville, June 24, 25.

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A Home Production.

GOODWIN'S EUREKA

It is, as it always has been, a pure, unadulterated article. Entirely free from Alum, it has been analyzed by a chemist, and examined by prominent physicians of this city, who have testified to its purity. Being a pure Powder and a home production, it is certainly worthy the patronage of the public. Still manufactured at 179 Girod street, by Mrs. A. Goodwin, widow of the late P. M. Goodwin, who has been handled by wholesale grocers, and by all of our leading family grocers. Orders from the country, whether in can or bulk, will be promptly filled by sending to 179 Girod street, New Orleans, La.

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YEAST POWDER

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BOOK OF LIFE.

Over and over again,
No matter which way we turn,
We always find in the book of life
Some lesson we have to learn.
We must take our turn at the mill,
And the sun and the summer rain
Must do their part and perform it all
Over and over again.

We can not measure the need
Of the truest of doves,
Or check the flow of the golden sands
That run through a single hour.
But the morning dew must fall,
And the sun and the summer rain
Must do their part and perform it all
Over and over again.

Over and over again,
The track through the meadow flows,
And over and over again,
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And abiding faith is once or twice
May come if we try again.

The path that has once been trod
Is never so rough to the feet,
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depths be drawn,
With storm and tempest, we need them all
To render us meet for heaven.

Letter from China.

Mr. Editor: From Vicksburg we passed up the Mississippi river and into the Ohio in a beautiful little steamer. At Cincinnati we changed steamers. From this on we often found our progress obstructed by sand bars; but to my astonishment the steamer was actually walked over these sand shoals by means of great beams of wood. One afternoon late quite a large party came aboard, and all seemed full of life. We supposed it was a party taking an excursion North, and possibly a bridal party. There was a young couple who seemed happy and full of life. There was also an aged couple who seemed very sedate, and to me the lady looked sad and thoughtful. They were all strangers to us. In the evening, as the steamer was ploughing up the river, with beautiful scenery on each bank, Mrs. Lambuth and myself took our seats by the guards near our state-room. We sang together in a low tone of voice the missionary hymn. We thought of loved ones we had left behind us and of the fare well meeting we were to attend in the city of Richmond, Va., and our thoughts went out to that far off—then to us unknown—heavenly city where spiritual darkness reigned, and to which land and people we were going. While singing this glorious and soul-stirring hymn we were wholly unconscious that one whose soul was filled with missionary zeal and love for the Saviour sat near, listening with deepest emotion to every word. From the time we had left Vicksburg we had found but one person who expressed any sympathy for us or the work in which we were about to enter. This was a lady, an entire stranger to us, and one whose life had been hedged in and beset with many crooks and sorrows.

From the time we sang this hymn the elderly lady of this party was as anxious to know who we were as we were to know who they were. The next morning early, when going on deck, I met the colored boy who was traveling with them. I asked him if his master was traveling North. He replied, "No, sir," and left me at once.

no doubt fearing some evil should befall him. Very soon the elderly gentleman came on deck and engaged in conversation with me. He asked me if my name was Belton, from Alabama. I answered in the negative, and told him my name was Lambuth, from the Mississippi Conference, and that I was on my way to a farewell missionary meeting in Richmond, Va., and then on to China. I had not finished the sentence when he grasped me by the hand, and said: "My name is Kelley. Come in; I want to introduce you to my son and his wife—who are also on their way to Richmond to attend the missionary meeting, and then on to China." It was then we learned who this elderly lady was who had been so much interested in hearing the missionary hymn. It was dear Sister M. L. Kelley. Father and mother were on their way to New York to bid their son and his wife their last farewell. It brought true joy to our hearts to know that her son and daughter would be fellow-travelers with us all the way to that distant heathen land. Yes, she had given her only son because "she loved Jesus more." From that day until her death—fully twenty years after—her soul was filled with missionary zeal, and her constant desire to have the gospel preached to the heathen never became less, but increased. Just three months before her death she gave up her eldest granddaughter to come to this far off heathen land to work for the salvation of dying women because "she loved Jesus more." No one did more for our China mission, and in the darkest day of our mission she was our firmest and truest friend. To-day we have a son and she a granddaughter who work side by side with us in this vast empire of darkness where there is not one missionary to a million of people. Although we shall never on earth be cheered again by that dear mother's counsel, yet we look in glad anticipation to that time when the blessed Saviour shall find our work done, and shall through robes of grace give us a welcome to his glorious kingdom—in heaven where our dear sister and mother dwelleth a glorious one ever with the Lord.

It was indeed a happy meeting for Mrs. Lambuth and myself, and from that time we felt at home with our new friends bound for the same loved work. Our hearts went out in thankfulness to God for his goodness to us, and we could but feel "our lines had fallen in pleasant places." We passed up the river to Pittsburg and here visited the glass factory, and we felt well paid for our visit. I forgot to mention that Dr. Green, of the Tennessee Conference, was in this party on the way to Richmond.

After changing to a smaller craft, we fell in company with several gentlemen on their way to Richmond to attend the missionary meeting. Among the number was Dr. Summers who, when he found out who we were, met us very cordially, and with a hearty shake of the hand, said, "I am glad to meet you, my young brother and sister." Eying Dr. Kelley and myself for a moment, he said: "You and Kelley will never do to go to China. Belton is the man to go to China; he would make two of you." Well, I thought that was a strange sort of a reception. I had never met Dr. Summers before and knew nothing of his peculiar style and blunt manner of speaking.

We did not meet with Bro. Belton until we reached Richmond. He was much larger than Dr. Kelley or myself, and looked as though he would be able to endure any amount of hard work. Our home while in Richmond was with Sister Hayes. Little did we think then that our dear sister would have taken such a prominent part in the great work of evangelizing the heathen women of China. It was a great pleasure to us in 1850 and '81, while in the United States, to be with her in many missionary meetings and to share again the hospitalities of her home in the city of Baltimore.

Dr. Early, Dr. Wightman, Dr. Lee, and our much-loved secretary, Dr. Schou, and many others, were present at our missionary meeting in Richmond, on the last Sunday and Monday in March, 1854. Centenary

was crowded to overflowing, and Dr. Wightman was in the chair. The words of Dr. Schou on that occasion can never be forgotten by us. He said: "This occasion is one of deep interest to me and the whole church. We are assembled to take final leave of these brethren and sisters who are soon to leave their homes and native land to go to distant China to proclaim the gospel. The occasion is inspiring. Shouts follow the warrior as he goes to the field of carnage. Applause is bestowed upon the votaries of science who devote themselves to its elucidation. But here are men who seek not fame or fortune, but with sublime self-sacrifice go to far off lands to labor for the good of souls. Men talk of heroism; but here to-night is the grandest sight that 'angel ever saw'—the female missionary parting with all her loved ones and giving her life to God and his work." The congregation then sang, "From Greenland's icy mountains," etc. After this Dr. Wightman introduced Dr. Kelley, who spoke. Then I was introduced, and then Bro. Belton—each giving a short address. The address of Bro. Belton was most affecting. His mother opposed his going to the last. His father at last gave his consent, but said, "I have buried five or six dead children, and now I am called to bury a live one." Bro. Belton, in his address, said: "I bid you all farewell. I go to China never to return." At the conclusion of these addresses Bishop Andrew delivered a solemn and impressive charge to the young missionaries, and their wives, concluding with an affectionate farewell. The good Bishop, as he pronounced this good-bye, gave his hand to each and laid it on their heads as they invoked the Divine blessing. The congregation then sang, "Men of God, go take your stations." Yours in Christ,

J. W. LAMBERT.
SHANGHAI, CHINA, April 18, 1884.

Church Music.

In this centennial year Methodism, or Methodists, seem to be on the outlook for progress and improvement. We must not fail to scan the spiritual side of our progress. Very few Methodist congregations would consent to have a preacher sent them who was not religious; neither would they accept one of another denomination. The music of a church is an important part of worship. It must have the Holy Ghost to inspire it in order to be profitable. Since the introduction of the organ and melodeon but little attention has been paid to the spiritual status of the performer—many times non-professors; many times persons of other churches; many times persons of no piety and sympathy with the service. Many times there are vain and foolish persons in the choir behaving in a most unbecoming manner. Is it any wonder that our churches have grown cold and formal? Many times a baritone and a shame to Methodism and the ministers and stewards who allow it; many times operative and halfhearted to disgust. I speak plainly, but truthfully, as all religious, God-fearing people must acknowledge.

Let the knife of reform be put in and cut off this fungi, and put spiritual performers at your organs and in your choirs who are meek and quiet of spirit, who pray as well as sing and who are in subordination to the church authority, and we shall see a wonderful development of piety and godly blessing.

We appeal to the general superintendents, to our presiding elders and preachers to come emphatically to the front on this question and stamp it out. Better close your instruments if you can not get religious musicians. Let the laity lift up its united voice for reform. This scientific, operative, worldly music will paralyze and freeze out the piety of any church, and if you try to make a change, they become offended and sow seeds of discord and ruin in the church.

Will not the editor of the NEW ORLEANS CHRISTIAN ADVOCATE improve on these suggestions and give the weight of his pen, brain and piety in aiding to remedy this mighty evil?

A METHODIST.

The Privilege of Penitents.

BY REV. M. C. GALLOWAY.

That true penitents can be received into the church, and admitted to the sacrament of the Lord's Supper and to all the means of grace on gospel principles, before they receive any evidence of their acceptance with God, is a doctrine both scriptural and comfortable, and yet there are those who censure the Methodists very severely for adhering to it. They admit that baptism is the only door through which any one can be received in the church, but contend that no person can properly receive this holy ordinance who has not been converted. In this they vary from the plain teaching of the Bible and practice of the apostles, as will appear from the following texts:

1. "Now when they heard this they were pricked in their heart, and said unto Peter and to the rest of the brethren, Men and brethren, what shall we do?" This question was asked by persons who were convinced of their sins, under the preaching of the apostles, on the day of Pentecost. "Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." This answer of Peter shows how perfectly the teaching of the apostles agrees with the teaching of the Methodist Church as to the qualification for church membership. It also shows how very far the system of some Calvinistic teachers differs from the gospel system.

2. When Philip had preached at Samaria, and baptized many both men and women, Peter and John went down and "prayed for them that they might receive the Holy Ghost, for as yet he was fallen on none of them; only they were baptized in the name of the Lord Jesus." Observe they were baptized into the church, but were not converted, as no one can be converted and not receive the Holy Ghost.

3. Simon believed the preaching of Philip and was received into the church by baptism; after which Peter said unto him, "I perceive that thou art in the gall of bitterness and in the bond of iniquity." Query: Was Simon in the gall of bitterness and the bond of iniquity when he was baptized or did he get converted before he was baptized and afterward fall from grace? The former seems to be the most reasonable, though any one is at liberty to accept the latter conclusion.

From the texts mentioned above it is evident that God has made it the privilege of all true penitents to become members of his church; therefore men should be careful not to deny them this privilege, lest they be found fighting against God.

Greenville District Conference.

Mr. Editor: The Greenville District Conference convened in Greenville, S. C., May 7, 1884, and adjourned on the twelfth. Great prominence were given to religious services. The first half hour of the session was spent in a prayer meeting, and sermons were preached every day during the session at eleven o'clock A. M. and eight o'clock P. M., with an hour's prayer meeting every evening beginning at five o'clock. I have never attended a more religious District Conference. The Lord was present to bless his people from first to last, and his power was gloriously manifested in the salvation of many precious souls. The preaching was clear, pointed and in demonstration of the Holy Ghost. There was no effort at display, but was just as it should have been this Centenary year of organized Methodism. The people were being saved.

About thirty had joined the church up to the time of our leaving. In the absence of Bishop McTearle the presiding elder, Rev. John W. Price, presided to the delight and satisfaction of all. Perfect harmony prevailed. The pastors were all present except Rev. N. R. Hamer, of Jones-town and Magnolia, and he was detained by the floods of great waters. Several came partly by "dug out." One brother paddled through the overflow thirty miles to get to the landing, sat up half the night to catch a boat, and then glided one

hundred and eighty miles down the "Father of Waters" to reach the seat of the Conference. Our preachers thus far have had a hard time; but they are a noble set of self-sacrificing, uncomplaining men who are ready to suffer as well as do the Master's will.

Reports were rather meagre; but if everything is favorable from this on, the Greenville district will report a clean record at Conference and, in addition, a very creditable Centenary fund. Already the "decks have been cleared" by Greenville station, and a new beginning on her Centenary collection. Nearly every pastor reported the collections, as ordered by the Annual Conference, being raised with a prospect of success. The presiding elder needs very much two or three more preachers to help develop this wonderful valley. The following were elected delegates to the next session of the North Mississippi Annual Conference: George F. Maynard, Judge W. R. Trigg, Capt. C. A. Winter and Rev. George C. Stovall. Alternates: S. C. Blanchard and Dr. D. C. Montgomery.

The hospitality of Greenville was never surpassed. Bro. Standifer we left in the midst of a glorious revival—pressing the battle to the very gates. He is assisted by a warm-hearted, appreciative, noble set of men and women. Surely our God will give them a grand victory.

H. C. MOREHEAD, Sec.

"Jesus Blessing Babies."

As Bro. Angus Dowling has written in the ADVOCATE, of May 13, about Jesus blessing "the little children," he might render further service by elucidating the subject more fully. He stopped his explication right where people differ on the question for lack of clearer understanding. He says, "What he (Christ) did by putting his hands upon them, his ministry do by the application of water in the name of the Trinity." Will Bro. Dowling please explain briefly why "his ministers" "apply water" instead of "putting their hands upon them and blessing them" as the Saviour did?

Of course he wrote, I presume, for the benefit of those who are not clearly satisfied as to the propriety or duty of infant baptism, and if he will stop and consider a moment about it, he may see that his pen may do yet more good by further unfolding the subject, explaining why "water" was substituted for "hands" in the rite of "blessing the little children," and showing what relation the Saviour "blessing them" bore to the custom of the patriarchs blessing their children. I hope Bro. Dowling will favor us with another article on the subject about which there is such strenuous difference of opinion.

MAY 22, 1884.

From Bastrop, La.

Mon. W. H. Goodale and wife, of Baton Rouge, have just paid Bastrop a visit. On Thursday night Bro. Goodale delivered his lecture on "What Next?" before the Woman's Missionary Society. Owing partly to the weather, and partly to sickness in the community, his audience was not large; yet there were present many of our most intelligent and cultured people and, though necessarily lengthy, his very instructive and eloquent effort was listened to with wrapt attention.

On last night a large audience assembled at the Baptist Church to hear Mrs. Mary Read Goodale, corresponding secretary of the State Woman's Christian Temperance Union. Mrs. Frank Vaughn, president of our union, presided with dignity and grace, and was ably assisted by the vice-president, Mrs. John S. Handy. After singing and a fervent prayer by Bro. Goodale, Mrs. Goodale was introduced by the president and at once captured her audience, and held it to the end by her strong, needed thoughts, couched in chaste, beautiful language, and spoken in a clear and earnest manner. As Mrs. Goodale finished, there came forward Miss Jennie Cason—one of Bastrop's most beautiful and charming young ladies—and, in the name of our local union, pre-

sented the speaker with an elegant bouquet. Then the president asked the writer hereof to say something to the people. He did so in a few words of exhortation, and then requested Mrs. Vaughn and Mrs. Handy to go through the audience and seek signatures to the pledge. A number of temperance recruits were secured by them. Mr. Goodale, being called to the front, made a most brilliant and effective address. After a collection, singing and the benediction the large audience sought their homes—every one of them doubtless convinced of the necessity of being active workers in the good cause.

MAY 17, 1884.

Revival at Columbus.

The following note from Rev. J. H. Scruggs gives the latest news from the wonderful revival in Columbus, Miss. It surely was a time of refreshing. May a like Centenary baptism fall upon every congregation in Southern Methodism!

Mr. Emridge: Our meeting closed on Wednesday night, of last week, with a thanksgiving service. I am unable to give you the precise number of conversions; but I think I can safely say there were 80 or 85. I received into the Methodist Church, last Sabbath, 36, and will have a class of six or eight more next Sabbath. Some have joined other churches, and others will; some will not join any church now. There were forty or fifty unconverted when the services closed, and we were reluctant to leave them; but the congregation and preachers were broken down. The revival in the churches surpasses anything I have ever seen, and I have never known Christians of all denominations to work so harmoniously. We have organized a young men's meeting for religious services. There were 55 present on Tuesday night, of this week, and the hour was a delightful one. The songs were spontaneous, the prayers fervent and the talks well pointed. I have never known a greater move among the young men of any community, and we shall try to keep them organized and in the field for Christ.

The Rev. J. A. Bowen, of Corinth, E. G. Kilgore, of Columbus circuit, J. N. Boon, of Macon station, and Bro. McAlpine, of the Presbyterian Church in this place, assisted in the work. Each did a noble part and received a rich blessing in his soul. The results of this meeting will be seen many days hence, for it was a revival of spiritual power. The Holy Ghost fell on the people, and they told of the love of God in their souls.

MAY 23, 1884.

According to the statistics in the Jubilee Texas Advocate, Southern Methodism has grown in the Lone Star States follows, by decades:

Year.	Trav'g Preachers.	Mem's.
1840,	19	1,743
1850,	86	10,480
1860,	241	30,661
1870,	239	34,772
1880,	466	80,333
1885,	617	88,704

Woman's Missionary Society, of Louisiana Conference.

Do not forget the meeting at Mansfield, on June 7-9, next. Have all auxiliaries complied with the call of the president, Mrs. M. W. Read, and elected delegates to attend the meeting? The interest in the cause is growing. Seven auxiliaries have been organized since Conference. A full attendance is desired, and a very interesting meeting is anticipated.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

REV. E. R. HENDRIX, D. D., Chairman.

REV. W. P. HARRISON, D. D., Secretary.

JUDGE JAMES WHITEWORTH, Treasurer.

—Experience tells us that each man most keenly and unerringly detects in others the vice with which he is most familiar with himself.—P. W. Robertson.

—What I admire in Columbus is not his having discovered a world, but his having gone to search for it on the faith of an opinion.—Turgot.

"Conference at New Orleans last year, a few days after his eighty-seventh birthday. Lingering in our hospital in Louisiana until the severity of his illness had broken up his health, he died in March he left us in the short and easy way of making his journey more comfortably, but on the way "the angels of God met him" and he literally died in the arms of his eighty-two years of age. At a time on the way he was taken ill of the pulpit, and he never recovered. In announcing his text and could not proceed, and never recovered. From the pulpit, this throne of power on which he was translated to the kingdom of glory, inheritance above. These his last moments were to us and to the world one of the sayings of Methodism, and he said to us from the Father's, "while "God buries his workmen carries on his work." We shed a deep regret over the great loss of this faithful and long-remembered man, who we did not see in our singleness, how their places in filled, we have a calm trust in wisdom to manage the affairs of this church, and we return from this and give our prayers to God and hold the same as the Spirit firmer grasp, that we may be sustained by the record and memory of their lives to do more effective work upon the ranks of the enemy of our Lord.

"We take pleasure in reporting that our branch of Methodism is serving in a good degree the interests of our finer system in all its branches. The general superintendency came down to us from Abner McKendree, at the time of his death, to his place of honor and responsibility.

in these words are crystalized into solid facts of experience, and we know them because they are parts of ourselves. We shall hold fastly the stone-masonry for sin in this world, until Christ has come, and the everlasting life through his resurrection, and that by his death and resurrection every human soul has been lifted to a condition where salvation is possible. The New Theology, as it is called, has given us no trouble, and we have no afraid of ourselves, or of a robust God after death, the certainty of which is so exceedingly doubtful; and as for "the tiger hope," which some of our outside friends are talking about, they do not want any larger hope than the gospel of Christ presents, and the stronger hope is an anchor of the soul, both sure and steadfast, and which extendeth into that within the veil." The Methodist preacher, having heard the call of the Divine Spirit, and feeling that *that* call has "separated him into the gospel of God," he preaches the words of the commission that is put in his hands, that *his* life-work is to proclaim the doctrines and precepts of the word of God, and to illustrate their meaning by the great facts of redemption. The preaching of the services of his Methodism, that he himself and all himself wholly dependent on one thing, and draw all his feel that, if he uttered upon any other work, he would be discrediting the Spirit's call and dishonoring the glory of the work of preaching the gospel and needling. He is preaching the word of God and attaining the crown of life—the church—whose credentials he carries. The true preacher feels like Nehemiah. He is doing a great work—the greatest of all works—when he is preaching out of an earnest and believing heart the words of the word of God and showing forth the meaning of his redemption. He is preaching on that which his Lord began, and he is carrying it on under the influence of the same Spirit. For this reason he can not come down to ordinary matters, and at the same time, in the presence of his presence. That approach of his presence is his best blessing in his greatest security, and he results in the last words of Jesus—words uttered when all heaven was astir with preparation to receive and glorify the Son of God—that his presence is promised to those who go and preach. Hence, our preachers, as a rule, stand in our pulpits and point the people to "the old paths, where is the good way." We held to the doctrines of the Methodists and preach them, in the Methodism, and we have handed down to us by our fathers, in a formulated statement, because we read them in our holy Bibles and verify them in the experiences of our hearts. We still hold to the Bible as the word of God, and believe most heartily in an experimental knowledge of the religion of Jesus. We believe that a man with a discarded Bible is but little better than an educated heathen. And a man with a Bible and without a faith is a most miserable man. We think God that we are both and believe both. We reveal himself to our intentions, and because we believe, then he reveals himself in our hearts, and then "we know, in whom we have believed." It is a most practical fact that our preachers live in practice that part of our constitution which binds us to diligence to banish and drive away all erroneous and strange doctrines contrary to God's word. Those who are familiar with the New Testament record do not guess at the results of preaching when the barren facts of the word of God. You know that when the preachers are the Rahabans, "good men and of a result is, Holy Ghost and faith, and to the Lord."

The people and the forefathers preaching of the doctrine of the New Testament nourish our people and they grow strong and that strength overcomes all influences others, when day these that are added to us day when we were closed being as unnumbered the heats of our souls after their families we found them to be 420,000 men. In 1731, 60,000 deacons the number went to 173,000 souls. According to statistics of last year we nurse of 114 per cent. This last year, we submit this as a remarkable fact. The ratio of increase in our membership is also of very much larger than that of the country. For several years there has been

[illegible]

faith and liberality, and the result in our various mission fields are being cultivated with good success and many are opening for our entrance. Stretching down in the great South-west we have our American West India mission, and still farther down the Atlantic the Missionary Conference of the Republic of Mexico. Missionary operations have been started in the city of Havana, on the island of Cuba, and across the equator we have a growing work in the vast Empire of the West Indies. Among the efforts of ours in the West Indies, we are doing some good work for the Master. You know something of the success of our Brethren Laurin and Allen and their zealous coadjutors in the Chinese empire. We do not, brethren, have the opportunity of these pugnacious efforts of ours in other parts of the world, the colossal operations you are carrying on in the mission field. We heartily congratulate you upon the wide-spread influences which you are putting forth upon the world by your powerful missionary machinery, and rejoice in our missionary work. While we do this, and do it in the spirit of that gospel which prompts "to rejoice with those that do rejoice," we may be excused if we also rejoice in the fact that here and there in earth our humble efforts of ours in the various battle fields tropics to honor of him under whose glorious banner we all are fighting. Our preachers, by their arduous and hortations, and our editors, by the strong leaders of our ranks, and our laymen and women, are not large, but cheerful, gifts of our endeavor, not merely to kindle the missionary fire in the hearts of our people, but to pour upon the fire the oil, "the beatu oil of gladness," that "the world may be glorified in us," and, until every man, woman and child shall see by its light that a missionary religion is the religion worth having. Into the grand work our women are entering with all the zeal and earnestness, persistence which our Father in heaven has sent them, and we would the flowers that beautify a Southern soil and make fragrant a Southern atmosphere. Coming into organized existence six years ago, they now have thirty-two Conference Societies, 5,000 auxiliaries, 34,000 members, and a total of nearly \$30,000. They have five different missions, they have twelve missionaries in their employ, and thirteen schools in successful operation. We, of the South, at last learned to read our New Testament with eyes that saw the risen Christ with the good news, that garden where the lost hope of the world was recovered, and by the light of that empty tomb upon which Christianity has staked its life, the Christ said, "I am with you," and I say unto them, I am with my Father and to you I say, and to my God and your God." It means nothing, that the first hope that ever looked upon a Saviour's form was a woman's. That the first ray of the new revelation was a woman's voice. That the first hope and love from a risen Saviour was a woman's church was sent to the world. These things mean a deal more than we have time to tell on this occasion. It looks as if that there is incalculable power in woman's work and an untold variety of her helpfulness in all intellectual, social and moral and religious crises. God has been trying for ages to tell us this, and it is only in these days that I have taken about a year to learn the meaning of one word in the second chapter of Genesis. The best omen for the success of the gospel of Christ which we see to-day is the fact that the Evangelical Church has taken the women of the world and organized them for gospel work. If any one is fearful that they will and thus bring disaster upon the work of Christ and wreck the "old Zion," upon the reefs of imprudence and disorder, let me inform you that one to the grand work they are doing all over this land in the temperance, under the leadership of Miss Frances E. Willard. Our Bishop said, not long since, "I was surprised at two things—first, that women were doing so much, and brought more fully into the mission work; and, secondly, that the woman in the church did not take of it."

We have been trying to run this with only a part of the machinery in place, and with but one wheel

you know of another Vanderbilt who
 is scanning the Southern States, and
 tell him of this movement, and let
 him know that we are prepared to com-
 munate the Centenary of the organiza-
 tion of the first Methodist Society in
 the world? We have also the oldest col-
 lege for women in the world; that col-
 lege, generally, are reported to be in-
 tended, and the thing said, that
 Scotland was the first time. I am glad
 to say, too, that we have not yet ex-
 amined the "college fetich," and I hope
 we never will. There is great want
 in many parts of our country; there is
 great deal of ignorance and want,
 but the Christian denials, and the
 Southern States, and their straitened
 circumstances will allow them to
 supply that want and educate
 that ignorance, in the new
 world, and the history of the
 are throwing upon the shoulders of
 vision has been greatly enlarged
 we contemplate the place in his
 dom which Christ has set apart for
 children. Ben Franklin has
 perhaps, "take care of the poor
 and the pounds will follow," and
 the words are truly better illustra-
 tion, it has to-day in the world
 churches are doing for the child-
 ren. In this framing, beginning with
 covenant and carried forward by
 instructions of the Holy Spirit, and
 Sunday-schools, and thousands of men
 and women, have from the
 the church. We are glad to re-
 steadily increasing and enlarging
 in this department. We have
 schools, 65,000 teachers, 2,500,000
 and last year baptized 250,000
 Nor have we entirely neglected
 the necessities of our own col-
 people, though in some quarters
 have that reparation. When the
 end order of things began, we were
 able to help them. We were not
 to help ourselves. We were not
 to help ourselves, as they did,
 and he prospers before they did,
 and our people began to throw a
 dreadful burden of actual want
 began to plan to help our "Brother
 Black." Those who adhered to
 church, at their own suggestion,
 helped to build that organization is
 the prosperous ones, numbering
 cording to last statistics 125,000
 country. Being raised together
 therefore knowing each other's in-
 characteristics, social instincts, ac-
 tions, emotions, and we knew
 the appropriate church organization
 the best for each. And though
 are flourishing under that organi-
 we still help them to build
 and school-houses as far as we
 able and aid them in organizing
 the necessities of the present. We
 sometimes feel that as sinners,
 is no difference between us and
 for all have sinned and come
 glory of God." And as we
 "God gave them the same gift as
 unto us, and he will make no
 unto him; purify thy heart
 by faith."

Taking advantage of your inex-
 hible patience, we report to you the
 preachers and people and the
 entering heartily into your work,
 we have put forth as a church author-
 during this Centennial year. The
 sign of this special work is a
 acknowledgement of God's signifi-
 cance as manifested to us in the
 endeavoring to raise up a new
 millions of people to be applied
 church extension and
 missions. We do not believe in
 capabilities of Methodism have
 exhausted by the strain of even
 dred years, nor that the limit of
 knowledge has been reached, and
 know, and that we have done much
 and that thousands upon
 sands of blood-bought souls
 through her instrumentality
 gathered into the garner of
 have an unbounded field in
 to increase in each generation
 years ago, and we grow old and
 and enter to their graves, but
 whose whole superannuated
 upon the great commission of
 can neither grow old nor less in
 in the earth. On the Mount of
 alone our Lord, and he said
 our Lord, the old deed of which
 brought us now to him because
 forth his disciples to take posses-
 sion of his name. And this last
 of his has ever been the
 whence all inspiration comes
 and command, lowered, and the
 last command, through the ap-

[illegible]

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint creases. A dark, irregular stain is visible near the bottom center of the page. The right edge of the page shows the binding of the book.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. ADAMS, REV. J. T. SAWYER,
REV. W. L. C. HENRICHT.

THURSDAY, MAY 29, 1884.

In an old church record book in Southampton, England, there is this entry: "Mr. H. and his wife called by Divine Providence to London; the church suffers no loss by their removal." We have known a few such cases when not simply resignation was expressed, but a joyful doxology was sung.

The Centenary meeting at Carondelet Street Church, on Sunday last, was a notable occasion. Bishop Keener preached a masterly sermon, which we hope may be heard by many congregations in our Southern Methodist year. The synopses reported in the Times-Democrat is inspiring reading. The collection exceeded a thousand dollars, and the spirit of the meeting was most delightful.

Mayor Stephens, of Cincinnati, was visited last week by a delegation of city ladies, with a petition signed by 2,700 persons praying for a better enforcement of the Sunday laws. The mayor responded pleasantly, spoke of the difficulties, but promised due diligence in the matter. City officers are responsible for Sabbath desecration. The unmanly plea of lack of support in public sentiment is no apology for dereliction. A right and impartial enforcement of law will create or purify public sentiment.

The movement toward Christianity in Japan is a marvel if not a miracle. The nation is coming to Christ almost in a day. All classes, the highest and lowest, are breaking away from their ancestral worship and the vagaries of Confucianism. The chief officers of the cabinet are studying Christianity, and this former court teacher of Confucianism reads the Bible regularly. In a course of study recently prescribed for all the Shinto priests the Bible and "Martin's Evidences of Christianity" are included. There is reason for Bishop Keener's fear that "Japan will be converted before the Southern Methodist Church can get there."

On our third page this week will be found the able and appropriate fraternal address of Rev. Dr. C. W. Carter before the General Conference of the Methodist Episcopal Church. It is characterized by great dignity and taste, with passages of unusual eloquence. Dr. Carter took leave of the Conference on Monday, the nineteenth instant, in these words: Dear brethren, in taking leave of you we wish to say that we have heartily appreciated your cordial reception of us; that we have enjoyed your hospitality; that we have been much interested in your deliberations, and that we wish you "God-speed" in all your work of faith and labor of love.

A telegram to the Daily States from Baton Rouge says that Representative Hunter wants to be understood as favoring all lotteries. "Any lottery that will put up \$40,000—\$30,000 for the school fund and \$10,000 for the charity hospital at Shreveport will receive his vote." Such high moral statesmanship is well calculated to deepen the already shameful stain upon Louisiana's fair name. He belongs to that numerous class eminently worthy to stay at home and remain forever innocent of the experience of a legislator. Righteously opposed to that iniquity, the Louisiana Lottery, because of its monopoly, he would arrest or destroy it, by opening the flood-gates. Such moral casuistry is significant and suggestive.

In a very vigorous and eloquent speech before the Southern Baptist Convention the Rev. Dr. J. L. M. Curry uttered these words: "I believe that a handful of regenerated persons in the farthest island or under the shadow of the remotest mountain can institute as true, as orthodox a church as ever existed." That is a significant statement from a distinguished Baptist. It is not after the order of the landmark, nor did Dr. Curry think so, as witness the following: "I committed treason, I believe, last year at Waco, because I did not believe in apostolic succession. I say now that I do not believe that any man can trace a succession of Baptist Churches from the apostles till now." And all broad-minded students of ecclesiastical history sustain the declaration. But where is the high church landmark?

The Quincentenary of John Wycliffe.

On the twenty-first instant, in the city of London, the festivals in commemoration of the five hundredth anniversary of the death of John Wycliffe, the earliest English reformer and translator of the Bible, were begun. His death occurred at Luttrell, December 31, 1384. The meetings began thus early that the remaining months of the year might be spent in gathering funds and erecting suitable memorials to his great name and achievements. It was quite significant and appropriate that the first festival services should occur in St. Andrews' Church, Black Friars, for that building stands on the very site of the monastery where the Pope's bull against Wycliffe was read. The Bishop of Liverpool preached an able sermon on the occasion, in which he urged all Christians to rally around the principles Wycliffe so boldly proclaimed. At a Conference at the Mansion House the Lord Mayor presided—and delivered—a glowing address. Prof. Burrows, of Oxford University, speaking on the occasion, said: "If Oxford displayed no sympathy with the objects of this Conference its very stones would cry out." Various suggestions were made as to the form the memorial should take. One proposition was to further endow the theological halls of Oxford and Cambridge, and in addition provide that Wycliffe's works should be republished and given wide publicity. This will bring up afresh for study the career of one of the great epochal men of the world. The German philosopher, Goethe, once uttered these words, which have passed into a proverb: "There are many echoes in the world, but very few voices." Wycliffe, in the boldness of his originality, rising superior to, and moving forward in advance of, his age, may well be claimed as one of the voices, loud, clear, authoritative, and musical as the silver trumpet of God. We study him as one of Heaven's ordained models of profound consecration, manly principle and heroic achievement.

This and like anniversaries keep in perpetual memory not simply honored names, but rather the great principles with which those names are bound in immortal wedlock. And this is well in the whirl and rush of our modern, utilitarian life. Its tendency is to beget an indifference to and depreciation of the past. Everything is absorbed in the immediate and momentous present. The study of typical characters in the historic past, and the principles that gave them greatness, revive in us that which we are losing, true reverence, and inspire us with hollower ambitions. We are thus taught the eternity of truth and its sure triumph over all sin and error, however long it may be "crushed to earth."

They teach us, furthermore, that virtue will have its true measure of reward. God has no uncrowned kings in this world. In earlier or later life, or else after death, as in the case of John Wycliffe, he will make the earth honor his chiefs. To the close of life Wycliffe was bitterly persecuted, and even the quiet of his tomb was invaded by the ruthless hands of a base fanaticism. Thirty years after his death, by order of the Council of Constance, his bones were dug up and cast upon a dung-hill. But this did not appease heretical rage. Thirteen years after, Pope Clement VIII ordered his body to be burned and the ashes cast into the Swift, a branch of the Avon. But now the world honors and crowns him with glory. After five hundred years his name is as fresh and fragrant as the magnolias of our Southern clime. Disowned and dishonored by his own generation, the centuries have been vocal with his praise. Even his own parents dishonored him. His name does not appear upon the family record. Doubtless because of his heresy, they desired it never to be known that he had a blood-claim upon their family name. But to-day—his life and labors studied by the light and experience of five hundred years, when men are yet proud of blood and noble ancestry—to-day, any family would esteem it a distinguished honor to link their relationship to the once despised heretic, but Heaven-commissioned "morning star of the Reformation." And this teaches us that there can be no higher connection than the aristocracy of heroic principle and sublime faith. There may be a time of lonely trial, but triumph is sure. And the heavier the cross the brighter will be the crown. Names once cast out as evil, are to-day written in letters of shining gold and spoken with reverence by the grateful lips of the world. A little cheap present notoriety is the greatest enemy to true nobility of character.

On the occasion of this quincentenary we bespeak a study of that early day. At another time we will

trace the career of Wycliffe, and consider the character, measure and influence of his labors.

Bishop Thompson's Diocesan Address.

The address of assistant Bishop Hugh Miller Thompson, of the diocese of Mississippi, to the diocesan council at Columbus, May 7, was warmly commended by his brethren. Three thousand copies of the Church News, to contain said address, were ordered to be purchased for the council for distribution. It has been published in full in the Times-Democrat, and has gone out to its large constituency. The address is rather an exhaustive review of the condition of the diocese, dwelling at length and with force upon its neglects, wants, embarrassments, difficulties and derelictions. The Bishop is painfully conscious of the weakness and comparative failure of the church, and, though garlanded and concealed with the flowers of rhetoric, makes of his address a whip of small cords, with which he lashes the faithful very soundly. If such a Christianity is developed as he outlines, all Christians will rejoice. On the severity of clergy he utters some words of real eloquence and power. We extract as follows:

"The workers are so few." Yes, they are. The scarcity of clergy is a cry ascending from every diocese. Not the scarcity of clergy seeking "good parishes." There are plenty of them hanging about the skirts of abundance, of luxury and worldliness, ready to be rich men's hirelings for an easy life. But clergy who were ordained *ad oram*, whom God set apart from the world and put his yoke upon, to live and die for a grand cause, who were branded in their ordination with the King's signet at red heat, till the world was scorched out of their hearts and they went out, driven by the awful purpose which had seized them, and scorched by the white flame from before the throne, "to toil and watch and wait out all their days." These clergy are scarce. They always were. But what power, as of the right arm of Jehovah, they wield when they do appear among men!

And then the Bishop urges the church to make this "a fireside question"—dedicating and training sons for the ministry. Clergy of the character and lofty spirit described in the extract above can only come from homes of singular unworldliness and profound piety. Of such only are prophets and apostles born. Unless, therefore, the Bishop first expels worldly conformity from the church, he can not expect his exhortation to bear much fruit. Who are the leaders and promoters of sinfully folly in all our larger towns and cities? God does not call his "vessels of honor" from such associations. While commending the ability, practical force, spirit and trend of the address, one or two things stand out, and demand criticism.

Though applauding the zeal of other denominations which he admits "shames" their own, he says: "But I know, as a matter of fact, that the war of sects has driven large numbers to stand aloof, and that only the faith historic can attract or hold them."

Now, while overlooking the taste of calling other Christian denominations whose "zeal and success shame us" as "sects," and their emulation as "the war of sects," we question the Bishop's "fact." We have no idea that a single man or woman in Mississippi has been "driven to stand aloof" from Christ for any such reason. Alas! what would have become of the thousands who are Christians, and whose "zeal and success shame us," had it not been for the warring "sects"? There would have been a famine of God's word, and the vast population of the commonwealth,

would have perished with "cleanness of teeth." After fifty-seven years the diocese has three Bishops and about sixteen clergy to furnish the gospel to a million and a half of people. Then if other denominations have wrought so zealously and bravely through all these years, while "the church" has done comparatively nothing, why should their labors be characterized as "the war of sects?"

On the subject of the colored people and their religious instruction, the Bishop speaks with warmth and positiveness. We agree with his utterances as to the importance of the work and the sin of neglect. The following, however, must be taken with allowance and explanation:

I think I have seen enough in my work in the diocese to make me believe that there is a field for the church among the colored people of this State, and that in fact we hold that which is their sole hope morally—a Christianity of training, and not of mere emotion, of duty and obedience, and not of nervous spasms. One now and then meets a pious negro man or woman, trained in the church's ways, in a devout church household of the old time, and he sees how far the calm, settled, high-principled religion of faith and duty has marked its subject off from the common mass of his race who profess a religion which knows none of God's commandments. The finest

type of negro character (and it is a high type of character absolutely,) is found among those who were reared in the homes of churchmen, and who, as children, were prepared for confirmation by some pious churchwoman.

Though "their sole hope morally," the Bishop admits that they have not a single congregation among them in the entire State. Alas! what a responsibility. The church has their "sole hope," and absolutely withholds it. All that writing about "mere emotion" and "nervous spasms" tends to cheapen the idea and necessity of experimental religion in the minds of the people. And, if so, it is doubly dangerous. As to "the finest type of negro character" the Bishop describes, trained by "pious churchwomen," they are scarcely discoverable. The "pious churchwoman" before the war employed or allowed a Methodist missionary of the Southern Methodist Church to preach to her negroes and catechize the children. We applaud the Bishop's zeal in desiring to provide the negroes with "their sole hope morally," but we have not faith to prophesy large results. As in the past, both races will have to depend on the *nearing* seeds for the gospel of the Son of God.

The Northern Methodist General Conference.

After our report of last week the elections of General Conference officers proceeded as follows: Editor Western Christian Advocate, Rev. Dr. J. H. Bayless, on the third ballot, defeating Dr. F. S. Hoyt; editor Northwestern Christian Advocate, Rev. Dr. Arthur Edwards, present incumbent; editor Central Christian Advocate, Rev. Dr. B. St. James Fry, present incumbent; editor Northern Christian Advocate, Rev. Dr. O. H. Warren, re-election; editor Pittsburg Christian Advocate, Rev. Dr. C. W. Smith, defeating Dr. Alfred Wheeler; editor California Christian Advocate, Rev. Dr. B. F. Crary; editor Southwestern Christian Advocate, Rev. M. W. Taylor; editor German Apologist, Dr. William Nast.

On Wednesday the report of the Committee on Episcopacy, recommending the election of a missionary Bishop to Africa, was adopted, and the Conference proceeded to the election. A number of nominations were made, but the choice fell upon Rev. William Taylor, a local preacher, and lay delegate of the South India Conference. Mr. Taylor has long been a conspicuous figure in American Methodism, and is a Virginian by birth. He was born in Rockbridge county, Va., in May, 1821, and entered the Baltimore Conference in March, 1843. In 1849 he went to California as a missionary, and his labors were attended with marvelous results. Too restless and unique in his spirit and methods for restraint by any law, he traveled through the United States, Canada and all English-speaking countries of the world, doing the work of an evangelist. He organized the South India Conference, and established self-supporting missions in Burmah, India and South America. If at the age of sixty-four he undertakes this work, attended with so many perils, he will emulate the courage and zeal of Dr. Coke, "the Foreign Minister of Methodism," offering himself as a missionary to the English Conference after passing his threescore years.

The following resolution introduced by Rev. T. B. Neely, of the Philadelphia Conference, was passed after some debate:

Resolved, That we reaffirm the doctrine of the fathers of our church that the Bishopric is not an order, but an office, and that in orders a Bishop is merely an elder or presbyter.

The mover supported his resolution with a vigorous speech, in which he affirmed that such a deliverance was necessary in order to arrest a tendency in the church to speak of the episcopate as a third order. So well known is that doctrine in Episcopal Methodism that such a resolution is no more necessary than a re-affirmation of the twenty-five articles or a re-adoption of the general rules.

The report of the Woman's Foreign Missionary Society, presented to the General Conference by Bishop Harris, showed 3,235 auxiliaries and receipts during the past four years amounting to \$504,584.54. That certainly was a grand quadrennial achievement. Quite a debate sprang up on the proposition to license women to preach, and, as in all things radical, New England led the forces. But the skillful thrusts of Dr. Buckley and the conservative strength of other able debaters visited them with an ill-fated Waterloo.

The caste question, which some thought would be the great exciting issue, was very gently disposed of in adopting a report from the Committee on Freedman's Aid. It leaves matters in *status quo*, and the question of mixed schools or congregations to be determined by local surroundings.

On the Border and Elsewhere.

BY BISHOP PARKER.

Leaving New Orleans on Monday, Corpus Christi is reached Wednesday night by supper time. The route is west to San Antonio, about five hundred miles; south to Laredo, on the Rio Grande, one hundred and fifty miles; and east to Corpus Christi, about one hundred and sixty miles. The country from San Antonio to Laredo I have only seen by moonlight, as the trains run both ways in the night. But it appears, for the most part, to be an uninhabited region, devoted to stock, covered with mesquite, and almost destitute of water. The Neuses and Medina rivers are crossed; exactly where I do not know. At some of the remote stations the peculiar howl and bark of the coyotes were heard. At San Antonio, starting south, there is the odor of garlic, and the talk is about cattle, the price of wool and the condition of the pastures. It is not cotton and corn, but grass, that seems to concern the people.

The whole Rio Grande region was dry, exceedingly, at the time I was there; no rain for many months, and the pastures were brown and bare. The country through which the road to Corpus Christi runs was suffering much, and the large stock raisers were shipping thousands of cattle by rail to the better watered sections in the northwest. This country is almost without tillage. The soil is, much of it, fertile, but without rain it is useless to plow, and, in any case, grass is considered more profitable than the cultivation of the soil. The scenery from Laredo to Corpus Christi is like all this border-level, as a rule, but sometimes rolling and covered with cactus and mesquite. At this season the cactus blooms are varied and beautiful, of different tints, from delicate straw or amber to rich vermilion and pink. The cactus is a providential provision for this hot and parched region, as it flourishes in the severest droughts, blooms in the dust, and, when the grass utterly fails, cattle, sheep and goats can live upon it. It also yields a useful fiber, and the young and tender shoots are sometimes cooked and eaten. The fruit is sometimes made into jelly and preserves, and in this form is said to be exceedingly palatable. So far from being considered a disadvantage, the cactus is valued. It is the stockman's reserve. When everything else fails, he is sure of the cactus.

And the almost omnipresent mesquite that covers the pasture lands of Texas and Mexico is not without its uses. The mesquite grass is said to grow best in its shade; it bears also a very nutritious bean, on which all domestic animals fatten, and the dryer the season the more prolific is the crop. It is a wood that never decays, and hence the favorite fence post; as fuel it makes the hottest of fires, and when worked up for wagon wheels is never known to shrink. On the road to Corpus Christi many immense flocks of sheep may be seen, also droves of horses and herds of cattle. And, to give further variety to the scene, an occasional herd of deer comes in sight, likewise antelope, and the lively and unique mule-eared rabbit.

Corpus Christi bay was not placid as last year, but agitated by strong gales. The town does not grow. Our Mexican Mission District Conference at this place was well attended—the meetings had unction and life, and here in the cradle of our border mission the first baptism still lingers. The dust of Alejo Hernandez sleep in the cemetery here, and measures were taken to erect a suitable monument to his memory. Our company left for Laredo in the midst of one of those sand storms which reach their highest perfection in this region of drought, and dust. It seemed at times as if the cars would be lifted from the track. The train was behind lime, and there was no preaching that night at Laredo. Was this an exception to the rule about "an ill wind"? So far as this writer was concerned, the result was accepted with resignation. Laredo has improved during the last year. It has not grown larger, but is more solid, and looks more like an American city. The Seminary, under the care of the Woman's Board of Missions, is doing finely. The Mexican girls sang for their visitors, and were manifestly cheerful and happy group. This school is doing much good, and these Mexican girls will be social and religious missionaries throughout northern Mexico. There must be enlargement here to meet a rapidly increasing demand. Miss Holden and her assistants are doing good work, and should be generously sustained. The school stands like a lighthouse on a dark and perilous shore. I found Bro. William Headen at his home in Laredo, ever the fast and helpful friend of our border work. I am

under special obligations to him and his excellent family for a considerate hospitality and many valued favors.

Another Mission District Conference at San Antonio. A good time we had. I rather like preaching through a good interpreter such as Bro. Sutherland is. It is a very restful way of preaching, but I should think, rather hard on the translator, as he must be on the stretch of attention all the time. The preacher, through the interpreter, picks up some Spanish, but the Mexican brethren evidently have no exalted opinion of my attainments in their native tongue. Their singing is specially fine, and all, from the child up, sing.

San Antonio is growing fast, now claiming about thirty-five thousand inhabitants. Many superior residences and commercial buildings are going up, the street railway system is extending to all parts, and there is a water supply from the head of the river. The stores are very fine, and no city in the United States has better stocks of staple and fancy goods.

There is considerable trade with Mexico, it is a great financial center for the stock business, it is the chief wool mart of the Southwest; there is a large business in hides, and it is a great health resort during the winter months. Whatever the cause, San Antonio is the metropolis of west Texas, an international, cosmopolitan city, and advancing rapidly in population and wealth. The Mexican element, formerly in the ascendancy, is now largely overshadowed by the American. The San Antonio river runs through the heart of the city, and is crossed by a number of fine iron bridges. It is still beautiful, picturesque in places, affording some exquisite vistas, but it is becoming foul with the drainage and sewerage of the city. In a sanitary point of view, the river is a problem. Probably it will some day be walled up and converted into a sewer and covered drain. Our new church on Travis Square, a handsome stone edifice, is not yet finished, but it is likely to be completed by October. Our congregation is worshipping in the basement, a most airy and cheerful audience room, and elegantly furnished. A good Sunday-school room, it is also a pleasant place to preach in. Sunday night it was my privilege to preach at the Tenth Street Mission Chapel, where I found a plain people, excellent singing, and the audience packed as closely as sardines.

Del Rio is a new town, claiming twenty-five hundred inhabitants, about one hundred and sixty miles west of San Antonio. It is on the Sunset, or Southern Pacific railway, and a mile and a half from the Rio Grande. The city is widely scattered, and is said to be growing slowly. During my visit the town was dry, the light glaring, the wind high and the dust plentiful. There is here a wonderful spring, not unlike that at San Marcos, but not of equal capacity. It is said to discharge fifty thousand gallons per minute, and flows away, a considerable river, until it reaches the Rio Grande. This spring supplies the town and the railroad station, and by a system of ditches is utilized for irrigation. It makes this desert, in spots, "to rejoice and blossom as the rose."

A day here, a sermon at night in the schoolhouse, and we return some thirty or forty miles to Eagle Pass Junction, where we take the Central Mexican railway to Eagle Pass, thirty miles distant on the Rio Grande. At Eagle Pass the road crosses the river, and has reached a point in Mexico beyond Monclova, in all perhaps one hundred and twenty miles. Eagle Pass claims two thousand people. The population is largely Mexican, and many of the streets are almost entirely of adobe, thatched, and looking like rows of hay ricks. The Jackal is, I suppose, the most primitive order of Mexican architecture, the walls of upright posts, or watted sticks plastered with mud, roofs thatched, one or two rude doors and no windows. There are, however, some solid, handsome and pleasant looking residences, and brick or stone stores and hotels. With all this mixture, many of the views were so quaint, novel and Oriental that I wished for an artist's pencil and skill to portray them.

Here the Monclova District Conference was held. The most of the work lies across the river in Mexico, and occupies a most interesting territory. We have no church edifice here of any sort, the Americans worshipping in the courthouse, and the Mexicans in a hired house. Preaching every week day to the Mexicans and two sermons at the courthouse on Sunday.

Our Mexican work seems to be doing well, rather better than last year, and there are effectual doors opening in all directions. The American work in these border towns is trying to the preacher, and the results are in the future. El Paso, Del Rio, Eagle Pass, Fort Davis and Laredo

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HOW? WHEN? WHERE? WHY?

You ask me how I gave my heart to Christ?
I do not know.
That came a yearning for him in my soul,
So long ago;
I could not see the world as it was,
I sought for something that would satisfy;
And then, and then—somehow, I seemed to find
To him my broken heart and all my sin.
I do not know.
I can not tell you—how?
I only know
He is my Saviour now!
You ask me when I gave my heart to Christ?
I can not tell.
The day, or the hour, I do not now
Remember well.
It must have been when I was all alone,
The light of his forgiving Spirit shone
Into my heart, so dim and dark with sin;
I think I think I think I think I think I think
I do not know.
I can not tell you—when?
I only know
He is dear since then!
You ask me where I gave my heart to Christ?
I can not tell.
That sacred place has faded from my sight,
As yesterday;
Perhaps he thought it better I should not
Remember where. How I should love that spot
I think I think I think I think I think I think
I do not know.
I can not tell you—where?
I only know
He came and blessed me there!
You ask me why I gave my heart to Christ?
I can not tell.
It is a wonderful story; listen, while
I tell you why
My heart was drawn, at length, to seek his face.
I was alone, I had no resting place,
I was of how he loved me, with a love,
Of depth so great, of height so far above
All human ken,
I longed such love to share,
And sought it then,
Upon my knees in prayer.
You ask me why I thought this loving Christ
Would lead my prayer:
I knew he died upon the cross for me.
I called him there!
I heard his dying cry, "Father, forgive!"
I saw him drink death's cup that night live,
My heart was bowed upon my breast in shame,
He called me—and in penitence I came.
He heard my prayer!
I can not tell you how,
Nor when, nor where;
Why I have told you now." —Churchman.

An Incident in the Life of Col. Claiborne.

The name of J. F. H. Claiborne has long been a household word in Mississippi. He was brilliant and famous as a college student. He was elected to the State Legislature before he had attained his majority; he took his seat in Congress when he was barely eligible. As the competitor of Prentiss in the famous election case he became known throughout the nation. At one period he was widely known as a journalist. Years ago he entered the arena of authorship—"The Life of Dale" being, I believe, his first publication. Recently his history of Mississippi has given him a more lasting fame. There was a universal regret throughout the State when it was known that the manuscript of his second volume of the "History of Mississippi" had been destroyed in the conflagration that consumed his famous residence, Dunbarton. All hearts have gone out toward him in loving sympathy during the weary months of affliction that have followed that hour of calamity.
It was my privilege to visit him during his last illness. He was hopeful of his recovery, but patient and resigned to the will of our heavenly Father. He was profoundly grateful to God for having so wonderfully prolonged his life. (He had a hemorrhage more than forty years ago, and his life had been suspended on a very little thread ever since.) He

commenced often with God in prayer, trusted in Christ for salvation and expressed himself as having no fears of death. He related to me the following incident:

"His mother was a Methodist and a great admirer and warm personal friend of Dr. Winans. She had neglected to have her children baptized until he (J. F. H.) was about fourteen years old. She then invited Dr. Winans to baptize all her children at once. When the time arrived quite a number of persons assembled at her house to witness the ceremony. Dr. Winans baptized the younger children as infants; but when he came to J. F. H., he required him to make the responses for himself. In answer to the question, 'Dost thou renounce the devil and all his works, the vain pomp and glory of the world,' etc., the youthful candidate responded with an emphatic 'No.' The doctor paused a moment, and then interrogated him as to his reason for making such a response. The reply was, 'Because I don't want to tell a lie.' Of course that ended the ceremony. The colored said that at the time he felt that it would be improper for him to answer the question in the affirmative, as he had not resolved to be a Christian; but he added, 'I have no doubt it was the work of the devil.' He also said that it had always been his purpose to unite at some time with the church of his mother, and that he had been prepared for years to take upon him, in good conscience, the vows which he then refused to take. It had, however, been inconvenient for him to do so, his residence being quite remote from any church. He engaged me to baptize him in case he recovered sufficiently to go out, but had an aversion to joining the church on his deathbed. Hence he died out of the church, though I have no question of his meekness for 'the inheritance of the saints in light.' —W. C. BLACK.

Missouri Letter.

The New York Independent pays this just tribute to Methodism in a recent issue: "American Methodism is without doubt the greatest religious fact, whatever conclusions may be drawn from it, of the age." Its constituency in this the centennial year of its organic life is larger than was the entire population of the United States in 1781. It counts almost four million members, and may claim to have almost, if not quite, one-third of the American people under its influence. It has not attained to its present vast proportions by immolation like the Roman Catholics, but by the faithful propagation of the gospel of love and life. It has got hold of and lifted the masses and impressed its character upon them and touched its national heart as no other church has been able to touch it. It is a fact of power, of growth, of inspiration, of vast influence.

These words chime in with Joseph Cook's recent declaration that "if this country ever goes to the bad, Methodism will be largely responsible for it." We are doing a good deal of boasting this centennial year, and I do not know but that we are somewhat extensible for it. Our policy of silence and forbearance in the past has been construed by many as an expression of weakness, and there is some satisfaction in letting the world know our true strength. After preaching a centennial sermon recently, in which I gave our numbers and our relative strength as compared with other churches, a prominent layman came to me privately and wished to know if I had not made some mistake in my figures; and when I assured him that my figures were accurate, he said he had no idea before of the real strength of Methodism. Other denominations have boasted so much that it is difficult to make even our own people believe that American Methodism is one-third larger than the Baptists, four times more numerous than the Presbyterians, seven times as many as the Campbellites or Disciples, ten times the number of Congregationalists, and eleven times that of the Protestant Episcopal Church. Our actual communicants exceed the Roman Catholics, and our Methodist population will nearly double itself.

The Methodist Episcopal General Conference promises to be as con-

servative as was ours two years ago. The proposal to establish episcopal residences in India, Europe and Africa, looking ultimately to the autonomy of the Methodist Episcopal missions in those countries, is the only radical measure so far introduced. This was defeated by the majority of the clerical members being in favor of it. Dr. Curry is I see very strongly in favor of letting the self-supporting mission churches "set up housekeeping for themselves." There is much to be said on both sides of the question, but I am not in favor of an overgrown ecclesiasticalism. "A world-wide Methodist Episcopal Church and a possible session of the General Conference under the dome of St. Peter's" is more sentimental than practicable or desirable.

Our city was considerably affected by the financial flurry of last week. The failure of Donnell, Lawson & Simpson, of New York, caused the suspension of the State Savings Bank, of this city; our largest financial institution, carrying seven hundred thousand dollars of deposits. St. Joseph has the reputation of being the wealthiest city of 45,000 inhabitants in the South of West, and this is the first serious failure she has had for years. She numbers her millions by the dozen and has fifteen or twenty wholesale houses whose capital is unlimited. If her piety was only in proportion to her wealth, her citizens would be happy people.

The season of District Conferences is upon us in Missouri. Bishop Wilson is devoting the months of May and June to us, and has already held three of our Conferences. He is, always a welcome visitor in Missouri, albeit he gave us a lively "stirring up" last fall, from the effects of which some of the preachers have not yet recovered.

We had a very pleasant Conference for the Plattsburg district, last week; at Cameron. Most of the preachers reported the decks clear. Our missionary collections are already largely in excess of the total last year and, better than all, we have had over five hundred conversions in the district up to the present time.

Our Conference sustained a great loss in the death of Rev. T. J. Gooch, presiding elder of the Mexico district. It was to me a personal bereavement, as our relations had always been intimate and he was a brother beloved in the gospel. He was a warm-hearted, genial Christian gentleman; a good preacher and a man of fine executive ability. How strange that such a man should suddenly be cut off in the prime of life and in the midst of a career of great usefulness! But God knoweth best and doeth all things well.

We will give your Bishop Parker a very hearty welcome in Missouri. Can not the editor of the ADVOCATE come with him and look on a live Western Conference? He would find at least one Louisianian up here, and possibly more. Let him think about it and conclude to pay us a visit.

M. B. CHAPMAN.
St. Joseph, Mo., May 27, 1884.

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Centennial of Methodism.

Bishop Keener's sermon delivered in Carondelet Street Church, on Centenary Day, the fourth Sunday in May, and synoptically reported in the Times-Democrat. The opening hymn was the 766th, beginning:

"Glory to God, whose sovereign grace
Hath animated senseless stones;
Called us to stand before his face,
And raised us into Abraham's sons."

Text: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their

unrighteousness, and their sins and their iniquities will I remember no more."—Hebrews viii, 10-12. The following is a reportorial synopsis of this masterly effort:

We this morning contemplate but a part of a very large audience engaged in contemplating and in estimating, as far as possible, the principles and doctrines which underlie our Methodism. When I say our Methodism I refer to American Methodism, to American Episcopal Methodism. We have the opportunity of contemplating it from a point where not forty centuries look down upon us, but where after one century we can measure this great movement in the providence of God.

I may not be able to take in a full and comprehensive view of the subject, but allow me to say, in the language of the New York Independent, that American Methodism is one of the greatest facts of this century, and that one-third of all the people in the United States are directly or indirectly under Methodist influence. This great mass of the people has not accumulated from emigration, but by the power of the preaching of the word and its doctrines, which have entered into the homes of the people, enlightened them and lifted them with peace. The Northern Methodist Church has 10 colleges, while we of the South have about seventy. Our brethren of the Northern Church build on an average of ten churches a week, while the Southern Methodists erect new churches at the rate of one per year. But I will not burden you with statistics; I will not speak of our 10,000 Sunday-schools, or of what our press is doing in various ways. My object shall not be to bring before you so much the great fact of Methodism as of its marvelous growth. We now have 5,000,000 communicants, 25,000,000 adherents and 20,000 itinerant ministers, and all this is the work of the last century. It becomes us to pause and consider this our system. Beginning in an atmosphere of peace, and hardly noticed at its commencement, like a spark of fire on one of the great prairies of the West, it has spread until the whole horizon of the church of God is aglow with its presence.

You may be sure, said Bishop Keener, that it was the result of great forces which preceded it. It was not, however, by originating great principles, but by recognizing great principles in actual existence, that Methodism came to be the expression of one of the greatest powers since the apostolic age. In view of this we call your attention to the principles which, so far as their relative statement is concerned, were evolved, formulated and adopted by the Church of England—a Church full of intelligent, orthodox power, in whose homilies they had been so well formulated, that Wesley continually appealed to the Church of England in proof of the doctrines which he preached.

Said the eloquent speaker, There must be some wonderful inspiration of power in Methodism to make it leap forward, as did the man whose ankle bones had been strengthened. We might say that it was the dispensation of the Holy Ghost. In religion, as well as in natural science, God can wait. Just think how long he waited for Newton and Kepler to reveal the true laws of the universe and the full glory of the heavens. So the Lord has left some of the greatest forces of the development of us. We are not mere material substances; we are working by no mere natural necessity. God recognizes our individuality, and it is in vain that he does so much to elevate humankind if humanity does not enter into his plans. Look how long he waited for Luther! And God is just as much rejoiced to see a great man take charge of a great principle and die for it if necessary, as he was to see Abraham, or Abraham was to see God.

This dispensation of the Holy Ghost the apostle philosophically defines the period of the new covenant. We are not under the law, but under the grace of God's elect that he might serve him faithfully and with love, not in a relation of fear to him. With the coming of Christ, says Paul, came a better dispensation: the entire priesthood was changed, and all the offerings engrossed in one eternal victim, and not that only, but we are given a better covenant, better promises—a promise that he will put his laws into our minds, write them on our hearts; that he will be our God, and that we will be to him a people. This is the new covenant that will never be changed. It is God's pledge to pardon, to be present in man's heart, to accept and receive man into organic union with himself. Can anything be grander than this? This is the revelation of this dispensation of the Holy Ghost, and it was the recognition of this doctrine that produced the Methodist sunburst in the Protestant church-life of the eighteenth century.

God waits a long time for a man to realize his designs. Do you know that Wesley came over to this country with almost apostolic zeal; that he preached to large numbers of people in Georgia for two or three years and yet accomplished nothing? He went back to England, and three or four days after he had landed he met a man, and after some conversation with him a remarkable change took

place. He went and spoke to the same class of people he had labored among in Georgia, and almost as soon as he preached many were converted. Is it not wonderful after preaching for so many years without results that after a change of views he should have such success?

It was, therefore, the recognition of the doctrines involved in the covenant that this is to be attributed. It shows that man shall have a supernatural evidence within him of the truths preached to him; have Christ in him, a hope of glory, a sense of God's pardoning favor. Mr. Wesley had been very near this all these years; he had dim views, and thought they were clear ones; he considered faith as merely founded on evidence. But after meeting Peter Bohler, who said to him: "You have no faith that enables you to feel personally that Christ died for you. You may believe in a general way, but unless you have that wonderful peace and joy that comes from a pardon of sin, you have not the right kind of faith." The next thing that Wesley learned was that he could not work himself up into such a faith; that it was only when he said, like the father, "Lord, I believe; help thou mine unbelief," that he could feel that peace which is the gift of God. We must pray for that faith which works by love. Another point that was settled was that conversion was not lingering, but instantaneous. Peter Bohler told him to search the word, and he would find that the longest conversion there was St. Paul's. All others were cut to the heart instantly and cried out, "What must I do to be saved?" Peter Bohler named several persons who could prove this, and they testified that the faith of God came as "lightning from heaven."

We have, as it were, said the reverend Bishop, the exact text of the moment when Methodism began. Mr. Wesley tells us that early on the morning of May 24, 1738, as he was reading the Bible, he was especially struck with the passage, "Whereby are given unto us exceeding great and precious promises that by these ye may be partakers of the Divine nature." Later in the day he read these words, "Thou art not far from the kingdom of God." In the evening he went into St. Paul's Cathedral, and heard there the anthem, "Out of the depths have I cried unto thee, O God!" After leaving St. Paul's he went reluctantly to a prayer meeting in Leadenhall street, and here it was, at a quarter past nine in the evening, that he felt his sins forgiven. As a wonderful providence, his brother, Charles, was converted a few days before. A few days afterward Mr. Wesley, hearing of some men who were to be hung for larceny, went with his brother to try the effect of the new doctrine on them. The first person they tried was a negro, and soon he and five or six others were converted to God.

But Methodism went on, like the stream that began at the touch of the wand of Moses, the servant of God, and the children of God kept in company within its refreshing banks. Methodism has moved on with an impulse as grand as the movement of a planet for an hundred years, and as Webster once said, "Thank God that the past is at least safe." St. Paul says, "As many as are led by the Spirit of God, they are the sons of God." The spiritual dispensation is the offer of Divine sonship to every man. We have received the spirit of adoption, whereby we say, Abba, Father. When God sends forth his Spirit into the hearts of men, they are actually his sons. You can believe in the grandeur of this conception, if you do not believe the fact of it—that God constitutes all believers heirs of God, and elevates them to the fellowship of the Father and the Son. Can anything surpass this? No man can call such a proposition insignificant. Is there anything in the laws of nature, or of society, or of statesmanship, or of the human heart, that can be compared to such an offer to constitute you a son of God? And it is an offer that can be tested. A few years ago there was a great deal of talk about the efficacy of prayer by praying for rain upon a certain wheat field at a certain time. But if this should have happened, would any one believe it? Every one would have numbers of instances and arguments to prove that it was not the result of prayer. But of this great proposition every one can prove the truth, whether he be as wise as Bacon or as ignorant as a Hottentot. You may conclude because you are honest, pious, go to God's house, and, adding altogether, may put yourself into a reverential state of mind, yet you are all the while gathering witnesses of your own spirit; but "the Spirit himself beareth witness with our spirit that we are the sons of God."

When I had been seeking religion, said Bishop Keener, after nine days there came a lull in the struggle, and the power of God came to me with forgiveness of sins. It is the doctrine of Methodism that God's Spirit justifies the ungodly and pardons man, not salutes. If you have any doubts as to the Divine authority of the Scriptures, it is because you do not do the will of the Saviour and address yourself to the duty of seeking God.

The recognition of this doctrine is what has given Methodism its power and spirit. These men went forth with fire in their bones, with doctrines deep enough to warm the hearts of God's children, to give man relief from sin. Do you believe that if religion had been a hard, dry science, men would have touched it after the first century or that men would have gone over the country enduring much privation to preach the gospel? This is one of the sublimest evidences you can have of the truth of the system. Man finds joy in it; he has new views of life; there is nothing in the universe that does not give him some new hint of the glory of God. Religion is a blessed joy, and that is why Methodism went along. It sought expansion—sought it where it began, in Great Britain, Ireland and Wales; it came to America, spread along the Atlantic coast, from thence to the Alleghenies, to the Rocky Mountains, and the Pacific; from the silver lakes of the North to El Paso del Norte of the South. Still it was not satisfied. It spread to Mexico; from England it spread to Australia, to the Society and Fiji Islands, which had a century ago were inhabited by cannibals. Now in the latter there are 120,000 households that have family prayers. It is working its way in New Guinea, in the Himalayas, in China and in the Steppes of the North; is proclaiming the goodness of God, and we will probably never be satisfied until we get on the plains of heaven and join the 144,000 singing praises to God. Bishop Keener said that the secret of its success was that because the church recognized the dispensation of the Holy Spirit, the Lord recognizes the church. As long as it teaches that if men do not repent they will perish, and so soon as they do they will be saved, will we continue to conquer. As long as it holds to the covenant of God it will be an eternal Methodism. You ought to rejoice that God offers pardon and sonship on such easy terms, and that you can be sure you have them without asking anyone else.

Said the reverend speaker in closing: I feel that if it had not been for Methodism I would have come very short in my knowledge of God.

A correspondent of Zion's Herald thus refers to the exciting race in the General Conference between Drs. Fowler and Vincent, members of the same annual conference, for the Bishopric:

As these two men sat side by side in the same delegation, it was possibly an exhibition of the most delicate and embarrassing relations seen among brethren for many a General Conference. Once it seemed that Dr. Vincent would be elected; then Dr. Fowler's vote rallied again. Dr. Fowler rose once to withdraw his name, and Dr. Vincent would not permit it, and then Dr. Vincent rose for the same purpose, and Dr. Fowler would not permit it. Dr. Fowler was the child of destiny, and he followed Dr. Walden "to his own place." In four years—we will see.

Good Words.

God only is the creature's home,
Though rough and straight the road;
Yet nothing less can satisfy
The love that longs for God.

—Christ saves us by pouring into us his own life, which is love. When Christian love is formed within us, it has killed the roots of sin in the soul, and fitted us to be forgiven, and to enter the presence of God.—James Freeman Clarke.

—Both wit and understanding are trifles without integrity. The ignorant peasant without a fault is greater than the philosopher with many faults. What is genius or courage without a heart?—Oliver Goldsmith.

—The desire of power in excess caused angels to fall; the desire of knowledge in excess caused man to fall; but in charity is no excess; neither can man nor angels come into danger by it.—Bacon.

—Honor the Lord with thy substance with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine.

—We must choose between the romance of man and the mysteries of God. God only reveals himself through many a veil, but those veils are not falsehoods.—Guzot.

—As the sea bird sleeps calmly on the bosom of the ocean billow, so in all trying circumstances sweetly rests the soul that is stayed on God.—Rev. J. E. C. Sawyer.

—No man can be brave who considers pain to be the greatest evil in life, nor temperate who considers pleasure to be the highest good.—Cicero.

—The bread of life is love; the salt of life is work; the sweetness of life is poetry, and the water of life is faith.—Southern Churchman.

—Out of free religion has grown free irreligion; and out of infidel liberality, immorality.—Joseph Cook.

—There is a past which has gone forever, but there is a future which is still our own.—F. W. Robertson.

Christian Advocate.

THURSDAY, JUNE 5, 1884.

For the New Orleans Christian Advocate.

BY MISS ALICE M. SMITH.

Who makes the tiny flowers that grow,
The rippling brooks that gently flow,
The cooling winds that softly blow,
And fan the weary traveler's brow:
Our Father in heaven.

Who makes the gentle summer's rain,
Fall to the earth with sweet refrain,
Cheering the drowsy and golden grain,
And freeing all from dust and stain:
Our Father in heaven.

Who sends the snow in feathery showers,
To cover domes and stately towers,
The humble eave and fairy towers,
And hide from view the lovely flowers:
Our Father in heaven.

Who taught you, little bird, to sing,
And make the woods with music ring,
To sing about an overcast wing,
And build your tiny nest in spring:
Our Father in heaven.

Who made the golden sun so bright,
The stars that shine with twinkling light,
The silver moonbeams, soft and white,
To cheer us in the darkest night:
Our Father in heaven.

"Wherefore Let Him That Thinketh He
Standeth, Take Heed Lest He Fall."
—1 Corinthians 12.

In the ADVOCATE, of May 8, there is an article from H. Walter Featherston, in which he rebukes "J. W. M." for his gloomy fears and at the same time gives us some very encouraging statistics—facts of which we are proud. We are told that "pride cometh before destruction." Let us take heed, therefore, lest we become pulled up. Bro. Featherston in the old tract "Targets Bro. 'J. W. M.'s' grammar, and then talks of the ignorance, as a class, of the Methodist preachers of 'former times,' and this accounts for, no doubt, the very few 'bright lights' of those days, and then states that such is not the case now. What has that to do with the power and holiness of the pulpit of 'former times?' Allow me to say that while ignorance under some circumstances may be a sin, yet grammar is not holiness. It does not necessarily follow that because the preachers of to-day are more 'book learned' than they have more of the power of God. Some of the apostles were unlearned men, yet the people 'took knowledge of them that they had been with Jesus.' Now, personally, I know nothing of the 'former times,' and I am aware that, as a rule, history nations only the 'brighter lights.' We are apt after reading it to overrate the power and holiness of the people at that time. But if this has the effect to lift the standard higher for us, such history is certainly beneficial. The poet speaks thus of our fathers:

"They've scaled the mountain high,
They've crossed the rushing stream;
On every hill their banners fly,
Their warlike weapons gleam.
We reap the bounties they went to sow
Broadcast a hundred years ago."

This little stanza suggests this thought: If the statistics which Bro. Featherston has given us are the roapings of the good our fathers sowed, what is the nature of the seed we are sowing for others to reap a hundred years from now? Considering the advantages and numbers to-day, is not more required of us than those of the 'former times?' And if we would put forth the same effort proportionately, could we not make a better showing than we do? I want to say, Amos to what Bro. 'J. W. M.' has said; for I hold if his article will cause the preachers to examine and more fully dedicate themselves to the Lord, it will have accomplished good. Where is the man, considering his advantages, who can boast of his attainments in grace? I suppose there are not many preachers of to-day who are not ready with St. Paul to say: Not that I have already attained; but, 'forgetting those things which are behind, let us press toward the mark of the prize of our high calling.' I know that we have good, earnest, orthodox preaching in these days. But there is something wrong. Bro. 'J. W. M.' is right; it is not accompanied with power and the demonstration of the Spirit.

We hear of none of the great men of our country and time trembling upon the throne of their power like Felix of old when he was reasoned with of righteousness, temperance and judgment to come. We hear of none of the common people crying out, 'Men and brethren, what must we do to be saved?' It is very seldom that we hear of a bright, happy conversion like those which occurred under the preaching of Wesley, Whitfield and others of the 'former times.' The demonstrations which we have now are something on this order: Some rich person now and then, in a patronizing way, joins the church, or after an earnest, stirring sermon one or two young men or women may go up and in a very formal manner assume the solemn vows of church membership; and the next time we hear of them they are in some ball-room, billiard-saloon or theater, and we do not arraign them as in 'former times,' but we allow them to go unrebuked, and thus testify to them that we did not expect any better of them. Is it unreasonable that this should result in keeping many out? They feel that they can be and are just as good as some who join the church, and also that there are no benefits derived from church membership.

Something more than preaching the word is necessary. 'Ye are my witnesses,' said the Master. We need the power of godly living to accompany the preaching. If those who join the

church would practically demonstrate that there is such a thing as a change of heart, sinners would believe and seek it; and if people would seek—we have the word of God for it—they would find; and if they find, we will have the same demonstration as in 'former times.'

Bro. Featherston asks, 'Is the church of God, upon whom rests the ordaining touch and with whom is the pledge of the Eternal God, dying out?' No, sir; a thousand times, No! The church of God will go on conquering and to conquer; but it is not absolutely necessary that it should work under the name of Methodism. I pray that Methodism still may continue to be a favored branch of God's church; but, as some one has said, 'whenever we fail to do his work, God will raise another who will.' 'God buries his workmen and carries on His work.' Let the church revive the use of the Discipline, and thus demand a higher and more powerful life of her members.

There are times when we almost grow 'weary of well doing' and are ready to 'slant by the way.' Then it is that we can thank God for such men as Bro. Featherston—men who can look on the bright side and encourage us. But while we rally round the shout of victory raised by them, let us also give due weight to the solemn warning of such men as Bro. 'J. W. M.'

THOS. P. DARR,
JACKSON, MISS., May 10, 1884.

"They That Feared the Lord Spake
Often One to Another."

I have just received a letter from an esteemed brother minister whose Christian experience may be similar to some others. With the hope that it may be helpful to some one, I give it here together with my reply:

"I spoke to you, my dear brother, about my despondent feelings, and, as they still, in some measure, continue, I earnestly ask an interest in your prayers that I may be delivered."

"The cause of these things I know is pest unfaithfulness; but, oh! how hard it is after frequent falls to get back into the sensible place and favor of God. Sometimes these feelings have almost driven me to black despair. I had, as I went to the quarterly meeting, an experience of the love of God to such an extent that I felt an almost complete victory over the fear of death; and that if I was solicited to sin, and Jesus stood by, assuring me of pardon one minute after my sin, I would rather die than to commit it, for it seemed to me that such would be my grief for having done it that that minute would grieve me to death. And now, my dear brother, it may seem strange to you and others that after such a manifestation I could any longer doubt, and yet—such is the power of darkness and unbelief over my soul—even since that time I have been tempted to doubt that I am in the covenant of grace. I ask you, therefore, my dear brother, to hold me up mightily in your prayers, and especially that you write to me and, if possible, speak a word of comfort to an afflicted brother lest I utterly fall in my distress."

REPLY.

DEAR BROTHER: Your note of the thirteenth instant is before me. I have read it with much interest, particularly that part of it which refers to the subject of our last conversation. It is within the range of my experience, and I presume so with every one, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The chastening and scourging differs perhaps in every individual case: with some it is bodily affliction; with others, mental or spiritual; and still others, both. But come they will. While this is true, there is another power—"the prince of the power of the air"—that often comes to us as an angel of light and would deceive, if possible, even the elect by suggesting to them that God is afar off—that he has withdrawn himself from us. The question which he keeps prominently before our mind is, "Where is thy God?" The only answer to him is, "Get behind me, Satan."

I can heartily enter into sympathy with you, although I cannot understand thoroughly your experience. It does, however, my dear brother, seem to me that there is danger in remaining under a cloud of darkness too long. Christ said to his disciples: 'Ye now have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man taketh from you.' No; not even Satan himself should be allowed to take this joy from us. I, myself, am often 'in heaviness through manifold temptations,' but I try to assure my heart and lay it upon him who 'was in all points tempted as we are.' A presumptive spirit the good Lord abhors. There may be courage, cheerfulness and hopefulness quite consistent with lowliness and the deepest humility. I can not believe that our Christian experience is always uniform. There are 'times of refreshing from the presence of the Lord.' Such a season you enjoyed on your way to your quarterly meeting; such was the joy of the disciples on the day of Pentecost. That it should continue always so would induce us to forget that this world is not the place of 'rest to the people of God.' Darkness and even despondency is not uncommon after such an experience. St. Paul went to the third heaven, but he did not remain there. 'He came back to preach to his brethren, for which we rejoice. He saw things there unutterable. God gives us glimpses of his unspeakable

love to better prepare us for the work of the ministry. I have here endeavored to write in the spirit of prayer and Divine guidance. Should you find anything to give you comfort here, I shall greatly rejoice. Pray for me. I am faithfully, Yours in Christ,
S. S. MOORE,
FRANKLIN, LA., May 15, 1884.

Rationale of Christian Atonement.

BROTHER D. G. W. ELLIS in the ADVOCATE of May 8, in a dignified and flattering notice of my essay on the above named subject in the April number of our Quarterly, intimates a wish that I explain one or two points where he thinks more elaboration is needed. This is fair and honorable. How can an author know how his argument strikes people unless somebody tells him? I hold myself always ready to explain, as far as I may be able, anything I write publicly, if I be called to the point.

Bro. Ellis says I "failed to stress the doctrine of satisfaction to the claims of the violated law." And no doubt many others think so. This was intentional, and not an inadvertent opinion.

It will be noticed my essay in the Review was not a general discussion of Christian atonement, but only a rationale of it; that is, an attempt to ascertain how far the subject may be practically disposed of on rationalistic principles which shall accord with revelation. How far I have succeeded in this others must judge. There are many things about Christianity not subject to rational inquiry. How would a man look trying to make a rationale of creation? or of any of the divine perfections? or of the tri-unity of the Godhead? Or, in reply to some writers on atonement, of supposed personal, individual, separate and continuing negotiations between the Father and the Son in adjusting their rights and demands as between each other? We may reason about things in the enclosures of human thought; but clearly outside those lines, who shall affirm and dogmatize?

The claims of a wicked law as between the sinner and the Maker, is easily understood; but as between two independents, negotiating parties in the Godhead, who can discuss it rationally?

Just at this Bro. Ellis inquires, "What is to be done with the countless acts of disobedience prior to the cure?" I answer, they are forgiven, simply forgiven without any equivalent on his part. Not forgiven without a Saviour and his atoning sacrifice, but with a Saviour and his sacrifice.

He says the Review fails to show "how God can be just and at the same time the justifier of the ungodly?" That is the very thing intended to be entirely omitted. Right here is where I think writers on this subject fail. This quotation from Romans is frequently erroneously made. God is not the justifier of the ungodly. Paul did not say so. He is the justifier of the believer. And how he justifies the believer, being himself perfectly justified, how he can do it without an equivalent, on the ground of simple faith in Christ, I have no means of knowing. We are not invited to a seat in that council, nor are its records exhibited to us. We are plainly told and may therefore readily believe, that he does it, but how, on what legal or judicial principles, it is vain for us to enquire. Debates on this question, how numerous and voluminous as they are, end exactly where they begin. It is like the vain inquiry, how resurrection is performed, and many other questions touching the means and processes of infinite agency. They lie beyond the domain of human reasoning. How did God make a woman out of a piece of man? How was divine incarnation performed? How matters were satisfactorily adjusted between the Father and the Son touching the question of pardon, or how a dual or trine agency in such a matter became necessary at all, and many such like questions, may do for the amusement of theological speculators, but I think sober Christians would do well to confine their investigations to things revealed. Take the word as stated and pass on in silence.

The essay in the Review is an attempt to get rid of interminable arguments of this sort, and to present such practical features of the atonement as we are interested in without raising these outlandish issues. There are many inferences of a logical or quasi logical character which may be raised from biblical expressions which we are not capable of handling.

Bro. Ellis says: "But if he means the atonement was in no sense a satisfaction to justice, I pause, and wait for further proof. This expression, 'satisfaction to justice,' is quite fashionable, and easily copied. Exactly what the meaning is, always, is not so easily stated. It is not a biblical expression, and in what 'sense' it might be used may not be very clear. I have no doubt but God is essentially just, and therefore that everything pertaining to the pardon of sin was 'satisfaction' to God and according to the highest justice. But, as indicated in the essay, justice is an abstract principle and not a person. In the above expression I supposed that Justice is personified, and then the plain meaning would be, that God was 'satisfied' with the arrangement by which sin is pardoned. This cannot be doubted. God is satisfied according to

justice.

I do not see how my argument in the Review could be construed to teach 'the heresy of natural conversion.' I

intended to stress the opposite very strongly; but it seems it is considered loose just there. Perhaps a re-reading and notice of the illustration of the oak and the vine, might dissipate that idea sufficiently.

Again Bro. Ellis says: "He is not particular to explain the process of conversion." Well, really, I do not know that conversion has any process. I see process in a man's life and experience, but what process conversion itself has or may have, I do not see. While I suppose that conversion is always the same in all persons, I see the effect of it in the converted person, both outwardly and inwardly, immediately and more remotely, as various as human temperament and disposition are various.

Finally, if I have succeeded somewhat in exposing the fallacy of negotiations of a commercial or rectoral character between the Father and the Son in the atonement, then I have met my highest hopes; for then and in that case, I have shown a rationale of atonement entirely above and outside of such commercial treaties. But, as is said, that there are many things pertaining to the general subject not stated in the essay, is very true. That would require an extensive writing.

After seeing Bro. Ellis' suggestions I have thought this much of explanation might be useful to some.

YAZOO CITY, MISSISSIPPI,
R. ARNEY.

Conference Brotherhood.

MR. EDITOR: At our last conference in Natchez there was an effort made, to organize an association. I believe mostly among the young preachers. I see they call it the Brotherhood, the object of which is to assist the families of preachers who die in the regular work. Of course it is a very laudable thing. I gave them my name and a dime—that was all they asked—but I never heard anything more of it until the other day I saw a notice calling upon all members to send five dollars for the relief of Bro. Gilmore's family, as he was a member of the association. That is all right, but who are members? I don't know whether I am one or not, while I believe there ought to be such a thing, and I see that in some other conferences they have something of the kind, yet I have one or two objections to it. One is I do not know it to be in any tangible form. No body knows anything about it. Another is the sixty days. The very preachers, it is designed to help, that is the poor preachers who are kept out on poor, hard circuits, can't get the money this time of the year, because the people who they serve have not the money, as such they will fail and forfeit. They can't help themselves, as I know from personal experience. I may not be so situated this year, but I have been and may be again. Now if they will give until conference that will do. I do not want it to fall through. I am interested in it, and getting more so every year. I tried to get into one in the Kentucky Conference where they take in lay members as honorary members, and have it so as to enable persons when dying to leave money or property to the organization. I like that very much, for I have been distressed ever since the war lost I did and leave my wife absolutely penniless, and is it not sinful to do so? Well I have tried several ways to get out of that trouble, but have failed. I have paid out several hundred dollars to insurance companies and now I have their dead policies but no living one. But brethren let us go to work in earnest and make this Brotherhood an honor and a blessing so when we are dead and gone some poor preacher's wife and children will bless us.

A. N. NICHOLSON.

From Natchez.

MR. EDITOR: Since I last wrote you the congregation at Wesley Chapel has been surely silted. Scarcely a person worshipping there has escaped the prevailing diseases—measles and mumps—and in some families the distress has been very great. In some households there is gloom, and hearts are aching for loved ones who are not, for God has taken them. On Tuesday, April 29, was buried Geneva Jones, a little orphan, aged 11, a member of our Sunday-school. Gentle and affectionate she was beloved by her teacher and classmates as well as by others who knew her. Wednesday, May 7, we laid to rest Mrs. Lurana F. Davis, a member of the Baptist Church; her end was peace, for in God was her trust. She was a step-daughter of Joseph and Harriet L. East, and formerly of Copiah county. Saturday, May 10, we carried to the grave little Amelia Copeland, aged about 7 years, and on Tuesday, May 13, Robert Ripley Copeland, aged about 2 years—the children of the late R. R. Copeland, of Rankin county. And on the 12th we also buried Mrs. Narcissa Bankston, wife of Dr. B. M. Bankston, recently from Brantley county in Claiborne county. Mrs. Copeland was in her forty-first year, and left twelve children to mourn her departure. She was resigned to God's will, and although her sufferings were very acute, they were borne with the patience which comes from trust in our Heavenly Father. She had borne heavy burdens and now great sorrows and tribulations. Death came and took her to the better land.

One or two cases of a serious character remain, but they are all well and resting in their places in the factory and at church. We begin a series of services to-morrow on which we in-

voke God's blessing. We cannot do much at Wesley Chapel towards raising the \$2,000,000 for the Centennial fund, but we expect to do something towards gaining the 100,000 converts during the present year. Mrs. Juliana Hayes, president W. P. M. S., of our church, was with us last Sunday. At Wesley Chapel she organized an auxiliary society of 17 active and 3 honorary members and 1 life member. Her visit was a benediction.

Natchez, May 24, 1884.
T. L. NELLEN.

Obituaries.

OSBORN—JOHN W. OSBORN was born, February, 1805, in Jefferson county, Miss., and died at his residence, in Franklin, La., March 15, 1884, in his eightieth year. He came to Louisiana in 1812, and spent the residue of his life in the same State and parish. He was married to Miss Mary Ward in 1812, by whom there were born several children, most of whom crossed death's cold stream before him, and some remain on this side of the river still, walking in the way they were led by him whose departure they now mourn.

In 1840 he was deprived of the only child, a son, of his whom he so tenderly loved. He was married the second time, 1841, to Miss Cynthia Corbett. In this marriage the writer has often enjoyed the pleasure of witnessing the model husband and wife. There were several children by the last marriage, but the only one who is living, our departed father and brother, raised a highly respectable family, who will doubtless honor his name and cherish his memory.

Bro. Osborn joined the Methodist Church in 1839, and was a devoted and zealous member of our branch of it since the "separation." He was considered a pious man. During 1877 there was a considerable move made in the section in which he lived on the subject of sanctification. On one occasion, while conversing on that subject, he said to me: "I do not feel at liberty to make any stir about sanctification. It is the one doctrine of our church that I have most, and to this I am now inclined. I know I am here, but why I can not tell." Weeping and slapping his hands, he exclaimed: "I have had my armor on for years. My summons home at any hour will not surprise me."

Our dear father in Israel has laid aside the Christian's armor, breathed his life out sweetly in Jesus, and received the "Well done!" obtained the crown of rejoicing and waves a palm of victory "in the Christian's home in glory." In his death Franklin parish, La., has lost one of her best and truest citizens; the grief-stricken widow, faithful husband; the children, a kind father; the church of which he was so long an honored member, one of its brightest ornaments; and ministers of all denominations, and especially of his own church, a tried and devoted friend and brother. May the bereaved family and numerous friends rejoice that by his death they are richer than they were by his pure life!

J. M. M'KEE.

DAVIS—MRS. LURANA F. DAVIS was born in Jasper county, Ga., October 19, 1806, and died at the house of her brother, Judge Thomas A. Walker, in Jacksonville, Ala., March 23, 1884. She was married, in Shelby county, Ala., to Thomas J. Davis, November 21, 1822. Soon after her marriage she connected herself with the Methodist Church, and continued a faithful and earnest member of it through all the remainder of her long life. In 1840 she removed with her husband and family first to Claiborne parish, La., and subsequently to Natchez, Natchez and Natchez parishes. Mr. Thomas J. Davis was a devoted member of the same church, and for many years a church leader. Mr. and Mrs. Davis were among the pioneers of Methodism in the newly-settled portion of Louisiana to which they first moved, and the house of Bro. and Sister Davis was for years the headquarters of the self-sacrificing ministers who carried the gospel into the wilds of Claiborne parish and established Protestantism in the French town of Campt.

The weary missionaries of the gospel of peace always found a resting-place in the hospitable home of the Davises, and a beautiful table, and left with a God-speed on their errands of mercy. Counsel, money, homes—whatever was necessary for the good work was to be found at Bro. Davis'. The social life of this man, with cheerful hospitality and great hospitality, devoted much of her time and means in entertaining and encouraging the laborers in the vineyard of the Lord. Losing her husband and two children in 1849, she struggled on through trials and tribulations with the hope of the family supported by her energy and faith, perpetuating her love for the memory of her husband by continuing the good work they had labored in together.

Finally, full of years and full of faith, she was called to her reward, having been tenderly nursed in her last illness by her only remaining child, and daughter she had already endeavored to her in her new home. She was buried in Selma, Ala. The funeral service was performed by the pastor of the Methodist Episcopal Church, South—Rev. T. F. Mangum. She lived a Christian and we loved her sorrow in hope that we will see her again "in a brighter, brighter world above."

err, too good to be unkind, we rest our faith on this, and are willing to wait an explanation of this, as well as many other acts of Divine wisdom of a like nature, till we stand before the throne, when all these things that are shrouded in mystery shall be explained in the light of eternal day. May the sanctifying grace of God be meted out to this bereft!

OLIPHANT—MRS. CAROLINE OLIPHANT, the only daughter of William and Mary Edwards, was born in Henry county, Tenn., March 30, 1829, and died at her residence, March 3, 1884, aged forty-four years, eleven months and twenty-four days. She was married to John D. Oliphant, May 14, 1849; joined the Methodist Church, summer, 1853, where she remained until the summer, 1873, when she joined the Baptist Church in Keosau, and had lived a consistent Christian.

She left behind one devoted son and two daughters to mourn her loss. She was a kind and affectionate mother. She had that dread disease—consumption, and was confined to her home for two years. She was suffering without complaint; but, alas! it was a sad hour among her dear children and friends when the jewel left the casket. It was a triumphant hour when the angelic host opened the gates of paradise to admit that spirit and home among the blessed, the unfolding wreath of immortality.

Thou art not dead, No! for with thee it was not death to die. Thy spirit hath burst its prison fetters and now soars away to those realms of joy. Even now thou roamest at will through the unsundered bowers of paradise, where the unfading flowers bloom, where stars are ever bright and skies are clear. No voice can ever call thee back again; no tears can bring thee back to earth. Thou wilt not be forgotten. No! not thy virtues, like the perfume which lingers around the flower after it has faded, will ever serve to bring thee to mind. No time can ever efface such a bright image from memory.

A. FULTON.

BURGESS—MRS. LORAINA JONES BURGESS was born in Athens, Lumpkin county, Ga., May 25, 1830. She was the child of a godly and pious family, and in her sixteenth year she was converted to Christ at Greenwood, La., March, 1849. She was married by the beloved pastor, Mr. J. M. Burgess, to Mr. Lovett A. Burgess, December 18, 1872.

She was amiable and lovely in all relations as a friend, a child, a sister and a wife. In her last afflictions, though a great sufferer, she was divinely sustained, and realized the fruition of the blessed promise—"My grave is sufficient for thee;" and when her pastor, Bro. Burnett, at Lumpkin, Ga., said to her, "Sister Burgess, you are almost home," she replied, "Not a doubt doth arise." Thus in a cloudless heaven the sun of her life went down in a peaceful slay.

She leaves a father, a mother, a sister, a husband and sweet little daughter, Annie, to mourn their great loss. In eighteen short months, my dear Bro. Jones and wife have been called to mourn the loss of three lovely children to whom they were looking for cheer and comfort in life's declining years. It is sad, and would be insupportable so but for God's sustaining grace, and by his grace a blessed and endless reunion among the saved and glorified. May Almighty Goodness comfort, sustain and bring them to glory!

J. D. WALKER.

"Like as it were a moth that fretteth the garment," so will the free alkali, to which many powerful soaps owe their strength destroy your clothing. Professor Silliman, of Yale College, says, "The Ivory Soap is of remarkable purity . . . as a laundry soap it has no superior."

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Christian Advocate.

THURSDAY JUNE 5, 1884.

MY SHEPHERD.

"He leadeth me!"
And so I need not seek my own wild way
Across the desert wild;
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest
Beneath the calm hillside.

"He leadeth me!"
And though I be by rugged, weary ways
Where the thorns spring sharp and sore,
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest
Beneath the calm hillside.

"He leadeth me!"
I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end
Through trials manifold.
The fair hillside, like some sweet surprise,
Waiteth the quiet fold.

—Word and Work.

The Goose Pond Sunday-School.

An address by Master George Foster at the anniversary of the New Orleans District Sunday-School Union.

DEAR FRIENDS: We have met to-day to celebrate the thirty-ninth anniversary of the New Orleans District Sunday-School Union, of the Methodist Episcopal Church, South.

For nearly forty years you have been gathering in the pleasant spring-time, from your various homes and school-rooms, to celebrate this day of annual festival.

I say *you*, for though in the rapid roll of time's swift chariot many changes have taken place, yet the schools remain much the same as thirty and more years ago. Here at this central point is Carroll, the successor and representative of Poydras and Gravier streets, yea crowned with honorable recollections of the old *goose pond* where the chosen people of early Methodism congregated to instruct the children and hear the gospel of free grace preached, standing toward the rest of us as the leader and mother of us all. Clustering close around are schools of later date. Here are Felicite, Dryades Street, Louisiana Avenue, St. Charles Avenue, Parker Chapel and Werlein Hall, send forth their quota; Algiers and Gretna have crossed the flood and are present to greet you; Craps Street and Moreau have taken a goodly Sabbath day's journey to be in their place; Johnson School from the Interior, Soraparn from the front, and Carroll from our upper border, though distant, cheerfully respond to the call. All are here, each to do his duty, and act his part in this union celebration.

We greatly rejoice on the return of this annual festival day, when heart beats in unison with heart, and eye kindles to eye, and the faith of each is strengthened to good and noble efforts. This is a year of anniversaries—centennial anniversaries. On the fourteenth day of December next, in this city, will be opened the World's Industrial and Cotton Centennial Exposition in memory of the day the first bale of cotton was shipped from this country to England, the beginning of an international trade which has since greatly influenced and controlled the commerce of the world.

In December next the gathering tribes of American Methodism will assemble in the city of Baltimore to celebrate the one hundredth anniversary of organized American Methodism. A grand and glorious jubilee will it be. Already are the people being stirred and aroused throughout the entire breadth of this American continent. The history of this hundred years is marvelous; we contemplate it, and wonder, and adore, and in the language of the song of Moses, we exclaim in humble gratitude: "Who is like unto thee, O Lord? glorious in holiness, fearful in praises, doing wonders!"

If we take the telescope of history and look along down the horizon of a hundred years, we shall discover that even then, and before her fully organized history began, the Methodist Church looked well to the moral care and culture of her children. The Bishop and the preacher were then the teachers of the children, and in the pastoral visits of those days the children of the family were not forgotten, and the preacher appreciated the love and esteem of the children as among his best and brightest laurels.

Bishop Asbury, bachelor though he was, never forgot the children, but delighted himself in instructing them in the truths and teachings of the gospel. There is now yet living, within the bounds of the Baltimore Conference, an active, working, Christian woman, who, when a child, was taught the commandments by Bishop Asbury. In 1779, five years before the Baltimore Conference, the question of teaching and training the children takes practical form, and it is made the duty of every preacher to see to it.

At the Conference of 1784 a forward step is taken in the cause, and six years after, in 1790, the term Sunday-schools is formulated, and for the first time appears in the official records of Methodism. This is the language their hearts send forth: "Let us," says the Conference minutes of 1790, "labor on the heart and soul of one man, to establish Sunday-schools in or near the place of public worship."

The Council, composed of the Bishop and presiding elders, are constituted a supervisory board, over the whole Sunday-school work, and that same

Council, as the most competent and responsible persons in the church, are instructed to prepare proper school books for teaching the children "learning and piety."

"The Methodist Episcopal Church," says Rev. Dr. DePuy, "was the first American church to recognize the value of Sunday-school instruction, and the first to establish such schools in any American community."

As early as 1827 the Sunday-school Union, of the Methodist Episcopal Church, was organized and domiciled in New York City; the influence of which has been far and wide, not only to the supply of books required in the work, but through the use of funds distributed in the aid and support of needy schools, and it is not too much to say that the Methodist Church was not only the first to appreciate and organize Sunday-schools, but has always been foremost in supporting and maintaining Sunday-school instruction of the children in and out of the church.

Proud as we may well be of the work and labor of our early ancestors the history of Methodism in New Orleans is not unworthy of our consideration, especially in the Sunday-school department.

Very soon after the introduction of the American element into the population of New Orleans the Protestant movement began, and as early as 1805 Methodist missionaries were sent to this city, and temporary places of worship were occupied for several years by such men as William Whims, John Macafee, and that grand, godly man, Benjamin M. Drake. It was through his influence the first permanent Methodist Church of New Orleans was built, on Gravier street, close in the rear of the spot where our grand Cotton Exchange now stands, and in this church was organized the first Methodist Sunday-school of the city.

Robert C. Armstrong, a popular young merchant, and an active Christian worker, was appointed superintendent, and here they had a large, flourishing and successful school, with a corps of faithful, zealous teachers, of whom still remaining among us, we make worthy mention of William Sherry, Mrs. William Deacon, William Garrison and John C. Henry. Other schools and churches soon followed, and it is well to note, as a point of practical interest, that all our Methodist Churches in New Orleans have been the result and outgrowth of mission Sunday-schools.

Felicite Church is the result of a log-house Sunday-school and the flat-boat Sunday-school, of whose faithful co-workers but a very few remain.

The labors of that veteran Sunday-school superintendent, Capt. R. S. Robertson, aided and assisted by his faithful pastor, Rev. Dr. Watkins, founded the Sunday-school which was the initiative of Moreau Street Church.

Louisiana Avenue was the work of that most indefatigable worker who organized and carried on a Sunday-school in his own house for two long years, till he had built a church on his own grounds, into which to transfer the school; I mean the humble, but faithful, and by all revered "Richard Keen."

St. Charles stands proudly and grandly a monument to the large hearted and noble Christian liberality of its builder, Rev. R. W. Rayne; but the gathering impulse and inspiration which moved forward to the erection of this temple to the worship of Almighty God, go back to Cadiz street, and through Cadiz down to the little Sunday-school, organized in 1851, by that apostle of Sunday-schools, Rev. J. D. Parker, and last but not least in energy, push and Christian zeal, is more recently: first, the school, and then the church, Parker Chapel. And thus will history, teach us to the end of the chapter. What then may we gather from history on this occasion to cheer, and encourage, and stimulate us to new efforts, new deeds of devotion in the cause of Sunday-schools?

Let us gather up the points we have noted in our rapid ramble over the past and place them in order:

1. The Methodist Church was first to appreciate and utilize Sunday-school instruction, and it has ever been among the foremost to build up and extend their usefulness. Thank God for the influence of early Methodism. We are, my friends, in the regular apostolic succession, "Feed my lambs," is the Master's injunction.

2. Sunday-schools are not only the nurseries of the church, they are the forerunners of the church. Let us, therefore, renew our efforts, and dot this whole city over with Sunday-schools, they will constitute the strongest church extension society you can find.

3. We owe the position we occupy today, as a Christian people, to the toll and labors of those who have gone before us.

Let us cherish our noble heritage, renew our zeal, enlarge our hearts, extend our borders, and make this anniversary year the beginning of a new century, in which God's blessings shall rest upon a higher consecration and deeper devotion to his cause.

The Methodist Stewards—Different Kinds.

MR. EDITOR: Much is now being said and written on the stewardship of the Methodist Church both ways, *pro* and *con*, and this is as it should be, for whether we think it or not, it is a fact that a successful itinerant ministry is based and bottomed on the

stewardship. A failure here dishonors or locates the itinerant ministry of our church, and thus robs her of men of talent and power by hurrying them within the narrow limits of a circum-scribed sphere. If men can not support their families while in the itinerant work of the Methodist Church they must go to the wall sooner or later, and alas! it comes with many of them sooner than either they or the church expect. It is a fact known and read of all observers that by duress of financial straitsness in the failure of the church to support the preacher ministering to them, thousands of those men of God have been compelled to locate in order to secure a living for themselves and families. If any one doubts this statement let him read up the history of Methodism in the United States and he will never doubt it again. But why is this? Is the Methodist Church, South, financially unable with nearly one million members—to give an adequate support to the itinerant ministry, who have sacrificed everything of an earthly character to preach the gospel to them? I can not believe it. I do not believe it. I believe the reason to be in an inefficient stewardship; in a stewardship that either can not or will not conscientiously do the important work assigned them. And I fear that it is not because they can not, but because they will not. But in order to set this matter in as clear a light as possible, let us look at the different classes of stewards who figure on the roll of official numbers, and (1) we have the partial steward.

I mean the steward who is governed by feeling instead of principle. Such a steward is very active in supporting a favorite preacher; but sadly negligent in looking after the wants of one for whom he has no particular admiration. If the preacher, sent to him by the Conference, should happen to strike his fancy, or is the one applied for, he will seek to have a liberal salary allowed him at the stewards' meeting, or the first Quarterly Conference, and besides will use all diligence to have the amount paid in full, and that promptly, *i. e.*, at the appointed time agreed on by the stewards. In addition to which there will be poured into the preacher's home many acceptable, if not valuable, presents as well as commendable reminders of his appreciation, and tokens of good will on their part towards their favorite. But let a preacher chance to be sent to them that they do not know or do not want and immediately they begin to talk of hard times, short crops, restriction, the necessity of economy, and other kindred and familiar topics to a Methodist preacher; showing at once to him that he is not the man they prefer, and the man that they do not intend to support. He understands from said experience what such a prologue means, and disheartened to commence with begins the year with the feeling that he will not be to say the least of it, surfeited with attentions, and encouragements of a nominal character from his official board.

Now, it can be readily seen how a man, or a board of stewards of this kind, can starve a preacher out. Because he did not get the preacher he wanted—he gets snifled, and stubborn, and cross, and "vents his spleen" on the preacher by not doing anything, or very little to meet the necessary expenses of the preacher. He makes the innocent to suffer, and "muzzles God's oxen," and thereby lays a stumbling block and an impediment in the way of ministerial success. But, says the reader, is it possible that such men ever become stewards in the Methodist Church? I answer, take the following case as an illustration:

"Mr. A. was a leading steward, and had settled opinions in regard to the next preacher, asking for one whom he knew could not be disappointed without a flagrant violation of itinerant arrangements, and predicting the destruction of the society if his wishes were denied. They could not be granted of course, and a stranger was sent. Mr. A. was delegated by the society to make the collections, and pay all expenses as they occurred. But, hoping to bring his prediction to pass and punish the Bishops for their impudence in non-compliance with his independent predilection, he asked for no money, and paid none for three or four months. Finally, the pastor saw through the plot and determined to expose it; so he requested the church to excuse him from further service, basing his request on the ground of their incompetence to support a married man. This, of course, brought Mr. A. to give an account of his stewardship, and revealed the fact that he had asked no man for a dollar, and that he had not paid the preacher one cent himself. To settle the question of competence before voting on the subject an indignant church ordered a paper to be laid upon the table and requested every one to subscribe what he would give. Nearly the whole amount was put down in a few minutes, and, of course, the pastor was retained. But fortunately that steward never recovered from his disgrace, and had the mortification of seeing that one church multiply into five stronger ones, almost in sight of his unimposing location, to say nothing of others in the suburbs."

Here is the case, and I fear that duplicates of it could be multiplied in kind at least, all through the church. Simply because the Bishop and his cabinet saw fit not to comply with one man's request—the nominal man of the board of stewards—and because he had it in his power to do so, he took advantage

of his official position, and made the innocent pastor and family to pass through the fire of financial straitsness and want. Being put into one of the most important positions of the church, he ought laboriously and prayerfully to have used it for the support of the minister and the best interest of the church; whereas instead of pursuing this mainly and Christian course, he took the opposite and prostituted his religious trust into a base measure for gratifying and pampering the wicked prejudices of a still more wicked heart. Thus he converted his delegated power—and how great the power is, many a preacher knows too well—into a means of inquisitorial torture, bringing about the inquisitorial dungeon, and not much better fare than the inquisitorial bread and water.

Of course, such a man is out of place in the stewardship. If he is unwilling to sympathize with and aid any preacher that may be sent to the charge in which he holds his membership, then he should step aside and let some one else fill his place. If he can not or will not overcome his prejudices, and is out of harmony with the Methodist plan of ministerial supply, it is better for him to vacate. For if he does not, as opportunity may arise, he will abuse his official power to the hurt and ill of the innocent—even of those who are looking to him for what they will never get—viz: the hire and well earned wages of ministerial labor. For such a man to be a steward in the Methodist Church is to be a steward in the church's shearer's knavery; and I hesitate not to say, that if it should become necessary, the Pharisaical traitor, should be turned out of an office which he is wickedly holding, for the base purpose of defeating the known and only objects of it.

What I want to say and emphasize with as much point as possible is, that as long as a steward in the Methodist Church remains such, it is no part of his business to take any steps that will gratify a morbid state of his likes and dislikes. He has no right to *punish* his minister and family—for his one year at least—because he doesn't happen to be the preacher that he wants, or the one that he made special application for. If he does not intend to make the same, hard efforts for his support, that he would for some one else to whom he was fondly attached, then let him quietly withdraw from the stewardship, and let some one else do the work. Or if he remains in the stewardship, he certainly has no right to take judgment into his own hand, and punish the innocent sufferers without judge or jury, by making no efforts for their support. This was a wicked thing, and deserving of most heavy censure. But on the contrary, favorable or no favorite, let him do all he can for the support of those who are sent to minister to him and his sacred things, remembering that they are the Lord's servants, and that the laborer is worthy of his hire.

RECTUS.

PREACH CHRIST.—The business of the Christian minister is to preach Christ. He will most successfully counteract the propagandists of infidelity by the faithful proclamation of the truth "as the truth is in Jesus." Let him abstain from ridiculous denunciations of the spirit of free inquiry. On the other hand, he should resist temptation to pandor to the prevalent latitudinarianism under the pretense of adapting his teachings to the spirit of the age. The preaching of the cross will never cease to be foolishness. One rock, however, he should be careful to hold. He should beware of presenting Scriptural truth in an unsensational manner. Minds already wavering between faith and unbelief may be repelled by the crude and unguarded manner in which evangelists deliver their message. We may apply to each of the great truths of the gospel the advice with which an eminent writer of our own church closes his exposition of the doctrine of the incarnation: "While the formula that we confess defines it well for the theologian, it is false, false, and false for the layman. Let all Christians alike be to be found in the words which the Holy Ghost gave them." We would remind those whose zeal for the Lord is apt to take the form of heresy-hunting, of the Master's own warning: "Nay, lest ye root up also the wheat with them." To any man who may be struggling with temptations to unbelief, we would say, "Go with your burden of doubt where you went with your burden of guilt. Take it to the foot of the cross. Christ may not see fit to solve your difficulties; he may not feel fit to perplex you with the key to the perplexing you; but he will be faithful to his promise: 'Ye shall find rest for your souls.'"—London Methodist.

Religious Intelligence.

The missions in South Africa, of the Free and United Presbyterian Churches of Scotland have voted unanimously to form a union as one ecclesiastical body, if the home churches consent.

A petition signed by 231 missionaries in China was presented to the British Commons recently, praying for the discontinuance of the opium trade.

The First Congregational Church of Hartford, Conn., is making preparations to celebrate its 250th anniversary on October 11th and 12th.

The State of New York, according to the report of the Commissioner of Internal Revenue, has 24,834 retail liquor dealers and 46,572 tobaccoconists.

Some of the Methodist mission schools of high grade for boys and girls in the city of India are full to overflowing, and are obliged to stop advertising and enlarge their accommodations.

The income of the London Missionary Society's Indian dominions amounts to some \$7,000,000. That of the Bible and Tract Society over \$2,000,000.

In Berlin for 700,000 Protestants there are 20 churches and 27 ministers, or a church to every 40,000 inhabitants.

Our Young People.

For the New Orleans Christian Advocate.

LITTLE BABY HOOD.

BY MRS. L. CHARY MADLEN.

A fair page in my album,
Has two names understood,
And then just underneath,
Is "Little Baby Hood."

Wee winsome, nameless baby!
May your mother slow the way,
With watchful eye and prayerful heart,
Lest your little feet should stray.

I asked my little woman
To write the baby's name,
She laughed and said it had none,
But that would do the same.

You know my little woman,
Was the little mother good,
Who wrote her own and husband's name,
Then "Little Baby Hood."

I knew this little woman,
When a little babe, herself,
And now she is a little wife,
And has this little elf.

And when she was a little girl,
I knew her very well,
And often came to see me,
And oftentimes she would tell

Me all about her troubles
And all about her joys,
When she grew a trifle older
She talked about the boys.

Yes, talked about the boys,
And thought it best of fun;
And then she took to loving them,
But now she loves but one.

And that one is her husband,
She says "he's very good,"
And tells me of his goodness,
And "Little Baby Hood."

Buss Uncle.

When I was about eight years old my home was in Cincinnati, the largest city of the West. One day my mother went away from home, leaving myself and a brother two years older to keep house. We were both suffering from hoarseness, and could not speak above a whisper. A while after we had eaten our cold dinner, we heard some one knock. We both ran to the door and there stood a strange man. He was dressed differently from any one we had ever seen before. His coat was long and cut away towards the back. His hat was white and very large. His hair and beard was long and white, and he looked so solemn and venerable we were awed. He shook hands with us and told us he was our mother's uncle. We asked him in and gave him a chair. He then asked us where our mother and father were. My brother spoke as loud as he could, and told him they were both away from home. But he could not hear him. So he said: "Do not be afraid of me; I am hard of hearing. Speak loud and I will hear you then." Brother tried again and failed. Then he turned to me, and said: "Come here, alsey, tell me your name and where your mother is gone? I will not hurt you." At the same time he pulled me toward him. I tried to answer him but could only whisper. Then he seemed to feel hurt and asked us a number of questions. He told us we should try to "entertain strangers," for that was enjoined in the holy book, and he was sorry to find his niece had not taught her children that lesson. He said he was a Methodist preacher, and had come from New England to see my mother's family.

We were in a state of excitement not to be envied, and the minutes lengthened to hours seemingly. I said to my brother, "O what will we do?" He was brave, and whispered back, "Just hold out, mother will come soon."

We dared not laugh. His solemn niten and searching eyes prevented that. All I thought of was mother's mother. O mother mother never come. At last, after what seemed an age to us, she came, and they had a joyful meeting. After the greeting he said, "Your children were afraid of me, and I could not make them speak loud enough to make me hear." Mother explained and then he said: "O was that so? I am sorry I scolded them." Reaching his hands towards me, he said, "Come here and buss uncle." Then I was still more unoppressed. What did "buss" mean? I had never heard the word before. But he gently drew me towards him and kissed me, and put his hand on my head and said in a solemn manner, "May the Lord bless this child as long as she lives."

My brother had left the room at the first opportunity, and when I went out he said, "Sister, did you buss uncle?" I said, "No, he hugged me."

When supper was announced they all stood up around the table while he, with uplifted hands asked the blessing, and sometimes he sang a verse or two. My mother said he was a great preacher. He staid several days and preached often. His name was Joseph Mitchell, and he, with John Taylor, Lorenzo Dow, and John Murray Ballard, were all converted at the same time and place under the preaching of Rev. John Wesley. The first three named became preachers, and afterwards John Taylor and Lorenzo Dow left the Conference and preached independently; but they did a vast amount of soul-winning for Jesus. J. M. Ballard was the son of a Methodist preacher, (one of the first in America) and my grandfather. He was deeply pious and always prayed that "God would bless his children and his children's children unto the tenth generation." One of his grandchildren (a preacher) is now at the General Conference of the Methodist Episcopal Church sitting at Philadelphia. And one has been spared to write this little sketch of one of the earliest Methodist preachers, and she will never forget the time he laid his hand on her head and asked "God to bless this child as long as she lived." God has blessed me all my life. He blessed me with afflictions and mercies, and I rejoice that I live to see the "Glorious things spoken of our Zion" in this great Centenary year.

MRS. L. CHARY MADLEN.

MR. EDITOR: I am a little girl ten years old. I have no father, brother or sister; but I have a mother whom I love very much, because she tries to teach me the way to heaven. I try to be a little Christian. I joined the church nearly two years ago. We live in the country and only have preaching every two weeks. Our preacher's name is Rev. J. H. Smith. He is a good man, a good preacher, and we all think a great deal of him. I will answer some of the little folks questions. "Lady," I found in the Bible four times. 11 John 1, 1, 5; Isaiah xlvii, 5, 7. Moses burnt the calf Aaron made; ground it to powder, sprinkled it upon the water, and made the children of Israel drink of it. It is found in Exodus xxxii, 20. Joseph and Nicodemus buried Jesus in Joseph's new tomb. It is found in St. John xix, 38-42. Ismael was Abram's first son. It is found in Gen. xvi, 15. Now I will ask a few questions: Where is "conflict" first mentioned in the Bible, and who was put in it? What is the first commandment with a promise? Whose rod was it that brought forth buds, bloomed blossoms and yielded almonds in one night? Who interpreted Balaazar's dream? Your friend,

MATTIE S. HUNSON.

LAFAYETTE, MISSISSIPPI.

MR. EDITOR: Please allow me another short space in this delightful column. I wrote you last September, and as my letter escaped that frightful and much dreaded waste-basket, it encourages me to make another attempt. We have such a nice large Sunday-school at Forest Grove. I am in the Intermediate Quarterly, and like it ever so much better than I did last year. There are ten in our class, and we generally know our lesson well. You know I would not be bored and interesting if we did not. We have had a great deal of rain this month. It is cloudy and dreary-looking nearly all the time. The shrubs and trees are getting their bare branches covered in pretty robes of "living green," and the lovely flowers are showing their sweet faces once again, and I think it would be delightful if the sun would only shine a little more to enliven things up somewhat. It is very cool to-day, I don't believe I have heard a bird chirp. Maybe they are afraid old winter has come back, and they are hiding away. I will close by asking a question: What was the name of Adam and Eve's third son mentioned in the Bible? I remain with much love to you, kind editor, and all the little friends.

N. LELLA P. SPURILL.

OF OMAHA, MISSISSIPPI.

MR. EDITOR: As I have seen so many little letters from little girls and boys, I thought I would write to you. I am a little girl seven years old. I have four little sisters. I am going to school. I study the second geography, spelling book, reading and arithmetic. Mrs. Payne is my teacher. I love her very much. My father is the principal of the school. I am going to give a dollar to the church at Oxford for a Centenary gift, and of my own money. Now I want to answer Mary Evans' question: It is Jonah's gourd, and it is found in Jonah iv, 10. Now I want to ask my little friends a question: Who was the first king of Israel? Why was he made king? How did he die? Your little friend,

JENNIE H. NEWELL.

GENADA, MISSISSIPPI.

MR. EDITOR: Here I am again! I was the proudest little boy when I saw my letter in print. I think the children should be very grateful for so much space in your valuable paper. You must be very kind to give so much time and attention to reading so many little letters, especially if the children write themselves. As so many of the children are writing about what they do for the missionary cause, I must tell you what my brother Tommie did. Year before last he collected and carried to conference at Crystal Springs, ten dollars, (eighty cents of which he gave himself.) Last year he sent thirteen dollars by our pastor, Rev. H. P. Lewis.

A. HANFELD SMITH.

PEARL RIVER, MISSISSIPPI.

MR. EDITOR: I live near Catahoula Lake, which is from three to seven miles wide, and twenty-five miles long. The scenery is grand in the spring and summer to see the stock grazing; and in the fall and winter we have the wild duck, goose, peewee and sea-gull. I must tell you about our preacher, Mr. Bahrr, who is a favorite with all who know him. I wish you could meet with him. We have three months' school. Our teacher is Mr. Rhinehart, who is beloved by all of his pupils. I wish you could come out and spend a week while fruit is ripe. Respectfully,

ORLEAN COLLINS.

RHINEHART, LOUISIANA.

MR. EDITOR: As I have not seen any letters from this little place, Polkville, I will write one. My papa is a preacher. He is at home this year. His health is very bad, and has a super-numerary relation, but thinks he will be able to take a circuit next year. Dear editor, we love the Advocate, and love to read the little girls and boys letters. I would say more, but I fear that basket. I will answer Dora Wimberly's question. It is found in Deut. xxix, 18; Prov. v, 4; Jer. ix, 15, and also in other places.

Your little friend,

OZZIE H. L. EVANS.

POLKVILLE, MISSISSIPPI.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, REV. J. T. SAWYER,
REV. W. L. C. HENRICHT.

THURSDAY JUNE 5, 1884.

The Bible used on the occasion of the consecration of the new Methodist Bishops at Philadelphia is the same used by John Wesley when he consecrated Dr. Coke.

Dr. Talmage preached last Sunday on the unpardonable sin, taking the ground that the sin was only possible in apostolic times, but that "it is a very terrible thing ever to say anything against the Holy Ghost." Exegesis is not the fort of the great Brooklyn preacher.

The abolition of a state religion in England seems to be inevitable, and the sooner the better. The Archbishop of York, who is in a position to know, says that "no one can now hesitate to say that disestablishment is at least a possibility, and may very soon become actual."

Bishop Keener left on Friday evening last for Jackson, La., to attend the commencement exercises of Centenary College. We look for a cheering report from there, and greatly regret that District Conference duties deny us the pleasure of that annual festival of mind.

The following we reproduce from an exchange without note or comment, only to ask, wherein missionary zeal abroad should command more self-denial than missionary zeal at home?

No member of any Baptist church in Mexico either smokes or chews tobacco, not because the church forbids it, but because their missionary zeal will not allow them to use money for mere indulgence while the diffusion of the Gospel needs it so much!

The papers teem with grateful and eulogistic references to the recent great discovery in medical science of M. Pasteur. He has discovered a method of modifying this hydrophobia poison so as to produce a disease which bears the same relation to hydrophobia that the vaccine pustule bears to small-pox. The virus of a rabid dog is weakened by successive transmissions through several animals until it becomes harmless. It has been fully tested, and his discovery is without doubt one of the wonders and blessings of this century.

John Joseph Lynch, "Archbishop of Toronto," has written a letter from "St. Michael's Palace," to a Mr. Higgins, urging him "to sustain the Mowatt government." He says: "If Catholics do not wish to vote for Mr. Drury, then they need not vote at all. I would be ashamed of Catholics changing their politics for mean purposes; and some so-called Catholics are doing so, and playing into the hands of the Orangemen. Alas! there will always be traitors." Just so. And yet there are friends hereabouts verdant enough to deny that the Romish clergy ever interferes in party politics. The above is only one of many straws indicating the course of the gale.

Our correspondents and friends will be kind enough to give the following patient attention. We have never rejected an obituary notice. Some are necessarily delayed because only a certain space can be given to that department. The great length of a few, delay all. Brethren get impatient, feel aggrieved, and writs to know if the obituary has gone to this waste basket, accompanied with all sorts of pious expletives and ominous intimations. No obituary has ever gone to the waste basket. Other communications are often delayed because of their excessive length or the exigencies of the week. For instance, the admirable fraternal address of Dr. Carter last week, occupied one entire page of the Advocate. Our readers expected it and were well compensated in its perusal. But other articles, including the children's department, had to be delayed. Again we are asked to remail manuscripts if not accepted, and stamps are enclosed for return postage. That requires time which cannot always be commanded. It would be better therefore for correspondents to make a copy of their communications. And finally, if our brethren, from whom we are always glad to hear, would regard the "soul of wit," articles would more readily appear, and give greater variety, sparkle and freshness to our columns.

A Missionary Secretariat.

Our esteemed confrere of the Wesleyan Christian Advocate in a recent issue chose a statement of Dr. Kelly's in the Advocate of Missions as a text, from which to express some clear convictions as to this office work of the Board of Missions. He argues in favor of a missionary secretariat—an office from which bulletins of thrilling intelligence shall be issued to the Church, and prompt, constant communication be maintained with the various missions. This he insists would be wiser policy than the old and present ones of the Secretary and Treasurer visiting the annual conferences—becoming indeed, and only as he phrases it, "general traveling agents." We have great regard for our brother's judgment, and a profound admiration for his missionary zeal. And with some suggestions in his article we are in hearty sympathy, but with others we cannot quite agree.

Of course there can be no difference of opinion as to the necessity of adopting the best, and most approved, business methods. If there is deficiency or dereliction in this regard anywhere, reform is speedily and imperatively demanded. The missionary interests of our Church have grown to such dimensions, that their administration must command great care, tact and talent. Promptness, accuracy, discreetness, discrimination, comprehensiveness and the mastery of details are all essential and in daily demand. The business, in all its departments, should be as thoroughly systematized as the largest and most successful commercial house, insurance office, or banking institution. All official correspondence and every transaction of the office should be a matter of record and open for the inspection of every member of the Board. Nothing should be a question of memory. It is unreliable either as letter-book or letter-file. Improvement upon present office methods is desirable, no doubt the Secretary and Treasurer would gladly accept suggestions.

But as to these officials not attending the conferences and visiting the churches, we do not agree. It is the policy of all denominations and has worked admirably with us. Their presence in the conferences, as the special representatives of this great department of our work, kindles enthusiasm among the preachers and strengthens the connectional bond. Other preachers may have greater ability in the pulpit and mightier magnetism on the platform, but their work is of a character and influence not to be accomplished or approached by any non-official. One of the most vigorous and eloquent speeches in the recent General Conference of Philadelphia was in favor of electing three secretaries. They were wanted not to do desk-work merely, but to kindle enthusiasm in the entire church with pen and tongue. A few of the larger conferences might forego the occasional visits of these officials without declension of zeal or connectional loyalty, but the large majority almost require them. All denominations endeavor to select for the missionary secretariats men of true zeal and marked ability as platform speakers. It was the phenomenal eloquence of Dr. Durbin that fired the missionary heart of American Episcopal Methodism, and made that magnificent society of our brethren in the North a possibility. These gifts are needed outside the office and before the people. If not, such talent should not be taken from the pulpit. If office-work alone is needed and no "traveling agents" wanted, any ordinary book-keeper can do the work.

But finally, though it ought to have been firstly, this is a question of administration that should have been candidly and thoroughly considered in the recent meeting of the Board. "A Paddy's hint" from anyone, on so important a matter, should not suffice for an exhaustive discussion and a clearly defined conclusion. But as it was neglected or evaded for any cause or motive, its agitation should be adjourned to the next meeting. We can see how it may lead to embarrassments and complications. Office-work is essential, but field-work is important.

We are indebted to the author, Rev. W. P. Lovejoy, of the North Georgia Conference, for a copy of "A Short History of Methodism in the United States, with Special Reference to the Methodist Episcopal Church, South." It contains sixty pages, and is sold, in paper covers, for twenty-five cents. The style is terse and strong, and the pamphlet a good contribution to our centennial literature. Some errors here and there should be corrected in a future edition.

The Northern Methodist General Conference.

The closing days of the conference as usual, were most fruitful of important legislation. When delegates are restless and anxious to leave for home, then the most important reports are acted upon with little consideration and with "indecent haste." And this remark applies with full force and effect to our own great legislative body.

After considerable discussion the question of lay representation in this Annual Conference was referred to a commission to report at the next General Conference. A very harmless temporary disposition of a great question.

Gov. Pattison, of Pennsylvania, chairman of the Committee on the State of the Church, presented a report on marriage and divorce, recommending that no divorce be granted except for adultery, and any one divorced for such reason, if he or she be the guilty party, cannot be married again by any minister of the Church. It further provided that a commission be appointed to confer with the Governors of all the States to endeavor to secure the enactment of uniform laws on the subject. So menacing has become that question especially in New England, that some such action was recommended by the Bishops. Uniform legislation in the several States will do much to arrest the terrible evil. The committee reported, declaring it the policy of the Church that no member should be excluded from any congregation or school on account of race, color, or previous condition.

The conference also adopted that part of the report providing for a committee of correspondence in the interest of prison reforms. Strong resolutions were passed in the interest of Sabbath observance, and a special resolution as follows:

Resolved, That this General Conference respectfully urge upon the managers of the World's Exposition, to be held in New Orleans, beginning next November, to close the gates of entrance on Sabbath, during the continuance of the Exposition.

Representing the voice of a million and a half members, and a Methodist population of nearly six million, citizens of the United States, we hope this request will have respectful consideration.

The Committee on Book Concern made a report showing remarkable financial success in the two houses at New York and Cincinnati. The total assets are \$2,650,946.23. Total capital, deducting all liabilities, \$1,017,449.80. Total profits for the quadrennium \$382,115.86. In addition the two houses have paid a dividend to the annual conferences amounting to \$45,000.

Report of the Committee on delegates expenses shows the General Conference to be quite a costly gathering. The expenses amounted to \$29,046.91. Amount collected from the conferences \$24,603.86. The deficiency of \$4,438.05 was paid by the book agents. Other doings of the Conference we cannot now record for lack of space. The adjournment took place on the evening of the 29th ult., with a pathetic address by Bishop Simpson and a fervent prayer by Bishop Wiley.

A Missionary Problem.

Only second in importance to a clear, scriptural missionary spirit in the church, is the question of a wise administration of mission affairs both home and abroad. Every agency that secures an awakened conscience and liberality on the subject in the church, is to be encouraged and fostered. But with us there must be careful legislation, lest a rivalry and independence of organizations should lead to hostility and serious hurt. We have given heart and hand and voice to the woman's movement. It marks an epoch in the history of Christianity. But we do not hesitate to state that its tendency in some churches to independence and rivalry, has excited serious apprehension. For this reason we most heartily approve the recent action of the Northern Methodist General Conference in revising the constitution of the Woman's Foreign Missionary Society. Article VIII on its relations to the missionary authorities of the church, we transfer to our columns:

1. This Society shall work in harmony with and under the supervision of the authorities of the Missionary Society of the Methodist Episcopal Church. The appointment, recall and remuneration of Missionaries, and the designation of their fields of labor, shall be subject to the approval of the Board of Managers of the Missionary Society of the Methodist Episcopal Church; annual appropriations to Mission fields shall be submitted for revision and approval by the General Missionary Committee of the Methodist Episcopal Church.

2. All missionaries sent out by this Society shall labor under the direction of the particular conferences or Missions of the Church in which they may be severally em-

ployed. They shall be annually appointed by the President of the Conference or Mission, and shall be subject to the same rules of removal that govern other Missionaries.

All the work of the Woman's Society in foreign lands, shall be under the direction of the Conferences or Missions and their Committees, in exactly the same manner as the work of the Missionary Society of the Methodist Episcopal Church, the Superintendent or Presiding Elder having the same relation to the work, and to the person in charge, that he would have were it in charge of any other member of the Conference or Mission.

3. The funds of the Society shall not be raised by collections or subscriptions taken during any of our Church services, nor in any promiscuous public meeting, nor in any Sunday-schools; but shall be raised by such methods as the constitution of the Society shall provide, none of which shall interfere with the contributions of our people and Sunday-schools for the treasury of the Missionary Society of the Methodist Episcopal Church, and the amount so collected shall be reported by the preacher in charge to the Annual Conference, and be entered in a column among the benevolent collections in the Annual and General Minutes.

The Cotton Centennial.

We are indebted to Hon. Carlton Hunt, of Louisiana, for a pamphlet copy of his speech delivered in the House of Representatives May 8, 1881, in support of the bill granting a loan of \$1,000,000 to the World's Industrial and Cotton Centennial Exposition at New Orleans. He took occasion in the progress of the discussion to recall some interesting history in relation to the growth, manufacture and commerce of cotton. The following extract cannot fail to command readers:

Before the Christian era, India had begun to supply cottons to Persia, parts of Arabia, and all the eastern portions of Africa. The Phoenicians traded in these fabrics for centuries, and Egypt was acquainted with them.

After the conquest of Constantinople the Turks introduced the culture of cotton into Macedonia, and in the thirteenth, fourteenth and fifteenth centuries cotton manufactures began to flourish in Spain, where the chief market was Barcelona. During the same period of time this manufacture was spread all over the southern shores of the Mediterranean.

Travelers to Africa found in the interior that cotton is indigenous there and is woven into garments. Manikind was sunk lowest in ignorance and in all its deplorable consequences at the eleventh century, about the time of William the Conqueror, but from that era the light of knowledge began to reappear. A. D. 1110, on the revival of learning at Cambridge, paper made of cotton was commonly used in writing. In 1498, after the voyage of Vasco de Gama to the West Indies and around the Cape of Good Hope, the Portuguese made large importations of muslins and other cotton goods into Europe. But the earliest notice of cotton as an English article of trade is met with about the end of the fifteenth century, and it appears that cotton was naturally included in the commerce of the Mediterranean Sea.

Cotton-seed, was planted as an experiment in Virginia in 1621. "Cotton-wool" is named in the earliest books and pamphlets of Virginia. At first the culture grew northward rather than southward. A. D. 1734 cotton was first planted in Georgia and the Carolinas, and in 1742 in Louisiana. In 1774 several bags were exported from Charleston, and in the year 1770 three bales were shipped from New York to Liverpool. At the period of the Declaration of Independence traces of cotton were to be found in Maryland, Delaware, New Jersey, and Pennsylvania.

In 1791 the cotton crop of the United States was only 2,000,000 pounds and as late as 1795 the few American factories then in existence still imported foreign cotton, the imports being 1,000,000 pounds. Cotton was now fast becoming one of the richest staples of the Southern States. It appears, however, that it was not until after the Revolution that the culture of cotton was conducted with a view to export. As late as 1781 an American ship which exported eight bags of cotton into Liverpool was seized on the ground that so much cotton could not be produced in the United States, and I find it stated as a matter of history that the first regular exportation of cotton from Charleston in 1785, when one bag arrived at Liverpool, per Diana, to John and Isaac Teasdale & Co. In the same year twelve bags from Philadelphia and one from New York were received at that port. These events occurred, it may be said, one hundred years before the date now proposed for the national and international Cotton Exposition at New Orleans.

The green or short staple kind was that principally cultivated before the revolution. The black seed, or Sea Island cotton, was introduced into Georgia from the Bahamas about 1780, and the same year Mr. Madison predicted that the United States would become a great cotton-producing country.

For the five years following 1785 the receipts in Liverpool of American cotton amounted respectively to 6,109,389,842, and 81 bags, estimated at 150 pounds each, or 1,440 bags, weighing in the aggregate 816,150 pounds.

Cartwright in 1774; of the mule "jenny" by Compton in 1775; the improvements by Arkwright and others in carding, drawing and roving, were finally crowned by the adaptation in 1783 of the steam engine, the unrivalled contrivance of Watt, to the spinning of cotton in Manchester. In 1785, Bell invented cylinder printing, and the use of acid in bleaching was introduced at Glasgow in 1786. The year 1793 was made ever memorable in the cotton trade by the invention of the saw-gin by Eli Whitney, a citizen of the State of Massachusetts.

Eloquent Words of an Octogenarian.

The venerable Dr. Theodorick Pryor, who has far past his four-score years, this moderator of the last Southern Presbyterian General Assembly, preached according to custom the opening sermon at the present Assembly session in Vicksburg. It was at once appropriate and eloquent, and delivered with the fervor and vigor of young manhood. Standing, of necessity, quite on the verge of the grave, with a long career of toil behind him, his words have a thrilling significance and power. He pleaded for consecrated preachers—and the enthronement of pure, spiritual evangelical preaching as the need of our times. The following closing sentences have the quiver of a phenomenal eloquence, and will make every preacher feel like girding himself afresh for his high calling and only work:

Paul's love of preaching was not just a feeling; it was the great controlling principle of his life. He speaks not of himself as Paul the teacher, or Paul the ruler, but as Paul the apostle sent to preach.

Not only in Paul's day, but in the days of the Reformation, it was preaching that shook the power of Rome to its foundations. In England, in the eighteenth century, when Erastianism and formalism seemed to rule, it was the preaching of Whitfield and Wesley that aroused the nation. So in this country it was the preaching of Edwards and of Tennent that brought forth the spirit of revival. So in this land there is need of a noble army of preachers.

Principal Cairns, in a recent address, told of the promise of a brighter day at hand for Scotland; and it was because of the growing disposition there to concentrate effort on preaching.

Dr. Plummer's last letter to me, contained these words:

Oh, let me pray for Zion, let us pray for Zion, let us preach for Zion, let us preach.

Brethren, my hearts desire is, that this spirit may prevail in our Church. Brethren, it does not matter much where we work in this world. As Henry Martin says, The road to heaven from India is just as short as from England. When these gray hairs of mine (as soon as they will) shall lie in the grave, the only inscription I ask is,

Theodorick Pryor, a sinner saved by grace, an humble, earnest preacher of the Gospel.

We are indebted to the Rev. Dr. L. S. Burkhead, of the North Carolina Conference, for an excellent little volume of his just from the press, entitled, "The Mode of Baptism—A Catechism for Children, Larks and Small." It contains 140 pages and can be had of the author at New Berne, N. C., for 35 cents. We commend the Catechism as a vigorous, satisfactory and satisfying discussion of a question which so vexes the souls of our Baptist brethren. The argument is concluded as follows:

1. We have labored to prove that word *baptize*, as used in the New Testament, is a generic word, and cannot be limited to the meaning of "immerse only."

2. That the chain of "immersional succession" is not a chain at all, but merely a few *casually* formed links.

3. That no single case of baptism recorded in the New Testament, can be demonstrated beyond reasonable doubt, a case of immersion.

4. That the "immersion theory" cannot defend itself above ground, and when it enters the tomb, or goes under water, it stays under and can never have a resurrection.

5. That the "immersion theory" is not a doctrine of the Bible, but a mere opinion of men which cannot be established by testimony and, hence, cannot justify its advocates in attempting to unchurch all other Christians.

6. No such an assumption should be permitted to separate the friends of Jesus Christ at the Lord's Supper, or in the great work of bringing the world to Christ.

In referring to the bill which passed both houses of Congress making a loan of \$1,000,000 to the World's Industrial and Cotton Centennial Exposition at New Orleans; the New York Times utters some significant words, which we most heartily commend to our legislators at Baton Rouge. It says:

What a pity it is that this good people of Louisiana cannot, in return for this favor granted by the taxpayers of the whole country, stamp out that pestiferous nuisance, the Louisiana State Lottery Company, before the opening of the great fair! Every other State in the Union has declared the lottery business unlawful by statute or Constitution, but the authorities of these States are forced to wage continual war against the agents of the Louisiana Company, who also insolently defy the authority of the National Government. The debasing and ruinous effects of this great nuisance that has

its home in New Orleans and will undoubtedly plunder thousands of those who visit this exhibition, are felt from one end of the country to the other. The people of the nation could well afford to make the loan a gift if in return the State would outlaw and suppress this pest, which it supports now by special legislation.

All Seek Their Own.

How strangely varied are the views of life and especially of successful life! A man's ambitions, passions or appetites—sometimes his humors and state of health—are the glasses through which he looks upon the world and sees it in either the colors of the rose or as blue as indigo or as contorted as the lava beds of Iceland.

Yet there is a certain uniformity of coloring and twisting out of shape. Men almost universally when setting take the measure of successful life by the acquisitions, and not the giving out of light or advantage to others. Men do not say, "How many men have received positive benefit from me and at my expense!" but they generally grudge that they have been losers on all such occasions. If the world has gained without fraud from him it is counted lucky to his misfortune; and if by fraud he regards the world as revelling in his gotten good, while he is a helpless and unaided victim of trickery and misfortune.

It is also remarkable how prone men are to think that the world is in a better condition to be benefited provided themselves are in good condition to share largely in the benefit. Few are the men whose heads do not grow light enough for them to believe that the world has become wiser if it has discovered that they are among its wisest or best inhabitants, hence they are seeking their own—eager to appropriate everything within reach, no matter how much to the discomfort of all else.

This is an age of aspirations and aspirants. There is not much of the spirit of the martyr however. If we judge by the disposition to gaze either power, or position or wealth, there is far less than appears to be. There is much the spirit of adventure. Men will risk their lives in many things. Courage, determination, readiness to suffer to the death can be found everywhere. But there are very few who pray.

"Keep one little and unknown loved and prized by these alone."

That is the very thing most do not want. Thousands would be found ready to die on a moment's warning if they could be assured of immortal fame; but if the world's contumely be threatened all are as cowardly as hares.

Among our preachers he is considered the lucky one who gets a fine station, good parsonage and ample salary. Not 'if the preacher's mission be true. Where you can get the most good, not get most. I felt myself sorely rebuked not long since by this sentence in a letter answering one of inquiry by me as to what I could do in the country where my correspondent lived: "If you are hunting a country which is needing good done you can hardly find a better place to go to; but if you are hunting a place that can do you good I think you are off the track." The preacher was starved out, but institutions of evil flourish. Was not this sort of a place Fletcher wanted? And did he not find it? And did he not make it better? And would it not be in order for some of us this the Centennial year to emulate the example of this latter day St. John, and seek the places that want men who are willing to spend and be spent in the cause of man's elevation from degradation and redemption from sin? How many are the places that are the openings for doing good and suffering hardships, but very poor in pounding their preacher?

T. A. S. A.

The time of holding the Brookhaven District Conference has been changed to June 26. See notice on eighth page.

A note from Rev. J. S. Oakley, pastor of our church at Starkville, Miss., brings intelligence of a fine revival in his charge. Bros. Boon and Kilgore are assisting in the good work.

We are glad to learn from Bro. J. D. Parker that the last dollar of indebtedness on "Parker's Chapel" has been paid. That is a beautiful little temple, and the work there is growing steadily.

The Rev. J. J. Ransom, our missionary to Brazil, is in the United States. We know not the purpose of his coming. He was at home two years ago. He speaks cheerfully of our Brazilian work.

The trustees of Palme Institute will meet in Augusta, Ga., on June 27, and not on the eleventh instant as heretofore published. For various reasons Dr. Evans thought it best to postpone to the twenty-seventh. All members are urged to attend.

The catalogue of Centenary College, printed in the ADVOCATE office, is a model of neatness and good taste. It shows a total attendance of ninety-four students, with a fine senior class of nine. The next session opens September 1, 1884.

Rev. Dr. Riddle, pastor of Centenary Church, San Francisco, announces that he is comfortably housed in a new, commodious and delightful parsonage. Just why all our churches do not provide homes for their pastors is to us an anomalous piece of ecclesiastical financiering.

The new Methodist Bishops are distributed as follows: Bishop Nide, Topeka; Bishop Wahlen, Chattanooga; Bishop Mallalen, either New Orleans or Ansin, as he may select; Bishop Fowler, San Francisco, and Bishop Warren changes his residence from Atlanta to Denver.

A marked copy of the Opelousas Courier has been received, giving a graphic and interesting account of the editor's visit to the Jersey farm of Rev. T. J. Hough, situated within a few miles of Opelousas. We are glad to learn that our brother is regaining his health and that he is so delightfully circumstanced. His home must be, indeed, "a thing of beauty."

Bro. Seriggs sends another bulletin from Columbus, Miss. "The revival fire still burns in Columbus. There were two conversions last Sabbath evening in my office; both grown men; one forty years old. There were six accessions to the Methodist Church last Sunday, and more to follow. We will go to fifty before the harvest is over. At our girls class meeting last Sabbath there were thirty in attendance."

The last issue of the Southwestern Christian Advocate announces the retirement of Rev. L. P. Cushman as editor. He is succeeded by Rev. Marshall W. Taylor, a colored man from Kentucky. Bro. Cushman has been active, zealous and vigorous in his work, positive in his convictions and courteous in discussion. On some questions we have widely differed, but our journalistic relations have been altogether pleasant.

The Southern Presbyterian General Assembly, at Vicksburg, determined to adhere to the position taken by the last Assembly in regard to the mode of correspondence with other denominations, and sent a letter of fraternal salutation to the Northern Assembly at Saratoga. Letter-writing is rather formal, and white paper is not the best conductor. After all that is said about the "gush" of fraternal addresses they do no inconvertible good. Their results can not be tabulated in any national or ecclesiastical census, but they are none the less real and valuable.

Bishop W. R. Nicolson, of the Reformed Episcopal Church, has not forgot his Methodist training. He was once a Methodist preacher, and stationed at our leading church in New Orleans. We were not surprised to read the following in an exchange: "At a recent celebration of the holy communion in the Reformed Episcopal Church, Philadelphia, on April 13, Bishop W. R. Nicolson, the rector, invited a minister of the Presbyterian Church and a minister of the Methodist Episcopal Church to participate in the administration."

Mr. Daniel Willis, one of the veteran, pioneer Methodists of the Southwest, died, at his home in Clinch County, on the twenty-third ultimo, in the eighty-first year of his age. He had lived in that county since 1806, and no man ever bore a more stainless name. In official and in private life he preserved a singular purity of purpose and displayed the lofty virtues of the Christian religion. He was the paternal grandfather of the editors' wife. A few weeks ago we together visited his home, and never in life have we witnessed a more perfect triumph of faith and peaceful waiting for a crown. With a mind of unimpaired vigor and clearness he talked much of the Methodistism in the Southwest, his own joyful experience, and his exultant watching for the Master's coming. One of the Lord's noblemen has fallen on sleep.

Rev. S. M. Thames, presiding elder of the Grenada district, North Mississippi Conference, announcing his District Conference at Courtland, July 3, adds this inspiring note: "We are in the midst of a glorious revival of religion in Grenada; eighteen or twenty at the altar last night; several conversions, and the interest increasing. We will expect you at our District Conference. God bless you and the dear old ADVOCATE."

Books and Periodicals.

TIP LEWIS AND HIS LAMP. By Paddy. Publishers: D. Lathrop & Co., Franklin street, Boston. The plot of this book is splendid, and it is written in such simple, yet beautiful language, that it can fall to be intensely interesting both to young and old; it should be read by every one, but by Sunday-school teachers especially, as it contains many valuable suggestions for them.

CENT'S SUMMER. By E. B. Hollis. Publishers: Thomas Y. Crowell & Co., 13 Astor Place, New York. This is a charming story which shows how good can be done by a good Christian young lady in one summer. It is a book doubly interesting to girls who are trying to be working Christians, and we recommend it highly to all.

LIVING FOUNTAIN. Chlesgo: S. W. Smith. This is a new collection of songs for Sunday-schools, and from our limited examination we judge it is of a high order. The hymns are by the best writers of the age, and the melodies are marked with simplicity and beauty. It is full of vigor and deep feeling. It is claimed by the author as an exceptional merit that the tunes do not run too high for the children's voices. It contains 192 pages and sold for thirty-five cents. A sample copy to any pastor or superintendent, twenty cents.

The Manhattan Illustrated Magazine, for June, is warmly welcomed. It has put out a bright summer dress of new style and pattern, and is in every way improved. Both as to its inner arrangements and outward adorning the Manhattan now ranks among the best and choicest of our monthlies. The illustrations are not surpassed in any magazine, and the articles in tone and ability characteristic of the highest modern culture. An American Sinfio in Florence is the leading paper, which is followed by a critical study entitled "The Drawings." Retrospectives of the American Stage is a disconcerting article in a high degree. The July number will have a portrait of the Earl of Dufferin, the English statesman, and a sketch of his career. The Manhattan Magazine Company, Temple Court, New York City. Yearly price, \$3; single number, twenty-five cents.

The Philat Treasury, for June, is the second number of the second volume of this superb monthly. From the first issue it has grown steadily in public favor, and we have nothing in saying that its merits increase with its popularity. Its plan and general make-up are different from other philatelic publications, and in some respects an improvement upon all. The portrait, sketch and sermon of Dr. John H. Barrows, the brilliant young Presbyterian pastor of Chicago, add to the interest of this number. There is also an able sermon from Bishop Huntington delivered at Cornell University. All the departments, and notably the editorial, are admirably filled. New York: E. B. Treat, publisher, 55 Broadway. Single copy, twenty-five cents.

The Century Magazine, for June, comes with the freshness and fragrance of early summer. The fruits of St. Gauden's statue of Robert Richard Randall, the founder of Sailors' Snug Harbor. There is also a sketch of the harbor by Franklin H. North, with a number of capital illustrations. The leading article is by S. G. W. Benjamin, and is entitled "A French-American Report." "An Average Man," by Robert Grant, is concluded. "Mr. Sawyer," by our home author, Mr. George W. Cable, is continued, and grows in interest. An exceptionally fine article is on "Commerce in the Colonies," by Edward Eggleston. The department of Open Letters is much enlarged and well filled. The Century Company, Union Square, New York.

The Homiletic Magazine, for May, has come to hand. Our readers will know the general estimate we put upon this able monthly, and therefore can appreciate our opinion of its merits when told that this number is the best yet. The leading article is "Seeking Lost Children," by Dr. James Bennett. A vigorous, fresh discussion of a much used text. There are other shorter discourses from the ablest English divines. Another clerical synthesis is begun in this number on the "Basis of the Immortality of Man." The expository section is full of good things. New York: A. D. F. Randolph & Co., 900 Broadway. Price, thirty cents.

The North American Review, for June, has an attractive table of contents. The subjects and writers both command respectful interest. Harboring Conspiracy is treated by Prof. Henry Wadsworth in a vigorous and practical way. Other papers are as follows: Lords of Industry, by Henry D. Lloyd; The Struggle for Immortality, by Elizabeth Stuart Phelps; Sociological Fallacies, by Prof. W. G. Sumner; The Rise and Fall of Autocracy, by President William; Wait, Wait, by Walker Kennedy; and a symposium on Expert Testimony. New York: No. 30 Lafayette Place. Subscription, \$5; single number, fifty cents.

Popular Science Monthly, for June, is on our table. Herbert Spencer has a second paper on The Sins of Legislators. Evolution and Dissolution of the Nervous System is an able article on a very practical subject. "Geography and Attention in this age of railroad legislation. The Polo and Wire Revell, Stethoscope, etc., make up a valuable as well as a readable number. New York: D. Appleton & Co., 1, 3 and 5 Bond Street. Single number, fifty cents; yearly subscription, \$5.

The Southern Cultivator. From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

Plan of Episcopal Visitations for 1884.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP GRANT.		
Denver.....	July 21.....	Denver.
Montana.....	Aug. 21.....	Stevensville.
Columbia.....	Sept. 3.....	Dayton.
Pacific.....	Oct. 8.....	Santa Rosa.
Los Angeles.....	Oct. 22.....	San Bernardino.
SECOND DISTRICT—BISHOP McVIE.		
West Texas.....	Oct. 27.....	San Antonio.
Northwest Texas.....	Nov. 5.....	Waco.
North Texas.....	Nov. 12.....	Sulphur Springs.
East Texas.....	Nov. 19.....	Longview.
German Mission.....	Nov. 27.....	Heimtown.
Texas.....	Dec. 3.....	Galveston.
THIRD DISTRICT—BISHOP PARKER.		
Missouri.....	Sept. 17.....	St. Louis.
Western.....	Sept. 24.....	Council Grove.
Southwest.....	Oct. 1.....	Jefferson City.
North Carolina.....	Nov. 26.....	Wilmington.
Mississippi.....	Dec. 17.....	Yazoo City.
Baltimore.....	March 11.....	Salem.
FOURTH DISTRICT—BISHOP BARBORE.		
St. Louis.....	Sept. 10.....	St. Louis.
West Virginia.....	Oct. 8.....	Greensburg.
Arkansas.....	Nov. 19.....	Van Buren.
Little Rock.....	Nov. 26.....	Little Rock.
White River.....	Dec. 29.....	Batesville.
Louisiana.....	Jan. 8.....	Shreveport.
FIFTH DISTRICT—BISHOP KEEFE.		
Indian Mission.....	Sept. 17.....	Paul's Valley.
Tennessee.....	Oct. 8.....	Nashville.
North Alabama.....	Nov. 23.....	Talladega.
South Carolina.....	Dec. 17.....	Charleston.
Florida.....	Jan. 8.....	Gainesville.
SIXTH DISTRICT—BISHOP WILSON.		
Kentucky.....	Sept. 10.....	St. Sterling.
Louisville.....	Sept. 17.....	Louisville.
Illinois.....	Sept. 24.....	Nashville.
North Georgia.....	Nov. 26.....	Atlanta.
South Georgia.....	Dec. 17.....	Savannah.
SEVENTH DISTRICT—BISHOP KEEFE.		
Holston.....	Oct. 22.....	Bristol.
Virginia.....	Nov. 12.....	Lynchburg.
North Mississippi.....	Nov. 23.....	Memphis.
Alabama.....	Dec. 17.....	Opelika.

SEND \$1 BILLS.—We wish our patrons to bear in mind that if payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one misarrangement will occur in one thousand. Enclose the bills, and where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

II. Dudley Coleman, manufacturer of the champion "Maid of the South" corn mills and celebrated Coleman Plantation Cotton Presses. The "Maid of the South" was taken all the first prizes at every exposition and agricultural fair, from Mexico, Ga., in 1855, to the present time. They are made of iron, and have given entire satisfaction wherever used. Mr. Coleman's guarantee goes with his famous plantation cotton press to fulfill all that is claimed for it. Before purchasing send for catalogue and price list of these articles, and a full line of steam engines, sugar mills, saw mills, and machinery of all kinds. 7 and 9 Perdido St., New Orleans, La.

The heaviest suspension yet.—The Brooklyn Bridge.

The Harter Medicine Co., St. Louis, Mo., commence this week their advertisement of Harter's Iron Tonic. While this medicine is the most successful and most prominent in the United States, their medicine is still more so, and thousands and thousands of people who have been cured of their various ills by the use of it, would rise up and testify of its merits if they could be reached. We know of no medicine that we can so safely recommend to our readers.

It will hereafter be known as the Submarine Bank, and its former president will be president of it.

The weak, worn, and dyspeptic should take COLMAN'S LIGHT BEEF TONIC. Colman's takes no other. Of druggists.

"That is a clothes shave," lisped Haywood when he examined his Chatham-Street suit.

If your druggist is so far behind the times and every body else that he does not keep the New La. Remedy, send to the city for it. It can be ordered through any drug-house or any commission merchant. Depot, 151 Julia street.

A New Jersey boy picked a cartridge with a pin. He is now learning to shoot marbles with his left hand.

For pimples, use GLENN'S SULPHUR SOAP.

HILL'S HAIR AND WHISKER DYE, 50 cts. PEEK'S TOOTHACHE DROPS cure in one minute.

Pope says he doesn't believe it pays in the end to get your landlord to make extensive repairs. Putting new wood into an old building is like putting new cloth into old raiment. The rent is made worse.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

"It is said that it costs a thousand dollars to raise a boy. Is that true, pa?" "In some cases, perhaps." "What cases?" "Well, it is true when the father don't have but a thousand dollars."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the New Orleans Christian Advocate please keep this in remembrance.

The garden season is almost here, and the husband of the woman who throws stones at the house is getting himself into a position to dodge.

Ask your neighbors to subscribe for the ADVOCATE.

Mr. Philip Werlein, 135 Canal and 18 Bourbon Sts., New Orleans, has a good twelve-rowed piano for \$125; an elegant new 7 1/2 octave rowed piano for \$200; an elegant new piano for \$250, or \$250 a week for 13 weeks; for the first year; another elegant piano, entirely new for \$300 cash. Also a large assortment of first class pianos and organs at correspondingly low prices. The Chickering, Weber, Mathushek, Decker, Hamilton, Werlein, Hale, 8 hammer, Bohning and Golden pianos. The Mason & Hamlin, Sterling and Ray State organs. Mr. Werlein's guarantee goes with every instrument he sells, and secures all his customers. Immense stock of short music and musical instruments. Old pianos and organs taken in exchange, or put in payment for new ones. His prices are the lowest, and free estimates are sent to any address.

The following is from Philadelphia Pa. "One of our advertising patrons, writes to us: 'The Christian Advocate we consider best advertising medium in the South. At least have found it so.'"

The following is from Texas: "Do not discount our advertisement in the ADVOCATE. It has brought many letters in the last four weeks."

To those of our subscribers, not content in a money order office, we would say. Please inform us by postal card whether to continue the ADVOCATE or not.

Send twenty-five cents in stamps for one copy of Keenall's Treatise on the Horse.

THE GREAT JACKSON ROUTE.—Is the favorite all summer route. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating facilities.

For all points in Texas and California take the Southern Pacific and then connect via through.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, pleasant and nutritious form in which Cod Liver Oil can be used, and with more benefit secured, to the patient, by a single teaspoonful of this Jelly than by the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. L. TRUX, New York.

TESTIMONIAL.—This is to certify that I have been traveling in the State of Mississippi for the Billington Lightning Lament Co., of Bryan, Tex., for nearly one month, during which time I have sold very near 1000 bottles of their celebrated medicine, and giving entire satisfaction to every one who purchased of me. Again, every bottle I sold, I sold the owner full value as we claimed, to repay the cost and I would not find the money. No one has ever been returned. But the good medicine and very best testimonials received every day. God bless the discoverer. J. L. WALTON, Bogalusa, Miss., March 13, 1884. Agent.

NEW ADVERTISEMENTS.

FOR RENT. At Biloxi, Miss., a newly-erected residence, containing five rooms, finished, situated on the beach between the light-house and the Camp Grand, April 1.

JOHN E. MORRISON, Biloxi, Miss.

MERIDIAN ROUTE.

NEW DOUBLE DAILY LINE

—TO THE—

NORTH and NORTHWEST,

Via N. O. and N. E., and Mobile

and Ohio Railroads.

Pullman Sleepers on both routes. Close connections made at ST. LOUIS, ST. LOUIS, with all diverging lines.

Excursion tickets on sale to the Summer Resorts of the great Northwest.

Trains leave New Orleans at 11 A. M. and 10 P. M. The N. O. & N. E. route has a special train to St. Louis without stopping.

SPECIAL NOTICE.—The Baggage Houses on this line are unexcelled by any in the country.

For Maps, Time Tables, etc., call on or address

General Agent M. and O. R. R., Brainerd and St. Charles streets.

G. JORDAN, Gen. Manager, Mob. & Ala.

CHAS. J. WALLER, G. P. A., Mobile, Ala.

MECHANIC'S TRADER'S

Insurance Company.

14 CARONDELLE STREET,

New Orleans, La.

Solicits Fire, River and Marine Risks.

AT LOWEST TARIFF RATES.

GEORGE H. FROST, LLOYD R. COLMAN, President, Secretary.

F. C. GILLESPIE, J. M. CRAWFORD, Asst. Sec. and Fire Ckr., Marine and River Ckr.

R. C. SHORRIDGE, Collector.

TRUSTEES: J. R. Allen, J. D. Britton, T. J. Carver, E. J. Cullen, H. T. Cullen, H. Dudley Coleman, O. Elmer, J. M. Frankland, C. G. Galt, J. Davidson Hill, Jas. Holloway, J. L. Joyce, Laurent Lussigneaue, T. L. Mucun.

LOYD R. COLMAN, Cashier.

CLOSING EXERCISES: WHITWORTH FEMALE COLLEGE, BROOK HAVEN, N. H.

June 9-12. Annual Examination. June 10, 8 P. M.—Contest in music for gold medals. June 11, 8 P. M.—Entertainment by Primaries. June 13, 8 P. M.—Exercises in Recitation. June 15, 11 A. M.—Annual sermon, by Rev. R. S. Woolward. 8 P. M.—Anniversary of Christian Association. Address by Rev. W. R. Ransom.

June 16, 10 A. M.—Exercises by the Senior Class. 3 P. M.—Annual meeting of Board of Trustees. 8 P. M.—Anniversary of Alumni Association. 8 P. M.—Grand concert.

June 17, 10 A. M.—Commencement exercises. Annual address, by Hon. Charles E. Hooker. 7:10 P. M.—Socials.

Public cordially invited. Ministers who expect to be present will please to notify me.

MANSFIELD FEMALE COLLEGE, MANSFIELD, LA.

NEW ADVERTISEMENTS

COLEMAN'S

"Maid of the South"

GRIST MILLS.

Have been in the Ala. lot since 1859. They have taken FIRST PRIZES at all Competitions wherever exhibited, including MACON, GA. and CRYSTAL PALACE, NEW YORK CITY, in 1855.

The "Maid of the South" Grist Mills

— HAVE —

Solid French Burr Stones, Iron Bridge Trees, Improved Center-Lift Attachment

And other VALUABLE ADVANTAGES over any CRIST MILL made.

They have the best record of any MILL in the mill field.

They are

STRONG, DURABLE, SIMPLE.

Made of the VERY BEST material and sold under a FULL GUARANTEE.

All sizes carried in stock for immediate shipment.

Active, responsible Agents wanted where these MILLS are not already represented.

Address the manufacturer.

H. DUDLEY COLEMAN,

Foundry and Plantation Machinery,

9 Perdido Street,

NEW ORLEANS, LA.

PRESSES & BALING COTTON

"Get the Best!"

COLEMAN'S

Wrought Iron Screw

PRESSES

Are guaranteed to press 100 lbs. of Cotton weighing

500 POUNDS.

SIMPLEST,

STRONGEST AND

CHEAPEST.

Thousands of them in use. Manufactured and sold by H. Dudley Coleman, New Orleans, La. See List.

For one hour or more, use COLEMAN'S

Simple Screw Press, \$150.

OR COLEMAN'S

Independent Screw Press \$165.

For water power or steam power, use COLEMAN'S

FRICTION-GEARED POWER PRESS.

Of which THREE SIZES are made. Namely:

9 ft. 10 in., 11 ft. 6 in., 14 ft. 6 in.

The two larger sizes having SCREWS OF FIVE INCHES DIAMETER. All screws are of wrought iron, and are of the best quality.

Extensive improvements attached to these presses, came into use to give the utmost satisfaction. Active, responsible Agents wanted to sell these presses and commission wherever they are not already represented. Address the manufacturer.

H. DUDLEY COLEMAN,

FOUNDRY AND PLANTATION MACHINERY,

9 PERDIDO STREET,

NEW ORLEANS, LA.

THOS. J. CARYER, W. L. BAKER.

CARVER & BAKER,

Cotton Factors

AND—

COMMISSION MERCHANTS,

44 Perdido Street,

NEW ORLEANS, LA.

INSURANCE

When the system has been perfected, so that the disbursements do not properly perform their office, relieve them of the burden, and give time for re-organization. The best plan is the best plan for the best plan. It will give strength and security to the best plan. Even the nurse will find it a relief. For more information, call on or address the manufacturer. Send to WOOLWORTH & CO., Cashier, New York, for pamphlet.

No More Numerous Dances.

It has been reserved to our swains to furnish materials for the greatest couch and bedding strap extant for all throat and long coughing, the New La. Remedy, Capitate ne neck, ad a delicious Home references by thousands. Life Tonic, infallible for chills.

Home Depot, 151 Julia St., N. O.

ESTABLISHED IN 1839.

F. BELDEN

WHOLESALE DEALER IN

HATS,

TRUNKS,

FLOWERS,

UMBRELLAS,

Weekly Market Review.

(For Week Ending June 3, 1884.)

COTTON.	
Low ordinary	7 1/2
Ordinary	10 1/2
Good ordinary	11 1/2
Low middling	11 1/2
Middling	12 1/2
Good middling	13 1/2
Fair	14 1/2
Calveson middling	15 1/2
Mobile middling	16 1/2
St. Louis middling	17 1/2

SUGAR.	
Refined	34
Common	44
Good common	44
Fair	44
Good fair	54
Fully fair	54
Prime	54
Stripped Prime	54
Choice	54
Seconds	54
Yellow clarified	64
Gray clarified	64
Choice white	64
Granulated	64

MOLASSES.	
Syrup	26
Prime	26
Choice	26
Fancy	26
RICE.	
Choice	64
Prime	64
Good	64
Fair	64
Ordinary	64
Common	64
No. 2	64

FLOUR.	
Minnesota bakers	5 50
Minnesota patents	7 00
Extra fancy	7 00
Winter wheat patents	5 40
Choice	5 40
Common	5 30
Fancy	5 30
CORN PRODUCTS.	
Green meal	3 80
Corn meal	3 75
Grits	3 80
Hominy	4 00

GRAIN, ETC.	
Corn	77
White	79
Yellow	79
Mixed	79
Oats	45
Western	45
Texas rust-proof	45
Barley	93
Choice	21 00
Prime	22 00
PROVISIONS.	
Pork	17 60
Mess	17 50
Prime mess	16 50
Ramps	16 00
Bacon	11 1/2
Choice breakfast	12
Shoulders	7 1/2
Sides, clear	9 1/2
Sides, clear rib	9 1/2
HAMS	13 1/2
Sugar-cured	13 1/2
DRY SALT MEAT	6 1/2
Shoulders	6 1/2
Sides, clear	8 1/2
Sides, clear rib	8 1/2
FISH.	
MACERALS	14 25
No. 1 in hbls	7 75
Half hbls	13 75
No. 2 in hbls	6 25
Half hbls	13 25
No. 3 in hbls	7 00
Half hbls	7 00
GROCERIES.	
JOFFEY	94
Rio, choice	11 1/2
Cordova, choice	12
Java, choice	12 1/2
BROWN	20
Western dairy	20
New York dairy	20
Country	20
LARD	8 1/2
Choice	50
Fair	25
OLDS	13
Coal, cases	13
Coal, hbls	13
Cotton seed	45
Lard	80
VEGETABLES.	
JARBALES	12 00
Western	12 00
Country	12 00
POTATOES	1 75
Louisiana	2 50
KIDNEY	20 00
Choice	2 50
Country	2 50
BALING STUFFS.	
11 b	104
12 b	112
BALING TWINE	134
11 b	134
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SUNDRIES.	
CHICKENS, Western	4 25
Young	3 00
CHICKENS, South'n	3 75
Young	1 75
Turkeys, Southern	9 00
MEATS	14
Western	14
Southern	15
WOLLS	20
Lake	18
Louisiana	18
BURRY	13
HIDES	7
Green salted	7
Dry salted	10 1/2
STAVES	50 00
Oak, logs	75 00
Oak, barrels	75 00
Oak, clare	50 00
Oak, hoghead	75 00
POLETS	40 00
Hoghead	20 00
Barrels	20 00
Half barrels	12 00
PARLORS	12 00
Meal	25 75
Pure ground bone	42 00
Muriatic acid	8
Sulphuric acid	24
Bone black	34

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Christian Advocate.

VOL. 30.—NO. 24.

NEW ORLEANS, THURSDAY, JUNE 12, 1884.

WHOLE NO. 1454.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.
CARVER & JAMIESON, Publishers.

OFFICE—112 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.

Single copies, 10 cents.

All Preachers of the M. E. Church, South, are authorized Agents to whom payments may be made.

PUBLISHING COMMITTEES.

LOUISIANA CONFERENCE.
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REV. CHAS. W. CARTER, D. D.,
REV. CHRISTIAN KEEFER.

MISSISSIPPI CONFERENCE.
REV. JAMES A. GODFREY,
REV. W. L. O. HUMPHREY,
REV. C. S. GALLOWAY, D. D.

NORTH MISSISSIPPI CONFERENCE.
REV. W. T. J. BULLIVANT, D. D.,
REV. W. P. BARTON,
REV. J. D. CARMON.

AN ANSWERED PRAYER.

BY MARIANNE FARMINGHAM.

"O'er me a message of quiet."

"I asked in my morning prayer,

"For the turbulent within me

"In more than my heart can bear,

"And the storm that will not cease,

"And the world of the world is on me—

"Thou only canst give me peace."

I opened the old, old Bible

And looked at a page of psalms

And the words of my trouble

Were echoed by the summer calms;

For the words that have helped so many,

And that have made me so true,

And that have made me so true,

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLAWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HURRICUT.

THURSDAY JUNE 12, 1884.

Dr. John A. Broadus, the distinguished Baptist minister and author, says truly that "eloquence lies as much in the ear as in the tongue. The proportion of good preachers is as large as the proportion of good hearers."

Dr. Wier, presiding elder of Columbus District, writing from Starkville, says:

Good revival work going on in Starkville in both the Methodist and Presbyterian Churches. A number of professions to date. Meeting still in progress.

The Supreme Court of Tennessee has just decided the law to be constitutional which makes it a felony to keep a gambling-house; and one Garvin, who permitted himself to be a "test case," goes to the penitentiary for one year. Next time he will let somebody else "test" a law's constitutionality.

Dr. Buckley returns to his editorship of the New York Advocate in a characteristic salutatory. He very frankly says that he "desired a reelection. Neither during the quadrennium nor the General Conference did he utter a word inconsistent with that desire." We are delighted at his reelection. He is a manly man and a superb editor.

There are now eighty Methodist Chapels in London that will seat 1,000 persons each, and as many more of smaller capacity. The anniversary of the Wesleyan Metropolitan Chapel Building Fund was held May 7 in old City Road Chapel, when the announcement was made that fifty-four chapels would be erected, and to this end \$150,000 had been promised. Great is the vigor and enterprise of Methodism in the city of its birth.

The National Republican Convention has met, transacted its business in a boisterous way, and adjourned. The Hon. James G. Blaine, of Maine, was nominated for President of the United States, and the Hon. John A. Logan, of Illinois, for Vice-President. The Democratic Convention will meet next month and make nominations. Thence until the "melancholy days of November" we will have the usual campaign of slander.

Rev. J. M. Huggins, of Coffeeville, Miss., writes that his church at that place has "cleared the decks." He observed Centenary day with an effective and able sermon from Rev. P. J. Newell, president of Grenada College Institute, on the characteristic features of Methodism. The pastor concludes his note as follows: The Coffeeville circuit is improving. I think. Our presiding elder looks well to all the interests placed in his charge. I am doing all I can for the NEW ORLEANS CHRISTIAN ADVOCATE. The people like it wherever I have been able to introduce it.

We find in *The Churchman*, of New York, an appeal for the diocese of Mississippi signed by "W. M. Green, Bishop," and "Hugh Miller Thompson, Assistant Bishop." It recounts the imminent needs of the field and calls for speedy help. As we are so often told by the enthusiastic *Churchman* that the Church is about to absorb all others, and they claim to be the only true, apostolic, covenantal children of God, it may be interesting to know what they have achieved. They make loud pretensions and much noise for so small a body. We very much fear that the "warring sects," about whom Bishop Thompson spoke in his diocesan address, will still have to furnish the people the gospel or else let them starve. In all the commonwealth of Mississippi they haven't one-third as many as kept Elijah's faith in Samaria. We extract the following from the "appeal":

There are only eight so-called "self-supporting" parishes in the diocese. Salaries in these are small. There is not a single diocesan institution. There are twelve church buildings without even the occasional services of a clergyman. Several of them are going to decay. We have no rich men among us; no parish of any strength.

The Board of Missions can allow and we are deeply thankful for this help) only sixteen hundred dollars a year for our white work, and two hundred dollars for work among our six hundred thousand negroes. Our white field is so destitute, that we have no heart to touch the other yet, for empty churches must be first restored to use.

"Anxious-Bench Religion."

The above are the words reported to have been employed by Bishop Thompson in characterizing a type of religion against which he warms with zealous warmth. They speed a recent sermon on a confirmation occasion. He insisted on a religion of obedience and training, as against a religion of emotion—or, to speak it softly, an anxious-bench religion. The right reverend gentleman in that characterization intended to caricature a large class of Christians and discount the spirit and methods that have marked their heroic history. It is a little significant, however, that while a distinguished prelate on this side of the sea is inveighing against the anxious-bench religion of the "warring sects," such great evangelical spirits in the Church of England as Bishop Ryle, of Liverpool, emphasize the great doctrine of a conscious conversion and the witness of the Spirit. At a recent convocation of Bishops, several of the "Lord's spiritual," spoke eloquently of the depth and power of the salvation army movement and warned their brethren not to repeat the Church's folly in its attitude to the Wesleyan revival. The Church in these lands enjoys no such evangelical leadership. And under its present guidance, it is very much in the condition of the Episcopal Church in Canada, so graphically described by a correspondent of the *London Guardian*. He is a son of the Church, and therefore wrote with pain and sorrow. He said, until quite lately, "the necessity of personal conversion to God was practically never heard of among high churchmen" and that the results of their labors compared with other churches was "as the gleanings of grapes when the vintage is done." And no wonder. No church can prosper that does not insist upon a personal, conscious conversion, and stress it with unction and power.

But what is this "anxious-bench religion" that luxuriates episcopal facetiousness? Is it an error and an evil against which apostolic warnings should be leveled? Does it, obscure a true knowledge of God, and obstruct a scriptural development of character? These questions can only be answered by looking at the results. If the lives and labors, the zeal and faith, the gifts and graces, of those who accept and approve "anxious-bench religion," compare unfavorably with the Bishop's "religion of obedience and training," we may well pause and seriously ponder the question. But what are the facts? The highest types of piety, the largest liberality, the noblest catholicity, the most cheerful self-denial and the truest apostolic zeal, beyond question and by general agreement, are found amongst those who enthroned conscience, personal conversion—a religion of experience—an "anxious-bench religion."

An "anxious-bench religion" is Bible religion—a conviction of sin, a godly sorrow for the same, the prayer of faith and the consciousness of pardon. The Philippiian jailer was on the "anxious bench," when he exclaimed, "Sirs what must I do to be saved?" And his great apostolic prisoner—teacher himself was kneeling at the "anxious bench," when, "trembling and astonished," he cried, "Lord, what will thou have me to do?" There were true repentance and saving faith, and in each case profound emotion gave an "anxious" tone and swifter wing to prayer. The blind man near Jericho had "anxious-bench religion," and though upbraided by some of the Lord's followers, continued his "anxious," pleading until darkness gave way to glorious light. And so every example of spiritual healing in the Bible manifested a like experience. And on the day of pentecost when the multitudes with great unction were praising God for his pardoning love and witnessing Spirit, there were some who did not stop with ridicule of their "anxious-bench religion," but charged them with being "full of new wine."

An "anxious-bench religion" is the need of our times. It was the religion of pentecost that made the millennial arches of heaven ring with praise. It was the religion that converted the persecuting Saul of Tarsus into Paul the great apostle. It was the religion that transformed the sin-stained woman into an angel watcher at the grave and a weeping worshiper at the cross. It was the religion of apostles and martyrs of whom the world was not worthy. It was the religion of Martin Luther, who shook Europe to its very foundation, and of John Wesley, who became the providential leader of "the greatest fact in modern times." And this religion—this "anxious-bench religion"—is the urgent and imminent need of our day. Therefore while Bishops ridicule, let all the people remember that without such religion there is no salvation.

A Faith of Singular Simplicity.

We know of no more striking instance of simple faith than Joshua illustrated at Jericho. He was a man of great gifts, of large attainments, and of phenomenal self-reliance, all fitting him for successful leadership; but with these he united the confidence, trustfulness of a little child. His was a typical faith. He displayed an energy and put forth effort, as though success depended upon himself, and yet he felt and acknowledged entire dependence on God. Of Him he asked daily counsel, and from Him he received the wisdom that made his name the magic synonym of victory and power. No sooner had Israel passed through the divided waters of Jordan and stood upon the land of long promise—the land to which Abraham journeyed—the land where the bones of Isaac slept—than he built a memorial of stones and addressed the people in words of devout thanksgiving. But most beautiful and instructive was his obedience when commanded of God to capture Jericho by simply marching around its walls, blowing rams' horns. He had the assurance that at a certain time and signal the walls would crumble, and he obeyed with implicit faith and exactness of detail.

Without discussing the relation between the means employed and the end to be achieved, he simply obeyed. Much rather would we suppose that a man of his genius and martial spirit, would have rejected as trivial such an attempt at strategy. How could the idle blowing of horns affect the solid masonry of the great walled city? We can better imagine Joshua, the hero of Rehoboth, with gleaming sword, leading a thundering charge against the frowning ramparts, and most skillfully using the best implements of aggressive warfare. But, he simply and exactly follows the bidding of his Lord. The great General takes up the line of march without a doubt, but that the walls would topple and the city be captured. The military chieftain of many victorious fields, becomes a little child in faith and obedience.

That is an example worthy of attention and emulation. It is not for us to consider the relation of prayer to conversion, nor of preaching to salvation, but simply to do the will of God. We are to obey, and not to cavil. If God assures us that walled cities will fall at the sound of the gospel trumpet, it is ours to go forth nothing doubting, and wait to see the masonry topple to its deep foundations. The believing, obedient spirit always conquers, and never fails to see the salvation of the Lord. It is the carping, caviling, doubting spirit, that demands the demonstration of sight, that fails and falls. Better take the Lord at his word, though the end seem impossible. Nothing could be more improbable to human argumentation than the destruction of Jericho by the insignificant means employed. Faith has constantly to meet such improbabilities. It reveals and reigns in the field of the impossible. When sight fails and all strength falters, faith wins the grandest triumphs. The simple faith of Israel's military hero, will make heroic every soldier of Christ.

The Louisiana Lottery.

In defiance of a loud public outcry and the positive pledge of the now dominant party in State Convention, the Louisiana Lottery is still to feed and fatten upon the life and honor of our people. During the heated political canvass last winter the friends of the Governor reiterated and emphasized their opposition to the iniquity. And his Excellency himself also spoke in no doubtful phrase of its enormity and of his enmity thereto. But when the General Assembly meets and the proposition is made to submit a constitutional amendment to abolish it, not enough votes can be marshalled to pass the measure. Now as the Democratic party is in power, controlling more than two-thirds of the legislature, with the Governor and every State officer, it must hear the honor or wear the infamy, of fostering this stupendous iniquity. If there are legal and constitutional objections to speedy relief, they should be removed by allowing the people to amend the constitution, or if that be impossible, make a clear statement to the public why its overthrow cannot be achieved. The recent act of the legislature breaks faith with the people and prostitutes a party pledge. Louisiana stands alone in all the sisterhood of States as the foster-mother, by constitutional provision, of such a moral monstrosity. And in that regard her garments are stained with shame, and her polluting touch is deservedly shunned. The honorable gentlemen who gave their votes or voice to perpetuate the Louisiana Lottery, ought to be

invited to stay at home, by a misrepresented constituency. Time and again the charge has been made that the lottery could buy out the legislature. Whether the boast be true or not, no legislative weapon formed against it has ever prospered. How long, O Lord, how long, are the people to endure this sin and sorrow! Referring to the recent action of the legislature, the *Natchez Democrat* speaks vigorously and pungently as follows:

This is a subject that pertains not to Louisiana alone. The silly folds of the Python are found in most of the States of this Union, and its deleterious influence is felt among other people than those of Louisiana. If the State which gave birth to the monster is still disposed to nourish its horrid progeny, it only remains for the other States, or for the Federal government, to take measures to crush it out and protect other communities from its corrupting influences by the most summary species of legislation.

Jackson District Conference.

This body met in the town of Bolton, on Thursday of last week, Rev. J. A. Ellis, presiding elder, in the chair. Bro. R. W. Bennett was elected secretary, and for readiness, accuracy and efficiency is quite a model. Most of the pastors were present, but a small number of lay representatives. This probably is largely attributable to the phenomenal rains that have prevailed in central Mississippi for some weeks, making it necessary for the farmers to take advantage of every hour of sunshine. The reports from the preachers indicated a good conservative life in the church without much aggressiveness. No revivals were mentioned, and but few conversions in the regular pastoral work. This called forth remark, and doubtless caused prayerful introspection. Friday afternoon was set apart as a special Centenary day, and the proceedings were of profound interest and great profit. The essay by Rev. R. Abbey, the distinguished author, on "The Ecclesiastical Constitution of Methodism," was a learned, clear-cut statement of our ecclesiastical economy. In these days, when we suffer discount among our members because of lack of information on this subject, such a restatement is most timely. If studied carefully, and thoroughly understood, ecclesiastical marauders would find no prey in our folds. Pretentious high churchism can stand before such truth, "clear as the sun, fair as the moon, and terrible as an army with banners." He was followed by Rev. A. F. Watkins in a capital address on the question "What is Methodism?" The audience greatly enjoyed the strong, terse, taking statement of Methodism's underlying, constitutional, inspiring spirit and principles. An essay on "The Statistical Results of Methodism," by Rev. M. A. Bell, was an elaborate tabulation and analysis of the mighty achievements of the church. It was a good sermon on the gospel of mathematics. Doubtless some members present were amazed at the array of figures, and found themselves a little incredulous. But they were all from official sources, and during this year need to be studied. This we do, not for self-glorification, but for consecration to better work. The past is promise of a brighter future.

Rev. E. H. Moulner read a scholarly paper on "Methodism and Education." He forcibly stated that Mr. Wesley had no regard for "the sanctity of ignorance," and recited some fresh and glowing history on the line of educational work. We thank our brother for giving his suggestive and discriminative argument to the *Advocate* readers. "Methodism and Temperance" was discussed by Rev. Inman W. Cooper, a subject of increasing interest throughout our entire land. He gave Southern Methodism her proper and honorable position in that ever-imminent issue. The Rev. T. W. Adams spoke on "Methodism and Missions" with vigor and fervor. We pray that the missionary spirit be exalted may dwell richly upon the later history of the church. Rev. P. A. Johnson spoke briefly and practically on "Methodism and Church Extension." An address on "Methodism and Money" was delivered by Rev. J. W. Chambers, and all felt that he plowed pretty close to the corn. That doctrine put into general practice would swell the treasury of the church, lengthen the stakes of our Zion, and hasten the dawn of millennial glory.

Another essay on "Methodism and Money" was read by Bro. E. C. Postell, one of the active and cultured laymen of the district. A man of fine education and intense convictions, his paper evidenced the chastity of the scholar and the spirit of the loyal Methodist. "Methodism and Revivals" was discussed by Rev. R. T. Davis in a way that at once gratified and enthused the Conference. He made prominent the fact that our church was called into

being to revive and spread Scriptural holiness over all lands, and fidelity to that commission is the demand of our times. The programme of Centenary day was closed by this editor discoursing on "Methodism and the Press," particularly and the Centenary movement generally.

The Conference was most enjoyable throughout—a feast of fat things to all in attendance. Dr. T. A. Phillips, E. C. Postell, W. L. Nugent and J. W. Ratcliffe were elected delegates to the Annual Conference. Pastor Bradford and his entire community extended the Conference most hospitable hospitality. We are specially indebted to Mr. J. E. Smith and wife for delightful entertainment in their charming home. The next Conference will be held at Soule Chapel.

Impressions.

LAND TRAVEL.

It is a very curious study—the impressions which the different modes of land traveling produce upon the mind. I have studied these impressions with some care, yet have not been able to analyze them with such distinctness as to enable me to state results accurately. After some experience in the different modes of traveling I have come to the conclusion that if John G. Saxe had ever been three days and three nights on a railway train there are at least two lines in his "Riding on a Rail" that would have never been penned. The luxurious Pullman, with its cushioned seats and its ingenious appointments for the comfort of travelers, after the first six hours, becomes a dungeon, and you feel that a sentence of condemnation, whose term is equal to the number of miles you have to go, has been passed upon you, and that all hope of reprieve is dead. No matter what enchanting glimpses of beautiful landscape fit before your eyes, no matter what shining streams sparkle in the sunlight and stretch away toward the horizon like silver ribbons girdling the earth, no matter what hoary "mountains rear to heaven their awful forms" and frown upon you from their dizzy heights, no matter what well-tilled farms, with their neat cottages, spin by, you can not rid yourself of the impression that, for a certain time, you are as much and as hopelessly a prisoner as if your feet were fast in the stocks in a dungeon of the Bastille. The locomotive may be after the latest improved style, the man whose hand is on the throttle may be the safest on the line, the road may be steel-tracked, and you may glide along without a jostle, your companions may be cheerfully communicative and all your surroundings may be calculated to inspire you with agreeable emotions, yet you feel that you are in prison, and, like every other prisoner, you mentally resolve that if "Providence will help you out of that scrape you will never do so any more." The main argument in favor of railway traveling is that it saves time. This argument is good in the case of a freight train only. I do aver that every hour spent on one of these "lightning express trains" is an hour lost. A man can see nothing satisfactorily; he can hear nothing but the intolerable roar of the moving mass; he can read nothing with profit, and as for clear, close thinking, that is out of the question altogether. The man who has no objection to being practically dead for a few days may enjoy traveling by rail, but to the man whose intense vitality keeps his nervous system widely awake traveling by rail is an immense bore.

In contrast to the railway train there is the wagon. This mode of traveling has some manifest advantages in its favor. Its great age recommends it. It is white with antiquity. When you board a wagon, drawn by two patient, sure-going oxen, you feel at once that you are in the line of succession from patriarchs and kings of the olden times. If you are a reader of the Scriptures your memory suggests to you that wagons were first used by the Israelites to transport the ark and sacred utensils of the tabernacle from Sinai to the promised land, and this memory produces a sort of semi-reverence for the wagon, and you feel that this mode of travel has been almost sanctioned by the Lord himself. And, then, the traveler has his breath with him all the time. If he wants to examine the landscapes he has time enough to use his eyes and his field-glass to great advantage. Opening his ears, the happy note of every bird, the chattering of the squirrels, the lowing of the herd, the barking of the watch-dog, all find an entrance to the brain, and produce impressions whose pleasantness drives away the tedium of his slow-going team. If he wants to read he can do it with a zest and pleasure which will print the thoughts in indelible characters upon his mind. Clear, close, analytical think-

ing comes to its perfection under the inspiration of this mode of traveling. So manifest are its advantages over the railway coach on the score of comfort that one of our Bishops once said that if he had to make a trip around the world, and the thing was possible, he would go around in an ox wagon. But the people nowadays are in too much of a hurry, and the wagon is fast receding into that great lumber room—the past.

The mode of traveling which commands itself to every man and woman and child is that which is done on the back of a strong, clear-limbed, nimble-footed horse. This mode is specially adapted to the whole man. It is a refreshment to the physical man and an exhilaration to the mental faculties and an inspiration to the moral emotions. The very animation which this exercise imparts to the nervous system tones the mental powers to a high key, and thought is thereby winged for some of its most glorious flights. The fable of Pegasus and Bellerophon has some foundation in the effect which this exercise has upon the mind. The preacher who thinks he has made a good bargain when he has exchanged his saddle horse for a buggy has made a very great mistake. More grand sermons have been made on horseback than anywhere else. We are continually lamenting the fact that our preaching is not "in the power" that characterized the preaching of the fathers, and may not the new modes of travel have something to do with this question? Methodism won its most brilliant victories and directed its most skillful evolution when its "headquarters were in the saddle." Above all the modes of travel, commend me to a good fox-trotter whose ordinary gait is five miles an hour. I intended giving some "impressions" of men, but my space is full!

Centenary College Commencement.

These exercises began on Sunday, June 1, with a sermon by Rev. S. Halsey Werlein, of New Orleans. The sermon was most carefully prepared for the occasion, and most impressively delivered. Fine thoughts and eloquent passages abounded. The Board of Trust met on Monday, Bishop Keener presiding. His zeal is unabated and his hopes are more sanguine than ever. The decided improvement in the college buildings was remarked upon with delight by all the friends of the college. The inner part of the grand center building has been repaired, the broken panes all replaced and the sash hung upon weights and pulleys. The wood work has received fresh coats of paint, new chandeliers and bracket lamps are pendent from walls and ceiling, and a bright new carpet graces the stage. Thirteen rooms in the west dormitory have been newly fitted up during the session. The whole appearance suggests an air of thrift and success that is truly refreshing.

The preparatory exhibition on Monday night was short, and consisted of well selected pieces. One, who is quite familiar with the history of the college, remarked that it was the most tasteful preparatory exhibition he had ever seen there. Principal Norworthy is to be congratulated upon his success.

The exercises of the delivery of pins and diplomas in the Union Literary Society, on Tuesday morning, was enjoyable. Bishop Keener's *ex tempore* address fairly coruscated with sparkling truth and with classic history of men and women belonging to that age which is yet pre-eminent for oratory. Hon. W. Fergus Kerner, Judge of the District Court, an honored graduate of the class of 1850, delivered an address to the alumni. T. Samboia Jones, Esq., the poet elect, sent up a justifiable excuse in lieu of his poem.

On Tuesday night three young men from each society contested in oratory for a beautiful gold medal offered by a faithful friend of the college, who modestly prefers that his name should be withheld. The young orators all did well. The committee of award, consisting of five gentlemen, found it difficult to make the decision, but when it was announced that Mr. John Cheston King, of Jackson, La., was the honored youth it seemed to meet with almost universal approbation. Rev. B. Carradine, of New Orleans, addressed the societies and the audience; his subject was: "The American Boy." Unfortunately Mr. Carradine's voice was utterly unable to fill the difficult hall. Only a mere handful of the vast audience heard the address. Alas! for those who did not hear, as the effort from first to last was just full of wit and wisdom, of pathos and of explosive humor. A rare treat for the hearers, suggesting rare gifts in the lecturer.

On Wednesday, at nine A. M., an exercise was held in the Franklin Society Hall similar to that held in

the Union, on Tuesday, and quite acceptable to the people, as the frequent applause indicated. The following young gentlemen pronounced their theses and had conferred upon them the honors of the college, viz.: George E. Greene, Jackson, La.; Ernest E. Brown, Natchez, Miss.; J. Winston Cooper, Jackson, Miss.; Anna L. Ponder, Natchez, Miss.; John Thomas Cason, Bastrop, La.; Andrew J. Murf, Shreveport, La.; James B. Binney, Waterproof, La.; Horace D. Kimball, Minden, La. The two first named received the degree of bachelor of arts, the others that of bachelor of science. The first honor was borne off by George E. Greene, the second by Mr. Ernest E. Brown. President Rush's baccalaureate was well delivered and full of practical thought.

The Board of Trustees, by the concurrence of the faculty, conferred the degree of doctor of divinity upon the Rev. David Morton, secretary of Church Extension Society, Methodist Church, South, the degree of doctor of arts in course upon Rev. W. Chambers, of the Mississippi Conference, and the degree of doctor of arts pro causa honoris upon T. Sambola Jones, Esq., of Baton Rouge.

Bishop Keener, in the address at the close of the exercises, which he made for the purpose of encouraging and reassuring the people, took higher ground and projected grander things than usual. He called for voluntary contributions for repairing the remaining rooms of the Seminary, and received six hundred and seventy-five dollars in cash and twenty-five dollars in kind. The Board of Trustees authorized President D. M. Rush to travel through the pastoral charges in the Mississippi and Louisiana Conferences soliciting Centenary donations. Centenary College. What a sacred duty will be represented, what a worthy object upon which to lavish generous thank-offerings!

C. G. ANDREWS.

The following resolutions have been adopted from Mobile, and are appropriate tribute to a valuable citizen. Mobile's loss is the gain of Crescent City. In addition to above Bro. Baker was presented a solid silver pitcher and plate costing \$150.

The regular service of the St. Charles Street Methodist Sunday-school, Mobile, June 1, 1884, the following was unanimously adopted:

With sorrowful hearts we recognize the loss of our beloved and faithful minister, Bro. W. L. Baker, called by business engagements to another city. Bro. Baker, elected superintendent of this school in January, 1883. Owing to depression consequent upon the aged condition of affairs, the school at that time numbered less than one hundred. Immediately upon his election Bro. Baker threw himself into the work, and, being a man of intelligent zeal, strong common sense, sterling integrity, sound judgment, fine executive ability, a warm, loving heart and personal magnetism, he so inspired his own intense earnestness, those connected with him in the school began a course of most unparalleled success, soon attaining the distinction of still being among the leading Sunday-schools of the South. And feeling deeply indebted to Bro. Baker for what he has done for us, we, the undersigned, feel constrained to follow him with our sympathy and love, and will pray our Father to give him success in his undertakings, and pour upon him his richest blessings.

Resolved, That we commend him to the merciful arms of our Father, and that we shall strive to follow in his footsteps, and to be as faithful and successful as he was. Resolved, That a copy of these resolutions be furnished Bro. Baker, and that they be published in the Advocate and Alabama Christian Advocate.

A. O. DANNEH, Sec'y.

Sunday School Convention.

In this writing we have been endeavoring to decide on the time or place for holding the Mississippi Conference-Sunday-School Convention, however, to be able to do so, we will make the announcement in the Advocate, and to secure attendance of the preachers.

W. L. NUGENT, Jackson, Miss., this writer at Enterprise, Miss.

Last session of our Conference for making out complete reports of the Sunday-school work in each pastoral charge, and in the hands of members of the board in each district to be presented among the pastors. We will please prepare their reports for Sunday-school day at the district conferences, and then send them to me.

J. M. WEEKS.

At a centennial mass meeting in Baltimore recently \$32,000 was raised for a college for young women.

Dr. Wheldon, the venerable ex-rector of the Methodist Quarterly Conference, is in extremely feeble health.

The dedication of the new church at Columbia, Miss., has been postponed to the fourth Sunday in this month.

Dr. Thimms is on another lecturing tour. He lectured at Memphis yesterday on "The Bright Side of Things."

The Southern Presbyterian General Assembly, at Vicksburg, reaffirmed the action of 1871 denying the validity of Roman Catholic baptism.

The Texas Advocate comes in a new dress, but we fear that the aged Methodist of the Lone Star State, with failing eyes, will sigh for the old face again.

The first theological seminary established in this country, the Reformed Dutch, at New Brunswick, celebrated its one hundredth anniversary two weeks ago.

Rev. B. S. Rayner, presiding elder of the Seashore district, made a pop-call at our office on Monday last. He reports general prosperity in Zion throughout his extensive borders.

Miss Mollie Elliot, of Franklin Street Church, Mobile, has been accepted by the Alabama Conference Woman's Missionary Society and recommended for work in the foreign field.

A private note from Dr. J. B. Cottrell brings the grateful tidings of his improved health. He is abroad in the lecture field, attracting large audiences by his sparkling and ready eloquence.

Bishop Mallallen, one of the newly-elected Northern Methodist Bishops, has decided to make New Orleans his home instead of Austin. We learn that he is expected in the city this week.

Greensboro, Ala., is waking up to the importance of sustaining her Southern University of honored history. If all Alabama will unite on that enterprise the glory of the latter house will soon exceed the former.

Dr. Hendrix writes that the Centenary collection in the village church at Fayette, Mo., exceeded \$7,000. It will reach \$8,000, to be divided almost equally between foreign missions, church extension and education.

It will be seen in our highly-appreciated notes from Centenary, by Dr. Andrews, that the college did itself the honor to confer the degree of Doctor of Divinity upon Rev. David Morton, our enterprising and able church extension secretary.

It was an interesting scene when Rev. William Taylor, missionary Bishop-elect for Africa, was presented for consecration by Rev. Marshall W. Taylor, a colored man on one side, and Rev. Dennis Osborne, a Eurasian from India, on the other.

Dr. Latert, of the Richmond Christian Advocate, spent some days in Philadelphia during the General Conference, and wrote up the great sanhedrin in characteristic style. Some of his observations were evidently intended to have a double back-action.

Dr. Alfred Wheeler retires from the Pittsburg Christian Advocate with some choice farewell words. He has made a dignified, able, scholarly editor. We can only wish for his successor that the paper may be kept up to the same high standard of excellence.

Accompanying a notice for the Advocate the Rev. J. Barcroft, of the North Mississippi Conference, writes that his health is improving. He says: "For twenty years I have been cooped up in towns; now I am on a circuit in the country, and hope by Conference to have renewed my youth."

Bishop Smith, of Kentucky, the presiding Bishop of the Protestant Episcopal Church in the United States, died last week, in the twelfth year of his age, at the residence of his daughter in New York City. He was the first Bishop of the Kentucky diocese, and exercised his office for fifty-two years.

The Mobile & Ohio road is now known as the Meridian route, running a double daily train via the New Orleans & Northeastern road, making close connection with the North and Northwest. For a period of twenty-five years the Mobile and Ohio has, for safety, speed and comfort, maintained a first-class reputation. In all that time no serious accident has occurred. From a personal knowledge of this road, extending over many years, the writer can testify of its superior management. The special attractions on this route are the superb eating-houses, located at Meridian, Artesia and Elvies. In point of elegance they are equal to the first-class hotels of any city in the Union.

A recent Quarterly Conference of Shearn Memorial Church, Houston, Texas, passed the following resolution:

Resolved, That the earnest thanks of this church are due and are hereby tendered to Mr. P. P. Werlein, of New Orleans, for his generous gift of a handsome Mason & Hamlin organ for the use of our church.

The Southern Cultivator.

From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction will be made for postoffice orders or registered letters.

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Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

GARVER & JAMISON, Publishers.

A merchant who died suddenly, not long ago, left on his desk a letter he had intended mailing to a correspondent. An Irish clerk, finding it, put it off after adding the postscript: "Since writing the above I have died."

Life is too full of trouble for the child, and a splendid mother and inventor. With a cure of your child, if you will. "No sir! you can't put the wool over my eyes in that way."

He: "Julia, I do wish you would write home." She: "I told you before we married that I wouldn't. He: "Oh, come now; I'll give you a letter home if you will." She: "No sir! you can't put the wool over my eyes in that way."

SAXITRINE, Riverside, Cal. The dry climate cures. Cough, Croup, Asthma, Bronchitis, Hay Fever, Eczema, etc.

A poet asks, in a few simple verses, "Who will plant flowers on my grave?" An editor answers: "We can't give names; but we can assure him that if he had published the lines every subscriber to this valuable journal would feel it incumbent upon him to act as a committee of one on planting."

The weak, worn, and dyspeptic should take COLMAN'S LIGHT BEER TONIC. Colman's, sold in bottles. Or, druggists.

When you fret and fume at the petty ills of life, remember that the wheels which go round without creaking last longest.

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A gentleman was congratulating a friend the other day on his recent marriage. "Yes," said the latter, thanking him for his pleasant words, "I'm married and I'm right on there is nothing like it, and you don't get the right one I suppose there is nothing like it."

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

One morning, as a gentleman was sitting out of doors at a farm-house with some children, a number of cows were driven by on their way to the pasture. "See, children," said the gentleman, "see the udders that give you your fresh milk." A small lad turned to the gentleman, and, with the utmost earnestness, said: "That ain't where we get our milk. We get it from the milkman."

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

A bent pin on a chair is an indication of an early spring.

Ask your neighbors to subscribe for the Advocate.

"Mamma, the old hen is sitting." "Say nothing, my child." "But setting and right." "Don't contradict. I know better than you. The old hen is sitting." "All right. She's setting on the fence."

Mr. Philip Werlein, 135 Canal and 18 Bourbon Sts., New Orleans, has a good 7 octave rosewood piano for \$125; an elegant new 7 1/2 octave rosewood piano for \$200 cash; an elegant new piano for \$250, or \$200 a week or \$500 per month, for the first year; a large assortment of first class pianos and organs at correspondingly low prices. The Chickering, Weber, Mathushek, Decker, Hardman, Werlein, Hale, Schomaker, Behning and Gable pianos. The Mason & Hamlin, Sterling and Bay State organs. Mr. Werlein's guarantee goes with every instrument he sells, and secures all his customers. Immediate delivery and promptness in exchange, or part payments for new ones. His prices are the lowest, and free catalogues are sent to any address.

To those of our subscribers, not convenient to a money order office, we would say: Please inform us by postal card whether to continue the Advocate or not.

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Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Business Notices.

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NEW ADVERTISEMENTS.

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A young man of good moral character, and who will graduate at the University of Alabama in June, and who will be prepared to take charge of a series of High Trade, desires a situation. For particulars, apply to Mr. J. C. DuBoise, Secretary of University of Alabama, 100 DuBoise, South Hill, Ala., and Gen. L. Hawkins, Enterprise, Miss.

PLEASE SANT rooms, moderate price, 188 Thalia St., near St. Charles.

COMMENCEMENT

EAST MISSISSIPPI FEMALE COLLEGE. Friday night, June 13.—Exhibition of Primary Department.

Sunday, June 15.—Commencement sermon by Rev. Felix R. Hill.

Monday night, June 16.—Junior Exhibition.

Tuesday night, June 17.—Alumni Celebration.

Wednesday night, June 18.—Alumni Concert.

Thursday night, June 19.—Graduating Exercises.

COMMENCEMENT EXERCISES

PORT OLSON FEMALE COLLEGE.

Friday, June 13, 8 P. M.—Exhibition of Primary Department.

Sunday, June 15, 11 A. M.—Commencement sermon by Rev. T. S. West.

Monday, June 16, 11 A. M.—Annual meeting of Board of Trustees, 8 P. M.—Exhibition of Collegiate Department.

Tuesday, June 17, 10 A. M.—Commencement Day exercises of the Graduating Class. Annual address by Rev. C. G. Andrews, D. D. 8 P. M.—Annual concert. Presentation of Medals.

T. C. BRADFORD, President.

CLOSING EXERCISES

WHITWORTH FEMALE COLLEGE, BROOKHAVEN, MISS.

June 9-17, 1884.

June 9-13.—Annual examination.

June 13-15.—Contest in music for gold medals.

June 15, 8 P. M.—Entertainment by Primaries.

June 15, 8 P. M.—Exercises in Recreation.

June 15, 11 A. M.—Annual session, by Rev. R. S. Woodward, 3 P. M.—Anniversary of Christian Association. Address by Rev. W. H. Sims.

June 16, 10 A. M.—Essays by the Senior Class, 3 P. M.—Annual meeting of Board of Trustees, 8 P. M.—Anniversary of Alumni Association, 3 P. M.—Grand concert.

June 17, 10 A. M.—Commencement exercises. Annual address by Hon. Charles E. Hooker, 7 to 11 P. M. Socially.

Public cordially invited. Ministers who expect to be present will please to notify me.

H. F. JOHNSON, President.

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NEW ORLEANS, THURSDAY, JUNE 19, 1884.

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AT MY MOTHER'S GRAVE.

BY GEORGE D. PHENTICE.
The trembling dewdrops fall
Upon the shuffling flowers; like souls at rest
The stars shine gloriously; and all
Above me, are blest?
Mother, I love thy grave!
The violet, with its blossoms blue and mild,
Waves o'er thy head; when shall it wave
Above thy child?
Tis a sweet flower, yet small
Its bright leaves to the coming tempest bow;
Dear mother, 'tis the emblem—dust
Is on thy brow.
And I could love to die;
To leave untroubled life's dark, bitter streams;
To leave thee, as I left thee, in the night,
And share thy dreams.
And must I linger here,
A lonely branch upon a withered tree,
Whose last frail leaf, unloosely here,
Waits down with thee?
On from life's withered bough,
In still communion with the past, I turn
And muse on thee, the only flower
In memory's urn.
And, when the evening pale
Falls like a shroud, on the dim blue wave,
I long to hear the night winds wail
Around thy grave.
Where has thy spirit flown?
I gaze above; thy look is lit up there;
I listen—mid the gentle tone
Is on the air.
Oh, come, while here I press
My brow upon thy grave, and, in those mild
And thrilling tones of tenderness,
Bless, bless thy child.
Yes, bless thy weeping child,
And ere the dawn—thy holiest shrine—
Thy, give his spirit, untroubled,
To blend with thine.

Methodism and Education.

BY REV. E. H. MONTGOMERY, A. M.

No organization ever had a truer conception of its mission—the mission of the church—than Methodism had in its origin. It had an eagle's eye to measure the world, and a heart to embrace it. Like the prophet on the mount of vision, it beheld the nations of the earth and comprehended their need. It had a clear conception of the two facts that all men need salvation, and that the gospel provides a salvation for them. Hence Mr. Wesley said, "The world is my parish," and he at once set at work those agencies intended to evangelize the whole world. As a subsidiary to this grand purpose, he employed every means within his reach that could serve to enlighten and bless the world. The large use that he made of the printing press is a marvel even to us of to-day. He knew the benefit of schools, and at an early date as possible he began their establishment. Mr. Wesley never believed in the sanctity of ignorance, and had no use for it. When he had no educational institution of his own to provide for, he took up a collection among the colliers for the College of New Jersey, now Princeton, which was then being established, and that great school was founded with the aid of the money and prayers of Mr. Wesley and his people. Thus early did Methodism put itself on record as the friend and promoter of education.

This is nothing strange when we bear in mind the training and attainments of that man who, under God, was its founder. It may not add anything to the measure of his fame; it may, indeed, be a small claim to make; but the claim is well founded that Mr. Wesley was one of the fullest and most accomplished scholars of his age—an age of great scholars. Buckle, in his "History of Civilization in England," lays stress on this fact—on the accurate and voluminous knowledge and great intellectual power of Wesley, Dr. Adam Clarke, and some others of the early Methodists. These were giants in those

days. Methodism has ever since followed in the line of the traditions received and the impress then made. In all lands under her care the school has appeared along with the church, and each has done its beneficent work. Especially has this been the case in America and, literally, in the wilds of the land she has been engaged in the task of evangelizing and educating. It made no difference in what quarter she wrought or who were her exponents. They all were united as to the importance, the very necessity of education. To-day the Methodists of the United States, according to the census, own and control more institutions of learning of a high character than any other people. Of these the Methodist Episcopal Church, South, has over seventy, and this report is not a full one, several excellent institutions known to us being left out.

The church is to be commended for what she has accomplished in the past; but, as acknowledging that she has not done all of duty in this matter, or all possible to her, the question recurs in every Quarterly Conference, "What is doing for the cause of education?" This is intended to keep a lofty ideal before the church, and to stimulate and direct to its realization. This policy of our church is in striking contrast with that of some others. There are churches preceding ours on American soil by several years whose institutions of learning are the fewest and feeblest, especially in the Southern States, and notwithstanding the fact that these churches were possessed of a large measure of wealth. This has come to pass by reason of different views as to the functions of the church. They have relegated education to the State, while our ministers and people have believed firmly that one great function of the church of Christ is to educate. On this point we have never had any divided counsels, and if there has been among us any error, it has been in the opposite direction—some claiming that this is the province of the church solely. But, mainly, the theory is that both Church and State have here a work to do.

To the State elementary education has been given over by virtue of circumstances; but the church can never consent to give up all direction of the higher education of the land. She must build up and maintain colleges and universities. There are two convincing reasons for this:—The one is that the institutions of learning controlled by the State may become godless, though this is not a necessary result. With us the State is pledged to the propagation of no form of religion; hence the grossest errors may be taught, and it may be impossible to expel such teachers from the class-rooms. South Carolina has had a sad history on this point. From the highest throne of her State College there issued for years the most corrupting stream of error and infidelity which, flowing all over the land, carried the evil influences to a whole generation. It is when such errors are seated in the teacher's chair that they are most to be dreaded. Materialism may show itself in business and in society and in politics, and then it is revolting enough; but when formulated into a creed and taught with authority it is the most hideous and fearful. It is the angel of destruction dropping the seeds of death from its black wings as it flies over all the land. On the other hand, a school maintained by the church may be made the conservator of religion and the teacher of the truth.

The other reason rendering it necessary for the church of Christ to keep her hold on the higher learning is because in this way alone she preserve her power and influence. It is said that up to the time when Macaulay framed a code for India, British influence there had nothing of permanency whatever; that if they had then retired from that land, in five years the impress made would have worn out; that the most lasting tokens of their occupancy were the empty thrones of imported establishments. Hitherto British domination had given birth neither to law or literature. Of a like fallacy would be the influence of the church which essays to accomplish anything to-day without directing

the higher thought of the world. The church should make literature and science her allies; not that she is dependent upon them, but it is better to have them friends and helpers, rather than enemies.

Again, Methodism struck the right path when she acted according to the policy that education is for the people. A great difference is to be seen here. There may be much class or professional educating, and but little advancement in the world. There is no real progress until the people themselves are taught. "All depths are measured from the level of the sea." Doctors, lawyers, even priests and ministers, may be trained, and the people remain in the shadow of great darkness and the world receive but small benefit. Recognizing this fact, Methodism has done her work among the masses that there might be an advance all along the line.

At this Centenary period we should not content ourselves with a congratulatory review of the past, but go on to still greater achievement. It may not be a time for the projecting of new schools; but we should endeavor to build up those already founded and put them beyond all ordinary contingency. Our female colleges need and deserve our help, and so does our only school for boys—Centenary College. After all there is nothing so important as the proper education of boys who are after awhile to be the real rulers of the world. Centenary College by its efficiency hitherto has proven itself eminently worthy, and it should have our affection and prayers and offerings.

Pastoral Courtesy.

BY LAYMAN.

MR. EDITOR: Your editorial paragraph, commending the course of a New Orleans pastor in following up a member of his church who had removed to a distant city, was read with pleasure and approval by all who have received such pastoral attention or suffered from the lack of it. But is it not significant of an unhealthy condition of things in the church when such a natural act of spiritual oversight on the part of one having the care of souls should occasion remark, especially to the extent that the favorable notice of it in one of our Advocates should be copied into another and again made the subject of a commendatory paragraph?

I am glad, however, that Bro. Hill performed that little act of pastoral courtesy and that the ADVOCATE took notice of it; for about that time I became acquainted with a case so opposite that I needed the tonic effect of an instance to prove that our preachers do not generally neglect similar duties. This case I repeat in the hope that it may possibly quicken the zeal of some who minister to us in holy things.

A gentleman, a member of our church, and one fairly well known in his own Conference, had a younger brother engaged in business in an adjoining State—a young man of promise, but unfortunately wild, inclined to be skeptical in religious matters and by no means disposed to be communicative with his friends at home in regard to his business or spiritual interests. Deeply concerned on this account, the gentleman wrote to the pastor of the Methodist Episcopal Church, South, stationed in the city in question, and asked him, at his convenience, to make the young man's acquaintance and, if possible, to bring him under the influence of the church. The letter expressed the great solicitude of the writer, and closed with an earnest request for a reply. Several months passed and, no answer being received, a second letter was written—this time to another Methodist pastor in the same city, a young man whose praise for zeal and talent is in all the churches. This also elicited no information.

Some time after this the younger went to reside successively in principal cities of two other neighboring States. The pastors of our church in these cities were also written to in turn, and nearly in the same urgent terms as before, but up to this time without effect. The last letter was mailed more than two months ago. Each of the series asked for an answer, and enclosed stamp to pay postage on the same.

Now, if but one letter had been written on the subject, its failure to accomplish the object desired would not be surprising, for one might conceive of a pastor being so occupied at some exceptional time as to overlook a request so unusual as that I have mentioned; but that this should occur four times in succession, and involve four different preachers in different States—the whole affair covering a period of nearly two years—seems a little remarkable, to say the least of it. Surely some of the letters must have been received, since not one has been returned from the dead letter office and, as I had reason to know, were properly stamped, addressed and mailed.

Does it not seem strange, Mr. Editor—not to say, hard—that we should ever ask a Methodist preacher to have a care of a friend or brother easily within his reach, and not feel assured that the request will be regarded even to the small extent of eliciting an answer?

Brethren of the ministry, suffer a word of exhortation, even if it comes from a common man. The salvation of a soul may depend upon some little attention you may show to a stranger in a strange land, and a soul turned toward righteousness—a soul "among lions"—cheered and strengthened by a grasp of your hand or any sympathetic act or word is better worth than the eloquent sermon which the brethren ask for publication or the brilliant lecture which brings down the house. But if you can not spare time to hunt up wild young men in a great city; if that flue thought must be elaborated for next Sunday's sermon; if the grand passage must be polished for the praise of the cultivated audience before whom you are to lecture during the week, take time, even if it be on Monday, the preacher's rest day—take time, let me beg you, to answer the letter of a brother who asks your interest and aid in saving a brother's soul from death.

Jesus Blessing Little Children.

BY REV. ANGELO DOWLING.

Mark says: "They brought young children to him that he should touch (epetai) them." Luke says: "They brought unto him also infants that he would touch (epetai) them." Touch is the rendering of *epetai*, which means join, connect. The act of Jesus shows this to be the meaning. In this connection, for he did more than simply touch them. The act of Jesus shows this to be the intention of those who brought their babies to him. Therefore he joined the babies to something! What was that something? He tells us that something was the kingdom of God. Did he then and there send them right up into glory? Did he kill them to save them? From the record, he either killed them and sent their souls up to heaven or he blessed them and officially connected them with the kingdom of God on earth—the church of God! He did not kill them; therefore he joined them into the church by an act peculiar to himself as "the Head over all things to the church." Thus the Old Testament blessing and the New Testament perfection are ratified. The Old says: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies." The New says: "And Jesus said unto them, Yea, have we never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

Thus the glory of God is seen and felt in the fact that the perfection of praise is the peculiar and mighty work of babes, both on earth and in heaven; and that church on earth which rejects babes is unlike the church triumphant in heaven, and is to that degree offensive to Jesus Christ and is destined to go under sooner or later. What! shelter and protect the sheep and turn out the tender lambs to the prowling wolves of hell? What will become of that flock in the course of time? It is the part of wisdom always to obey and follow the great Shepherd and Bishop of souls.

But your correspondent, "Incognitus," propounds this question: "Why was 'water' substituted for 'hands' in the rite of blessing little children?" Because Christ commands his ministers of the gospel to

use water—clean water—in baptizing infants as well as adults, although the laying on of hands is not forbidden. Both may be performed and often is in the solemn rite of dedication, or consecration, of persons to the church or service thereof. Under the great commission Christ specifies baptism: "Go ye, therefore, and teach (disciple) all nations (families), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." Let it be observed that the first "teach" in this commission means to make disciples by baptizing them. The second "teaching" enjoins the duty of giving instruction under the commands, "whatsoever," of Christ. Christ had censured his disciples for rebuking those who brought their children to him. He commands them not to forbid, but to encourage the coming of little children to his kingdom on earth. They come in by baptism. Therefore Christ commands his ministers to baptize babies as well as adults.

The apostles so understood Christ and acted accordingly. They baptized families, households, including the infants. Not an instance can be shown in the New Testament where the apostles rejected an infant after this.

Besides, it can not be shown from authentic church history that there ever was an objection offered to baptizing infants till that strange doctrine of baptismal regeneration entered into the church—till the church apostatized from the teaching and commands of Jesus Christ. Then the argument was, Delay baptism till just before death, and the baptized shall be saved.

The purpose of Christ is to save the whole life from infancy to old age and perfect the praise of God in the gift of his son.

Will "Incognitus" do me the favor to give his name in next writing.

RAMEY, ALA., June 4, 1884.

"A Centenary Thought" vs. "A Dolorosa of Doubt."

MR. EDITOR: I offer a few words by way of reply to Bro. H. Walter Featherston's criticism of an article of mine recently published. His "Dolorosa of Doubt" could not possibly have been found in my article. It was not its intention; neither did it state nor imply that there was "a decline of faith," a "decay of Christianity," a "retrogression of the pulpit" (if by that is meant a decline in talent and learning), "a growing demoralization." It was unjust in Bro. Featherston to quote these as if even implied in what I had written, and it was unkind to sort my utterances with Ingersoll's, and the contents of the ADVOCATE with what he terms the "filth and infidelity" of a San Francisco paper.

All he claims in behalf of the progress of Christianity at the present day is thus admitted in my article: "While we are studying the noble parts of our history, and contemplating the wonderful accretions of power bequeathed to us during these hundred years," etc. But I do not endorse the reflection which he makes on the Southern Methodist pulpit of half a century ago when he says, "the majority of preachers (then) were men of less than ordinary ability." It may be true if by ability he means scholarship; but if he means power to move the masses by the "foolishness of preaching," he is certainly mistaken, and the best evidence of it is the present wealth of our ecclesiastical inheritance.

Effects must have adequate causes, and if we had no thrilling records of the feats of the old-time preachers, by the results themselves we would know there must have been giants in those days. The truth is, others labored, and we have entered into their labors. Not an educational institution, nor a mission station, nor full treasury, nor any other sign of our progress, but has relations, intimate and close, to the toils and sacrifices, the wise plannings and powerful preachings of those old heroes who planted the seed that has borne all this fruit. All that I ask is that we learn the secret of their power.

J. W. M.

Our Plan of Pastoral Work.

BY CHARLES E. DEENS, PASTOR OF THE CHURCH OF STRANGERS.

The pastor must know his flock. He must see his people that he may know how to preach, and that he may instruct and comfort each soul. How is he to do this in a large congregation in a great city? The very qualities which have gathered his congregation must have drawn attention to him so as to multiply the demands the public will make upon the pastor—demands which he can not ignore without diminishing his influence as a pastor.

For some time I have followed a plan which has been of great service in my pastoral work. It may not suit others; but Elizabeth Stuart Phelps, who heard of it several years ago, made a pastor in her "Story of Arni" adopt it. Several clergymen have lately been witnesses to its working, and at their solicitation this statement is prepared.

On the roll of communicants of the Church of Strangers are over six hundred names, and that list is kept so carefully purged that we believe 250 persons are known. They must be seen. They live in a circle whose radius is about six miles. There are strangers who are temporarily in the city who have special claims on this pastor. There are outsiders who must be visited. Frequently there are several sick at a time, and miles apart. Then there are innumerable interruptions which consume time. There is church business to be dispatched. There are church charities to be dispensed. How is this all to be done? This is our plan:

To each member there is given at the first of the year a card, with his name and church number on it, ruled so that he can keep record of the communion Sundays, and spaces left for answer to the questions: "Have you visited your pastor this year?" "Has your pastor visited you this year?" These cards are collected between the December communion and Christmas. (Communion every month, first Sunday.) When collected a list is made of all those whom the pastor has not visited, and he endeavors to visit them during the year. To those who have not visited the pastor a written invitation is sent during the year, specifying the time the parishioner should call. If practicable, the pastor has a reception every week at his house, from three to six and from half-past seven to nine P. M., and he announces the day from the pulpit on the preceding Sunday. He does not have a fixed day because there are persons who have engagements on certain evenings of the year round. By varying the day all have an opportunity. Moreover, if he had an invariable day, it would preclude other things, such as marriages, funerals, preaching elsewhere, which might arise during the week. All who wish to see the pastor are without excuse if they complain that they had not pastoral attention.

On the visiting day the callers are shown into the front parlor, and there they may read or converse until each person's turn comes. They are seen in the rear parlor, each alone, or friends together, or members of the same family together, as they may choose, but each in the order of his coming.

Will they come? My memoranda shows that September 3 there were 15 visitors, and prayer was had with 12; September 11, visitors 20, prayer with 13. One week it was Monday, the next, Tuesday. It will be seen from this average that if two-thirds were church members, and 400 members would have visited the pastor. In looking over the memoranda mentioned above I find that in six hours, time having been taken for dinner, I had done pastoral work which would have required three whole days with a carriage to have accomplished. And it was done more satisfactorily. My pastoral work calls me to the poorest and the richest in New York, as the work of pastors in smaller places calls them to the extremes of society. I think I may say that in one-half the cases I feel that the time selected for the visit was unfortunate. The men are not seen by day; they are at their business; the women have their household work or social engagements. Some have visitors. Some are in boarding-houses. Some are so situated that there is no opportunity for prayer. All these difficulties are avoided by a visit to the pastor. It is known that he will be at home, that it will be no intrusion or interruption, that in as much privacy as in his own home the parishioner may have interview, counsel and the help of prayer. My people like it better and better.

This plan gives the pastor more time to visit the sick, to follow those who ought to have a pastor's care, but will not seek it. It does not take the place of the pastor's visiting his flock. From the interviews at his house he often learns the needs of going somewhere he never would have thought of. It does not do away with work, but it doubles pastoral usefulness. The reports in our church at the last annual meeting show that the pastor had made 426 calls and paid 629 visits during the year 1882.

This is the best plan for me. It is not urged upon any other pastor.

Christian Advocate.

THURSDAY, JUNE 19, 1884.

BY RAYMOND B. STEARNS.

There is a ready-made for such an hour
as we think not the South of Man, church. — Matthew
XXIV, 40.

It will come, perhaps, at midnight,
When the sun is low and sweet,
By the country road and heart,
When the nation's eye looks toward
The shining heights of life,
And the cross is in the path,
Waiting for some noble strife.

It will come, perhaps, at midnight,
When the pulse of life throbs high,
When the fruit of love is ripening,
And the heart is in the path,
Then, through all the full and splendid
Of the land's manifold face,
It may be, in the evening,
Under a starry sky,
Clouds around the sunset glow,
Far and dark the shadows lie,
When we long for rest and slumber,
And come tender thoughts of home
Fill the heart with vague, and yearning,
Then, perhaps, the Lord will come.

If the only light is ready
In the morning's happy light,
In the strong and very solitude
Of the coming of the night;
If the only light is ready
In the morning's happy light,
In the strong and very solitude
Of the coming of the night;
If the only light is ready
In the morning's happy light,
In the strong and very solitude
Of the coming of the night;

New York Observer.

Bishop Thompson's Diocesan Address.

Mr. Editor: It is specially a duty from your standpoint to criticize, as you did, very modestly, yet incisively (in the Advocate of May 29), the remarkable address of "Rt. Rev. Hugh Miller Thompson, Bishop of the Diocese of Mississippi." You are his peer in our esteem, being an elder in the church of God, having some, if not all, of the modern allusions to your name, and the editor of a leading church paper. The addition of a word may darken counsel, if of any effect at all, yet I make the venture.

I am impressed with what he says on the subject of the "religious instruction of the colored people." I quote him again, in part, on this point: "I think I have seen enough in my work in the diocese to make me believe that there is a field for the church among the colored people of the State, and that, in fact, we hold that which is their sole hope morally." *Mirabile dictu!* Surely "the church" (?) has been very slow to make this important discovery. What a comment this upon the administration of his venerable predecessor and all the company of priests and deacons associated with him for many years past. Bishop Green was certainly a most vigilant overseer of "the church" in this diocese. He was abundant in labors, and I believe a truly devout man. Then, among the "clergy" of the diocese, eye, even the more prominent ones, were and are some who claimed to have been Methodists once, and, if so, had been taught better things. Can it be that neither of these had discovered hitherto that there was a "field for the church among the colored people" in this State? Nay, verily, it can be proven by as reliable testimony as any in the land that long years ago it was apparent, as it is to-day, that this "field" was open to gospel enterprise. But the clergy of "the church" (?) were disinclined to enter and cultivate it. Holding, as the Bishop says, "that which is their sole hope morally," they held it so high, so far away, that the poor slave-never, or rarely ever, saw or heard it from their lips.

The Bishop says: "One now and then meets a pious negro man or woman trained to the church's ways in a devout church household of the old time, etc." "Now and then!" Whence came these? Were they "trained" in Mississippi? Possibly; but if so he may truthfully say, "now and then" he meets with such as he describes. Thick of it among the four millions of slaves said to have been liberated by the war thousands, aye hundreds of thousands, professing Christianity are still destitute of "their sole hope morally," which has been held by "the church" and hitherto ministered mainly, if not exclusively, to the white folks. What a fearful indictment! What plea will "the church" (?) enter? I venture that among the negroes of the "old time" who are truly pious many may be found who belonged to "church households" but who were "trained" by Methodist missionaries, not in the ways of "the church," but in the doctrines of the gospel, as contained in Capers' Catechism, and by other means suited to strive comprehension.

Just thirty-eight years ago I was sent as a missionary to the negroes on the plantations in the northeastern part of Claiborne county. My "field" embraced a large proportion of what was then one of the wealthiest and most important parishes in the diocese of Mississippi. My principal supporters were members of the Episcopal Church. It was by the written request of some of them, with others, that I was sent there. I preached to and catechized their negroes in the Episcopal Church, a privilege rarely accorded to one of the "sects." All this time there was a rector of the parish alternating between Port Gibson and the church to which I refer, holding "that which is the sole hope morally" of the negroes, but only dispensing it to the white folks.

The parish in which my mission lay was composed of some of the wealth-

iest, most intelligent and influential citizens of Claiborne county. Many of their posterity to-day enjoy high social positions, and are not without enviable reputation in the public walks of life. They were zealous "church men and women." Still they desired a Methodist missionary to preach to their negroes. Wherefore? Was it because they thought there was one gospel for the master and another for the slave? One gospel for the white man and another gospel for the negro? Did these people believe with Bishop Thompson that the handful of "church" people so-called, and they only, "held that which was the sole hope morally" of the slaves under their charge and yet withheld this boon from them, and feed their poor beleaguered souls upon mere husks that a minister from one of the "sects" might be able to provide for them? By the memory I cherish of their unselfish liberality in my support, the generous, noble, Christian hospitality I shared at their tables and around their firesides I feel constrained to repel the insinuation. These people felt it was due their servants to give them the gospel. Their own minister did not fancy this "field." And more than this, they felt and acknowledged that the machinery of "the church" (?) could not be operated successfully among a set of illiterate plantation negroes, and that the only practicable mode was the plain and simple one adopted by the Methodist missionary—preaching, praying, singing, reading the Scriptures, catechizing and instructing the children and grown people alike, for they were all as children, and had to be taught as such. The "clergy" of that day were perhaps of the sort the learned Bishop describes as "seeking good parishes," basking in the skirts of abundance, of luxury and worldliness, ready to be rich men's hirelings for an easy life. Of one thing I am certain, they were seldom at the couch of the poor sick or dying negro, ministering to him the "sole hope morally." If God in mercy saves my soul in heaven I expect to have, as stars in my crown of rejoicing, the redeemed spirit of many a poor negro, "trained," not in "the church's ways," but in the way of salvation through faith in our Lord Jesus Christ, of the knowledge of which to them I have been the humble instrument as a missionary. When will this vespertine nonsense about "the church" cease? Can it be that the Christian world is to be perpetually annoyed while the sensible though irreligious are to be disgusted by it? Let this be the rule: "By their fruits ye shall know them."

H. J. HARRIS.

Retrospective.

TENTH PAPER.

After parting with my friend, Dr. Mathews, and receiving his promise that by the help of the Lord he would endeavor to restate himself in the favor of God and the ministry he had for a few years abandoned, and leaving the dying man in the hands of a near relative, and assisting a gentleman in finding his lost trunk, I was ready to go on board the steamboat Timoleon to proceed on my journey. A short distance above St. Louis we left the turbid waters of the Mississippi and entered the clear, beautiful Illinois river.

Having no care for the sick and no intimate friends with whom to converse I had ample time for reflection. I thought of the pastoral charge I had left for a time to the care of others, and could but hope and pray that the work of the Master would not suffer by my temporary absence. I thought I could see the hand of Providence in the occurrences already related during my short trip up the Mississippi river. I realized that there could be good accomplished outside the regular pastorate. A person who is content to pass through life disregarding the wants and happiness of others is too selfish to comply with the injunction of the Apostle Paul: "Look not every man on his own things, but every man also on the things of others."

Lesalle, the head of navigation on the Illinois river, was reached in due time. As this was before the railroad had stripped the northwestern prairies, we traveled by a much slower process on a canal boat to the rapidly growing city of Chicago, at that time having a population of thirty thousand. Stopping at a first-class hotel, my traveling companion (who was fond of innocent trickery), registered my name "Prof. Morse," which excited a little curiosity on the part of bystanders. They doubtless thought from personal appearance I came far short of measuring up to the personnel of my distant relative, the inventor of the magnetic telegraph.

What a wonderful country is ours! How rapidly does it increase in population and in inventive genius! The cities which a few years ago contained their ten thousand inhabitants now number their hundred thousands. The forests which were untouched by the woodman's ax, and the vast prairies which bloomed in their annual beauty and fragrance,

"Where many a flower was born to blush unseen,
And waste its sweetness on the desert air,"
have been made to yield to brain and muscle, and furnish daily supplies for the millions. Is it not a sad reflection that so many "stretch their arms like seas to grasp in all the shore," while so few, compared with the many, are "laying up their treasure in heaven?" What an urgent call for more cross-bearing, self-denying, consecrated men

and women to enter the fields white for the harvest, and gather at home and abroad blood-bought souls into the garner of our Lord.

To resume my narrative, after this digression, I will remark that the boats plying between Chicago and Buffalo were such as would be considered seaworthy. It frequently occurs that they encounter gales as terrific as those in mid-ocean, with less room to avoid the frequent casualties. On one of these regular packets I embarked for Milwaukee. Six miles from this city I visited a brother I had not seen since we were schoolboys. He was taken by surprise on being asked if he knew me. He said he had no recollection of ever seeing me before. He was among the first settlers in the township of Greenfield, Wis., and was cultivating land which would yield from seventy-five to one hundred bushels of corn per acre. After spending two days he accompanied me to Sheboygan, where I visited a sister I had not seen in twenty years. She was a member of the Baptist Church, and was desirous I should preach a sermon before leaving. She sent for her pastor to ascertain if it would be agreeable for me to occupy his pulpit. He wanted to know whether I was the owner of slaves. On being informed that I was he declined on the ground that members of his charge would be offended if known that a slaveholder preached in his church. A Congregational minister bearing of this denial paid me a visit, and gave me a cordial invitation to preach in his church, giving the appointment a wide circulation, so that I had a large congregation of attentive hearers. DANIEL MORSE.

MARSHALL, TEXAS.

From the Work.

GRAND, LA.

Mr. Editor: Our second quarterly meeting is over; only one steward in attendance. He, seemingly, was cast down in spirit, owing to the loss of stock, which has been fearful in this section. However, the preaching to us was a feast of fat things, causing us to reconsecrate ourselves to the service of God. Our work is yet under water. Although we can not send you the encouraging news that the decks are cleared, we can say our people are subscribing liberally to our Conference collections, and we hope to bring up a good report to Conference. We are hopeful, though surrounded by many difficulties. On yesterday we organized a Woman's Foreign Missionary Society at Grand. The following ladies were elected officers: Mrs. F. J. Stinson, president; Mrs. E. C. Whittington, vice-president; Mrs. Mary C. Nelson, second vice-president; Mrs. Kate Yarborough, recording secretary; Miss R. A. Whittington, corresponding secretary; Mrs. Emma McIntosh, treasurer. We hope to organize all along the line. C. T. MUNNOLLAND, P. C.

TRYON, MISS.

Mr. Editor: Our second quarterly meeting passed this year without a storm. Our faithful presiding elder was at his post, preached two good sermons, and attended faithfully to all his duties. We had a good meeting. Two persons, Dr. Cowart and wife, joined the church. We are having revival tokens in many parts of our circuit. At Bahala Chapel we have a flourishing Sunday-school, large and serious congregations. Last Sunday we had a wonderful shower of Divine grace, a shout in the camp, and a very bright and happy conversion. Old men say they have not seen such a time at a regular monthly appointment in ten years. If ever. Oh! for a glorious revival of Holy Ghost religion all over our country. The good people of this circuit have recently expended about one hundred and sixty dollars on and around the personage.

H. P. LEWIS.

BIG CANE, LA.

Mr. Editor: Our second Quarterly Conference convened at this place on the last day of May. Aside from the usual regular business, two of our young men, members of Big Cane Society, were licensed to exhort. That speaks well for the spiritual condition of the membership at this place. We, members and pastor, were sorely disappointed by the non-attendance of our presiding elder. He came within three or four hours' ride of this place, but was prevented from reaching us by a reported overflow. We much regret this failure, because we will not have the benefit of the sacrament this year. W. V. GORDON.

Marriages.

SIGLER-SINGLETON.—At the residence of the bride's mother, near Sugar Town, La., June 5, 1884, by Rev. J. J. Bell, Mr. George E. Sigler to Miss Frances Singleton.

HOWARD-JONES.—At the Methodist Church, at Winches, Miss., May 29, 1884, by Rev. L. S. Jones, Mr. F. H. Howard and Miss Fannie L. Jones.

Obituaries.

WILLIAMS—REV. JOHN W. WILLIAMS was born in Georgia, October 17, 1816; moved with his parents to Covington county, Miss., in 1818; joined the Methodist Episcopal Church, South, in 1836; was licensed to preach in 1842; was ordained a deacon, by Bishop Early, in 1857, and died of paralysis at his home, at Silver Creek, Lawrence county, Miss., February 23, 1884. He was twice married. His first marriage, which occurred February 7, 1839, was to a Miss Martha W. Harper,

who died June 4, 1841, leaving him two children—a son and daughter—both of whom are dead. The son fell in battle in the late war, and the daughter died in childhood. His second marriage, which took place November 23, 1843, was to a Miss Elizabeth A. Holloway, who survives him to mourn his departure. By this marriage he was blessed with eight children—three sons and five daughters—all of whom (one son excepted) are living, and with one exception, are all devoted members of the church of their parents. Being a devoted Christian and an affectionate husband and father, Bro. Williams had a consoling influence over his family, and he used that influence for good. God was honored in that household, and he endeavored to bring his children to the altar of prayer and communion of the Lord. Among the last prayers he uttered were prayers for the conversion of his youngest son, and we hope are long to see those prayers answered.

The deceased was left an orphan when about six years of age, and fell into the hands of one Mr. Lottin, who was a relative of his and a man of sterling elements of character. Mr. Lottin filled the place of a tender father to the little boy when he took to raise, and the little boy proved himself worthy of all the kindness bestowed upon him by his generous relative. From his childhood he secured naturally inclined to piety. He was gentle, kind, obedient, thoughtful and good—a model boy in the community where he lived. Nor did he lose the shining virtues of his childhood as he developed into manhood. The model boy became a model young man; the model young man became a model member of the church, and the model member of the church became a useful minister of the gospel of Christ. From the day he joined the church to the day of his death no one doubted the genuineness of his religion. All had perfect confidence in him, and revered him as a true servant of God. This gave him great power in the pulpit. He was not deeply learned in human wisdom nor was he specially gifted in the use of human speech, and yet the people loved to hear the gospel from his lips; and the gospel as preached by him was honored of God in the edification of believers and in the conversion of many precious souls. His preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power.

For several years previous to his death, however, he was afflicted of the body. In the fall of 1877 he had his first attack of paralysis, and from that time on to the day of his death he had, ever and anon, light attacks of the same disease, which put an end to his pulpit labors. This was greatly regretted by the people, and it was a source of grief to himself. He loved to preach, and it grieved him to be deprived of the privilege; but he bore the deprivation, as he bore all of his other afflictions, with perfect resignation. For several long, weary years his health was very bad and he suffered much; but he died and it all as one who was at ease. He felt that he was convinced that all things must work together for his good. But finally the end came, and it came just as he had long expected it would come—suddenly. During the day he had been feeling fully as well as usual; but just as the sun was going down he was seized with a violent attack of his old disease, and in a few short hours he breathed his last. As he became speechless as soon as the fatal attack came on, he was not permitted to utter any parting words, nor were such words needed as an evidence of his desire to go. His life and former expressions were a sufficient evidence of the fact. For many long, weary years he had waited for the summons, and, doubtless, he was ready when it came. Indeed, he gave a token to this effect in his last moments. Just before he became unconscious he reached out his hand to some friends and loved ones who stood around his dying couch and bade them good-by, with a calm, intelligent look which plainly said, "I am ready and willing to go," and then he fell asleep to awake in glory.

May the full assurance that the devoted husband and father loved one gave before he died comfort to the sorrowing wife and children, and lead them to follow their loved one as he followed Christ; so that ere long they may go and live with him forever in the beautiful home above!

Bro. Williams loved the church. While he loved all Christian people, and rejoiced in the success of all other churches, he had a special concern for his own church, and upon her he bestowed his most earnest prayers and labors. He had earnestly prayed for many years before he died that a temple of worship live to be a Methodist house of worship erected in the little village where he resided, and God granted him, as he did to Simeon of old, his request. Last summer he donated a lot for the purpose, and the brethren there, though few in number, and weak financially, bestirred themselves and erected a neat, commodious house of worship. So God's faithful servant was permitted to see the great desire of his heart accomplished before he closed his eyes in death. In that house, on the third Sunday in February, he joined the congregation in the worship of Almighty God, and in a beautiful little cemetery but a few steps from the church, on the calm, bright, beautiful afternoon of the next holy Sabbath, his lifeless form was laid to sleep till the morning of the resurrection. One Sabbath found him in the temple of worship on earth, and the next found him in the temple of God in heaven. J. W. McLAURIN.

Whereas, It was the will of our heavenly Father to remove from our midst by death, on February 23, 1884, in the sixty-eighth year of his age, our much-beloved brother and associate, Rev. John W. Williams; therefore, be it

Resolved, That in the death of Bro. Williams this Conference has lost one of its most zealous Christian workers, a faithful and pleasant associate and a man possessing a high degree of honor and determination as to duty.

Resolved, That his loss created a void through Mr. C. M. Carmel circuit that can not be easily filled; that his devotion to Christian duty and his zeal and influence for the cause of Christ is not likely to be supplied by any who survive him.

Resolved, That we tender to the bereaved family (of which was a most devoted husband and kind father) our profound sympathy in their sad affliction, and that we can only point them to him who is able and willing to comfort the afflicted, in whose hands we leave them.

Resolved, That these resolutions be spread on the minutes of this Conference, and that a copy be sent to the family of our deceased brother, to his church and the New Orleans Christian Advocate. J. J. DENSON, For Committee.

WEST—Died, near Uvalde, Texas, March 31, 1884, Mrs. NELLIE WEST, a mother in Israel—one of the saints of God. She was born in Washington county, Ala., January 10, 1810. She professed religion and joined the Methodist Church when a girl. With her honored husband she lived many years in Wayne county, Miss., a blessing to her neighbors and a light in the church. After the death of her husband her children, being grown up and married, she removed with some of them to the West, to spend with them the quiet evening of her life. Hence she died surrounded by those she loved, and now she "lives a life unmeasured by the flight of years, and all that life is love."

As a wife, a mother, she filled her position with firmness, dignity and propriety, and "her children rise up and call her blessed." She has gone to glory, but has left the impress of her angel life—a rich legacy on all her children. She gave her sons to her country's cause, and two of them fell honored graves in Virginia. One fell called of God to the work of the gospel ministry. She gave him a mother's blessing and love in the name of the Lord. He is now a useful minister in the Mississippi Conference.

Mother West toiled and denied herself to give her children a good education and she lived to see them in mental and moral development—a rich reward. Amid her domestic duties she found time daily to devote an hour to Scripture reading. Thus in her was developed an earnest, enlightened and aggressive piety. Her live living children are all religious. She worked with a will which secured to say, "I will accomplish all myself. And then her family, prayer and faith told that her only trust was in God. She was brought safely through the dangers of Indian warfare in the early days of the history of Alabama, and was in Fort Stratton when the massacre of Fort Mims occurred.

This humble tribute to the memory of one I loved much is laid upon her grave by her former pastor, JOSHUA T. HEARD.

McGOWAN—LAURA ALABAMA McGOWAN, daughter of W. H. and L. A. McGowan, was born in Clark county, Miss., July 27, 1878, and departed this life March 30, 1884, aged six years, eight months and three days.

To the memory of few children could we have greater tributes of due honor than to that of our departed Alabama. Her many virtues at such an early age won for her the love and confidence of all who knew her. She seemed to be impressed before she was taken sick that she would not live long. She said to her mother that she was going to die, and that she wanted her little baby sister to have all of her dresses except her white dress—that she wanted to die in that one. But how hard it is to give up our little children and see them go down into the grave! Without immortality the ways of the weavers are dark; but, thank God! immortality assures us to look beyond the river. But, with the fact of the immortality of man, we still cling to our dear little ones. Yes, in affection we treasure the memory of our dear little children. But while we mourn their loss we rejoice in the belief that they safely reached a better land. This is the case with little Alabama. Loving hearts cling to the little darling while she was suffering and struggling with death; but they could only look on and watch the struggle with the little sufferer. They had no power to stay the ruthless hand of the dreadful malady. Yet, all our efforts, the little innocent man, God claims her for his own. We can only say, Thy will, O Lord! be done.

The father and mother, sisters and brothers mourn for her, but not as those who have no hope. They look beyond the tomb and to the happy meeting with the little "Bama" now a bright angel. I say to the weeping ones: Look up, little "Bama" is at the beautiful gate waiting and watching for you. J. H. HOLLAND.

Nashville Advocate please copy.

MOORE—NANCY JANE MOORE, daughter of L. W. and Margaret M. Dams, was born near Huntsville, Montgomery county, Miss., in 1847, and died March 22, 1884. Mrs. Moore joined the Methodist Church in early life and lived a very exemplary Christian life. The Master said, "It is enough; come up higher." She was married to Mr. J. W. Moore, in January, 1865, who with six children still survive her.

Sister Moore spent her last days at the residence of her brother-in-law, Mr. E. T. Handley, where she had every attention needed to make her last journey on earth as happy as possible. Her afflictions were severe; but with Christian fortitude and resignation she bore them well, and felt that the afflictions of this life were not worthy to be compared to the glory that should be revealed at the last day. Sister Moore was always kind and gentle in her disposition, and had as large a circle of friends as is allotted to any one in this life.

Her relatives and friends can but feel that an angel has been taken from among them. But weep not. She has gone to her happy home to be a saint with God and the Lamb forever. J. A. NUNNOUNS.

Nashville Advocate please copy.

ZUBER—On March 17, 1884, our brother, JEFFERSON ZUBER, took leave of all earthly things and went to the spirit land. He had long been a member of our church, and in his earlier years active, useful and zealous. As age crept upon him he gave way to the infirm generation, and in a quiet and peaceful way he awaited the coming of the great change.

Bro. Zuber was born November 14, 1808, in Georgia, and came as a lad to Mississippi. In 1838 he married Miss S. S. Porter, of Warren county, the daughter of the venerable and honored James Porter. She lived with him many years the happy wife of our estimable friend; then passed to her heavenly home some years before his decease. Four daughters survive to mourn the loss of a most affectionate Christian father and to realize the sad news and loneliness of orphanage. For it matters little whether a father be younger or older; the shock of such a loss at any age is deeply grievous, and we all feel again like children when we gather round the coffin of a dear parent. Adieu, departed friend; friend and brother of forty years!

Bro. Zuber died in Vickburg surrounded by his daughters who faithfully ministered to him till the last moment. His end was one of peace. C. K. M.

BURGOYNE—Departed this life, April 6, 1884, MARY EMMA, daughter of L. R. and E. O. Burgoyne, aged two years and eight months.

All her life she was a little sufferer, though most of the time able to sit around and play with the other children. The greatest love and attention was necessary, delicate as she was. Only seven months previous to the

death of this little darling, the first family for seven years was that of little Ella, aged five years, and three days. She had said a short time before she died that she wanted to go to heaven; she wanted little Sister Emma to come, too, and with her father, and, indeed, the angels came and took little Emma.

She was only allowed to suffer a few hours with convulsions, when she passed away as sweetly as if going to sleep. She seemed in disposition very much like the other departed little sister, and was the only one in the family who favored her. After Ella's death little Emma became much interested about Ella being in heaven, and would speak very earnestly and often to her mother about it. Young as she was, she was faithful to kneel at her mother's knee and say her prayers.

A FRIEND.

NICHOLSON—Died, at Baton Rouge, La., on Monday, April 23, 1884, at 5:45 o'clock P. M., J. W. NICHOLSON, Jr., youngest son of J. W. and S. B. Nicholson, aged one year, six months and twenty-two days.

No record the brief, beautiful life— "As the flower of the grass," "The bright sunbeam which God gave in warm and light our hearts had awakened such good hopes and anticipations of future usefulness and honor. The full, dark eye and high forehead evincing the bright intellect, the cheerful and confident nature, making friends of all associates. He was lovely in person and disposition. But, alas! the light is gone, and darkness chills the bereaved hearts. But surely this is not the end of "that God whose ways are love." The grave holds but a sleeping form, the soul has left, none of its sister, but sparkles on high, "asleep in the arms of Jesus." We tend lovingly the little green mound, but the heart hears the words of comfort: "O sleepers, the kingdom of Heaven."

LAMPTON—EUGENE, infant son of Benjamin and Esther L. Lampton, died, in Columbus, Miss., May 12, 1884, at the age of one year, three months and twelve days.

He was a child of great beauty and promise, and the light and joy of a loving household. Truly will he be missed by his fond parents and his loving brothers and sisters. No more will they look upon his lovely little form, kiss his sweet little lips or hear the prattle of his little tongue; but they can rejoice and find comfort in the thought that their precious little darling is free from suffering and safe at home. J. W. McLAURIN.

BIVINS—Died, May 13, 1884, SALLIE BIVINS, wife of B. B. Bivins, and daughter of A. M. and Bettie Ivy. She was born May 7, 1857. Sister Bivins joined the Methodist Episcopal Church, South, in early life, and was a consistent Christian. All who knew her join in saying she was a good woman. She was sick some time, but was resigned; no doubts, no doubts. May God bless her husband and three little children, and all the dear ones meet in heaven. THOMAS J. TAYLOR.

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Christian Advocate.

THURSDAY, JUNE 19, 1884.

MARTHA.

BY JULIA C. B. DORR.

Yes, Lord!—Yet some must serve:
Not all with tranquil heart,
Even at thy death feet,
Wrapping in devotion sweet,
May all apart!

Yes, Lord!—Yet some must bear
The burden of the day,
Its labors and its heat,
While others at thy feet
May muse and pray!

Yes, Lord!—Yet some must do
Life's daily task-work; some
Who faint would sing must toll
The earth's dust and soil,
While lips are dumb!

Yes, Lord!—Yet man must earn
And woman bake, the bread;
And some must watch and wake
Early, for others' sake,
Who pray instead!

Yes, Lord!—Yet even thou
Thou need of earthly care;
Thou need of bread and wine
To live, a guest divine—
Be this my prayer!

Atlantic Monthly.

Memoir of Dr. J. E. P. Hunnicutt.

Dr. J. E. P. Hunnicutt was born in
Quintana county, Va., May 23, 1805,
and died in Covington, La., near
where he had lived from early in his
life, March 6, 1884.

His father was a Quaker, but for-
feited his membership by marrying out
of the society. The persistent power
of many of the wholesome doctrines
of that worthy fraternity were strikingly
illustrated in the life and character
of the subject of this sketch. Indeed the
length of his life, as well as the
strength of his character, is, no doubt,
largely attributable to the transmitted
peculiarities of the Friends, modified
by the spirit and doctrines of Metho-
dism. He was not at any time of robust
frame, and though most of his life the
subject of bodily affliction, yet by regu-
larity in habit, abstemiousness in
diet, temperance in all things, and con-
stant devotion to duty, his life was
protracted to almost fourscore years.

When a young man he professed
faith in Christ, and became a member
of the Methodist Church. Every work
he undertook thereafter was made sub-
servient to the one great end of serving
God and saving his soul. For more
than forty years he was engaged in the
practice of medicine, yet, according to
his own testimony, never gave a dose
to a patient which was not accompanied
by his prayers for its efficacy. When
a youth he was engaged for a time in
a printing office. While there he ac-
quired a remarkable accuracy in spell-
ing which he retained through life. With
the technical nomenclature of the
science of medicine he was as familiar
as if he had been thoroughly drilled in
the Greek and Latin languages at
school, and had spent his time in after
years in little else than studying the
terminology of his profession. He
never made a charge for services ren-
dered on the Sabbath day, and ever
strived to minister to the souls as well
as to the bodies of his patients.

The most distinguishing character-
istics of his life and his explanation
in two little words—faith and duty.
The prevailing element of his mind
was reverence, and the most admirable
trait of his character was dutifulness.
He unfeignedly believed the economical
Scriptures to be the word of God. He
read them much, studied them closely
and was ready to give to any who were
willing to hear a reason for the hope
that was in him. He was fond of the
discussion of biblical, social, literary
and political questions, his mind being
naturally of polemical turn, but always
made the Bible the ultimate test of
every doctrine and theory. Being a
diligent and somewhat extensive reader
of the books and periodicals of his day,
he seemed anxious to guard all minds
against the poison of skepticism; they
were the means of convincing me that there
is no real force in any argument
against the essential doctrines of the
Bible, a conviction which has been
growing stronger in me from my
childhood to this day. What he could
not understand of the book of God, he
could not believe; and though he could
not prove it to be true, he knew that
no one else could prove it to be false.
He clung to the faith of the gospel and
to the church of God amid all the illu-
minations of infidelity. Unbelievers
might doubt the sufficiency of the old
scripture, declare that she had sprung
aleak and would never reach the port
of heaven; they might leap overboard
into the sea, and fill the air around
with their delusive reports of wonders
there discovered till many were tempt-
ed to follow their example; but he was
of those who abode in the ship, and, I
believe, got safe to land on the other
shore.

But if his faith was constant his obedi-
ence was unflinching. The law of God
was the rule of his household. Night
and morning prayers were as regular
as the rising and setting of the sun.
Slaving was never omitted at family
worship, in leading which he rarely
used a book, having committed to
memory almost all the devotional
hymns of the Methodist collection. He
taught and required his children and

servants to obey him as their duty to

God. Though not much accustomed to

manual labor himself, on account of

professional engagements, his theory

was that every boy should be taught to

labor with his hands as well as his

head; hence his three sons were grain-
ated at the plow handles as well as at
the college; while the industrial and
literary education of his two daughters
were conducted with equal care. When
preaching in his neighborhood oc-
curred, as it often did, on other days
than Sunday, the plow and hoe stood
still in the field, that the laborers
might attend the worship. He re-
quired his slaves as well as his chil-
dren to attend church, believing that
no man suffered pecuniary loss by
taking time to pray. Nor did his chil-
dren, after long training in this way,
ever become tired of church going, but
on the contrary have become increas-
ingly fond of it. He succeeded in con-
vincing his children of the wisdom as
well as of the obligation of duty. His
taught them that self-interest as well
as law required them to do right. His
motto was, "Duty belongs to man,
consequences to God." Hence his con-
stant endeavor was to do the will of
God whether he could understand its
reasons or anticipate its consequences,
or not. Habitually trampling under
foot the enthusiastic doctrine "that we
are not to do good unless our hearts are
free to it," he learned to love the dis-
charge of his duty.

Though to some extent austere in his
Christianity, yet he was both attractive
and instructive, especially to the
young, by the judicious use of an inex-
haustible store of anecdote, adage and
poetry. For one so stern in his views
of life and duty, he was remarkably
fond of poetry, anecdote, flowers and
sentiment in general. He was familiar
with the English poets and frequently
quoted them in conversation and in argu-
ment. His anecdotes were never
unclassical.

The greatest trials of his life, as well
as the chief faults of his character,
which consisted in transitory excesses
of temper, arose, no doubt, from cer-
tain peculiar infirmities of physical
constitution. His digestion was never
vigorous. Oftentimes the brain clamored
for nutrition which the stomach re-
fused to supply. Great and unexpect-
ably distressing were the woes of body
and the agonies of mind which ensued.
These, perhaps, at times, superseded
all power of faith and hope if not of
love; yet his habits of gentleness were
so fixed that a temporary suspension
of the faith from which they sprang,
had no appreciable effect upon their
constancy and power.

To say that such a man was ever a
leader in all the most worthy enter-
prises in the community in which he
lived, is but to draw an obvious infer-
ence from the facts which have been
stated. His liberality to the church,
and his charity to the poor, were ever
as great as some thought greater than
his means would justify. His house
was ever the home of the Methodist
 itinerant preacher. As a trustee of an
institution of learning of high grade,
as a class leader and a steward in the
church, as a leader in prayer meetings
and a superintendent of a Sunday-
school, he did for the cause of God and
humanity whatever his hands found to
do. He was a member of no society
but the church, never had his life
insured, never would wear gold, and
consecrated reluctantly late in life to
have his photograph taken.

Though his construction of Scripture
was strict, possibly at times erroneously
narrow, yet his errors both of
theory and of practice leaned to virtue's
and safety's side. None would be
harmful by adopting them.

Though few ever more reverently
adored or more faithfully strove to
please their Maker than he did, yet the
dread of death was through all his life
a source of discomfort to his mind.
One, not a member of the same church,
who knew him well, said at his burial,
"He was the best man I ever knew."
Yet he greatly dreaded death. This
fear was, perhaps, a physiological result
of long, continued and excessive exer-
cise of the principle of self-preservation.
Varied and oft recurring infirmities
of health had so habituated him to the
warring off of death that his dread
of it became morbid. For years his
third spirit trembled at the thought of
death's approach. Yet when he came
to die God, in kind compassion, hid
the monster from his eyes. Death did
not even cast his shadow across the
way of his exit from earth. On his
last day he walked about a little, not
feeling as well as usual, sat in his arm-
chair at evening, retired to bed about
his accustomed hour a little feverish,
kissed a little grandchild with an affec-
tionate benediction, and slept to wake
in midnight, only to let his children
know by unmistakable tokens that the
time of his departure was at hand.
Without a struggle, a groan, or even a
sigh, he died, and seemed to know it
not. He gave no sign of what he felt
in that last hour. Nor was any needed.
His whole life had been a sign of pre-
paration for death, and therefore was a
silent sign of his readiness to die.
A consciousness of peace or of triumph
in death is a happy terminal incident
in the life of a servant of God, and is
not without its evidential value, but
the essential blessing in the living, as
well as in the dying, is that last record-
ed in the holy book, "Blessed are they
that do his commandments, that they
may have right to the tree of life, and
may enter in through the gates into
the city."

W. L. C. H.

Ecclesiastical Methodism.

The religious and the ecclesiastical
aspects of Methodism are of course
very different things. The latter oc-
cupies those few pages. Ecclesiastical
Methodism has but one peculiarity,
and that is, that it is entirely destitute
of peculiarity. All other churches are
built upon some peculiarity. Metho-
dism has none. Romanism rests on a
new church built on Peter and his suc-
cessors. The High Church of England
and its branches in this country and
elsewhere rests upon Episcopal prerog-
ative derived through a chain of offi-
cial inheritance originating in this
falsely supposed new church organ-
ized by the Saviour and the apostles.
The Presbyterian Church is erected on
the divine decrees and partly in the
ministry; while Baptist Churches
patronize, as the great oil and object,
water immersion in baptism. Original
Methodism has nothing whatever
to do, *pro or con*, with any of those
questions, but was a mere revival or
intelligibility of religion in its simplest
forms. Its origin might be dated where
a few young men held an evening
prayer meeting, praying for divine
grace and personal conversion, rais-
ing no doctrinal or theological ques-
tions. They felt the divine blessing,
and met again the next Thursday eve-
ning, with increasing numbers they met
again, and again, and kept on, spread-
ing and with still increasing numbers
they kept on, meeting, adding, multi-
plying and dividing, they kept on.
That is all of structural Methodism.
It is peculiar in having no theological,
ecclesiastical or legal peculiarities.

But what are the great ecclesiastical
bulwarks of Methodism? It has none.
It needs none. Methodism can not go
in Sam's armor. It has neither the
muscle nor skill suited to shield and
spear, but with simple sling and stone
goes forth trusting in the God of bat-
tles. Other churches are framed, and
stayed, and braced, with organic archi-
tecture and legislative masonry, and
by those they are protected. Metho-
dism is a religion, not an ecclesiastical
enterprise. Religious growth and
progress has always heretofore been
clogged and hampered too much with
legislative and judicial framing. The
church part of Christianity will take
care of itself if prudently and judi-
cially let alone. Religious bacteria
must be solid, and deeply and sojournly
founded, but the merely outward rules
of religious association are in their
nature changeable and temporary, and
therefore better suited to tabernacles
than to temple life. Nobody ever
framed a constitution of Methodism.
Its needed rules of external association
are few and simple, and best arranged
by sensible godly men from time to
time as we go along.

At Mr. Wesley's second or third
prayer meeting the room proved too
small for the congregation, and now
what for there will be more skill
next time. So they divided, and this
made another leader necessary. And
this very provision created farther
necessities which must in turn be ap-
plied. And right on, from that day to
this, the Methodists have been creating
necessities by supplying existing ones.
And to-day those necessities, for more
extensive pastoral labors, are greater
than ever. And we govern ourselves
by self-made rules as we go along.

Mr. Wesley did not send Methodism
to nor establish it in this country.
Nor did he ever have more than a very
little to do with it in America. He
loosed it from the iron fastenings of
ecclesiastical ecclesiastical, and it went
itself. In 1790, not in 1776, two Irish
local Methodist preachers, Philip Em-
bury and Robert Strawbridge, came to
this country, the former settled in
New York and the latter near Balti-
more. A few other Wesleyans came
with them. They both began to
preach immediately—or rather con-
tinued to do so. Mr. Strawbridge
preached regularly, forming little so-
cieties here and there, until he died in
1781. Mr. Embury preached irregu-
larly, forming some classes, etc., until
1796, when he began regular preaching
and pastoral oversight, which he con-
tinued with great zeal and success
until 1775, when he died greatly be-
loved by everybody.

While Mr. Wesley had nothing to do
with the early formation of those
American churches, or societies, they
all acknowledge and claimed connection
with him and the English societies.
At an early period we find them ap-
pealing to him to send them minis-
terial help. This he did as men and
opportunity presented themselves.
No church formation or church organi-
zation became necessary. The preach-
ers preached, and held prayer meetings,
and visited the people, baptized the
converts and the children, kept a list
of members, attended the classes, etc.,
and the people took care of the preach-
ers, raised money for expenses, built
churches and such like things. All
this is natural, and is implied in the
idea of a number of persons being
religious. What more of church does
any body want, or did any body ever
have that was valuable to Christianity,
than this? Convenience dictated souls
and prudent men made them.

But what about Episcopal Metho-
dism? Very little, so far as concerns
organic law. Who made it? Except
the furnishing of a very small amount
of material, it seems to have made it
self. The story of Mr. Wesley, having
learned by reading Lord King's *Primi-
tive Church*, that he possessed Episco-
pal authority, which true enough in it-

self, will not do to weave into eccle-

siastical science in this age. In the

days of Wesley, and long after, this

much of papery and high church lin-
gered wonderfully in the church, viz.,
that Jesus Christ organized a new
church. That false fact is now thor-
oughly exploded, is it not? Lord King
gives a history of the acts of the
churches for three hundred years, and
finds that Bishops and elders by those
names exercised the same functions
and prerogatives in that period. Now,
what does that prove about the func-
tions and prerogatives of Bishops and
elders generally? On supposition that
Christ did form a new organic church
for Christendom, it would prove to
reasonable satisfaction, that Bishops
and elders were the same by divine
investiture. But if no new divinely
framed church was made at all, then
Lord King's history proves what we
all see now and nothing else, viz., that
in those days Christians regulated
church offices and officers so as to best
answer their local necessities. Mr.
Wesley was virtually a Bishop, not
however, because of anything in Lord
King's history, or because of anything
the early Christians did, but because
he was a minister, and had the over-
sight of a church. So the American
churches being across the sea, he for-
mally, solemnly and religiously an-
thorized, directed, requested, set apart,
or ordained, if that more fashionable
word be preferred. Dr. Coke to go to
America and superintend the little
churches there on condition that these
churches by representation should re-
ceive him as their chief minister. He
was formally received and elected, and
that put him into the capacity of co-
superintendent with Mr. Wesley.

And was that Episcopacy? Accord-
ing to the best authorities it could
hardly be so considered. Episcopacy
meant diocesan. But, according to the
use of the term in common speech,
since that time it was and is Episco-
pacy. Our calling it by that name
makes it so. That is to say, then
ministerial functions we call Episco-
pacy, and we consider that term, so
used, to be good, modern English.
Bishop is the name we apply to the
functionary who exercises these powers
and duties. But this terminology is
not divinely prescribed.

Methodism recognizes no principles
of church government, nor any fixed
duties, functions or prerogatives of
church officers beyond a simple pas-
torate that are over a hundred years
old. We create offices and prescribe
the duties thereof as we find it ex-
pedient from time to time. No Methodist
church officer has ever had the
right to ordain ministers. The duty of
ordaining is now and has been hereto-
fore confined to Bishops. And yet we
are told—an error as palpable as it is
obnoxious—that in our church "elders
have the right to ordain." We are
Episcopal, or quasi-Episcopal, and
while our church impresses the duty of
performing the rite of ordination on
certain church officers of its own crea-
tion it holds the ordaining power, func-
tions it holds in its own hands. The
church ordains whom it will, and by
such official instrumentality as it chooses
to create, liable to change from time
to time.

Religious Intelligence.

MEXICO.—Few persons are aware of
the progress which has been made by
Christianity in the Republic of Mex-
ico within a few years. But a little
while ago, it seemed the most hope-
lessly remote-ridden and pagan portion
of non-Christian world. But to-day,
the opinion of many enlightened
friends of missions, Mexico is the
most inviting field in the world for
Christian effort. At one time, no doubt,
is the fact that at the time of the French
invasion and the short-lived empire of
Maximilian, Romanism was acro-
nized with civil despotism and the
French-Austrian domination. The
devil over-reached himself, not for the
first nor the last time. The following,
from a recent Missionary Herald, is
very encouraging: An Almanac in
Spanish, for the year 1884, issued by
the missionaries of the American Board
at Guadalajara, gives the following as
the present result of Protestant mis-
sions in Mexico, so far as results can
be tabulated: Native ordained mission-
aries, 40; foreign missionaries (includ-
ing wives), 108; missionaries of women,
10; congregations, 18; churches, 204; mem-
bers, 10,000; adherents, 27,000; Sunday-
school scholars, 4,654; day-schools, 82;
pupils, 3,083; churches, 45; estimated
value of church property, \$102,550;
periodicals, 12; pages of church litera-
ture published in 1882, 370,415; theo-
logical societies, 5; students, 36.
This certainly is a remarkable record,
when we remember that it is but a few
years since any of the great denomina-
tions have entered Mexico with any-
thing like an attenuated force; the Pres-
byterian missions, which for out-num-
ber others both in laborers and in
communicants, having commenced la-
bors in 1872.

Robert College, Constantinople, has
211 students this year, of whom 49 are
in the preparatory department. Of the
162 in the college classes, 85 are Bulg-
arians, 63 are Armenians, 10 are Greeks,
one is a Transilvanian, one a Slavonian,
one a Hebrew, and one an Englishman.

The seventeenth annual meeting of
the Missionary Union was held at Bos-
ton. There was raised through the
year \$12,443.85, and \$394,813.50 expen-
diture, leaving a deficit of \$22,369.65, a much
smaller debt than last year. In Sweden,
Germany, France, Spain and Greece
there are 1,682 preachers, 126 churches,
and 112,122 members. The year's bat-
tism was 11,711. The great work of the
Union is in India, Asia, Burma, Af-
gan, Persia, China, Japan and Africa,
where there are 2,163 missionary labor-
ers, 1,128 churches, and 112,122 mem-
bers. There were 11,706 bap-
tisms.

The Chinese in California last year
gave \$303.75 to the mission of the Amer-
ican Board at Hong Kong, besides \$600
for the sufferers by the floods in North
China.

Our Young People.

HOW TO PLEASE OUR KING.

Oh! what can little hands do
To please the King of heaven?
The little hands some work may try
To help the poor in misery—
Such grace to him be given.

Oh! what can little lips do
To praise the King of heaven?
The little lips can praise and pray,
And gentle words of kindness say—
Such grace to him be given.

Oh! what can little hearts do
To please the King of heaven?
The hearts, if God his Spirit send,
Can love and trust the children's Friend—
Such grace to him be given.

When hearts and hands and lips unite
To please the King of heaven,
And serve the Saviour with delight,
They are most precious in his sight—
Such grace to him be given.

Mr. Editor: I want to answer some
of the little editors questions in the
Advocate of April 17 and 21. Moses'
wife's name was Zipporah. Her sons'
names were Gersham and Eliezer.
Noah lived 350 years after the flood,
and was 950 years old when he died.
"What did Moses do with the golden
calf?" He burned it in the fire and
ground it to powder, and strowed it
upon the water and made the children
of Israel drink of it. "Wormwood" is
found in Rev. viii, 11. Our Saviour
was buried by Joseph in a sepulchre,
hewn out of a rock. Abraham's first
son was named Ishmael. In conclu-
sion, I will ask the little editors a few
questions: Who was David's great
grandmother? Who is spoken of in
the Bible that married his half sister?
Who were the only two persons of the
children of Israel who were grown
when they left Egypt, that ever reached
the promised land? Why was Moses
never permitted to reach the promised
land? Who is spoken of in the Bible
that plowed twelve yoke of oxen? As
this is my first letter, I hope it will not
be consigned to the waste-basket.

Your little friend,

MOLLIE E. SIMPSON.

THOMASTOWN, Mississippi.

Mr. Editor: I have been thinking a
long time that I would write a letter to
the young people who read the Adv-
ocate. I am only ten years old and
have never written many letters. We
have a Sunday-school at Cayuga. Our
superintendent is Mr. Thomas Hutch-
ins, and the name of our preacher is
Rev. G. F. Thompson. My grandma
has been a subscriber to the Advocate
for many years. It is a welcome visitor
at our house. I will answer my little
friend, Minnie Roberts' question:
"There are four things which are little
upon earth but they are exceedingly
wise." They are the ant, the conch, the
locust and the spider. It is found in
Prov. xxx, 24, 25, 26, 27, 28. I will ask
the question, Where in the Bible is
"Godliness with contentment is great
gain" found? I will close with many
good wishes for the young people and
the dear Advocate. Your friend,
DORIE M'KENZIE.

CAYUGA, Mississippi.

Mr. Editor: I would like to ask if
E. Marshall has not made a mistake in
answering Charles Stepp's question. I
think the answer is to be found in Gen.
xxv, 7, 8; instead of Gen. xli, 4, as is
stated by your little correspondent. I
would like to ask a question: Where
in the Bible can you find the words,
"the camels were coming." I live in a
place where we have neither church
nor schools, except among the colored
population. I study at home and re-
cite to my mother. My studies are
United States history, geography, pri-
mary arithmetic, spelling, writing and
ciphering. I am nine years old. My
oldest sister goes to school away from
home, and is a member of the Metho-
dist Church. My younger sister is just
beginning to learn. My brother is too
small to study in books, but is learning
every day. Your little friend,
FLORENCE YEAHOK.

YEAHOK'S P. O., Mississippi.

Mr. Editor: I am a little girl ten
years old, and have been a member of
the Methodist Church nearly two years.
I read the Bible, Christian Advocate
and other good books and papers, and
am trying to serve the Lord and be a
Christian. We are living in the coun-
try this year, where there is neither
school nor Sunday-school. I am very
lively, as I have lived in town all my
life until this year. I am going off to
school next session. I have a mission-
ary hen with eight chickens, and am
going to send you all the money that I
can make. What has become of Miss
Halloran's school in Mexico since she
has married? (Her sister, Miss Callie
Halloran, is there and at work.—Edi-
tor.) Will some one tell where in the
Bible can the words "oulons," "loeka"
and "garlie" be found?

Your little friend,

CLIFFIE R. JONES.

MONTAINE, Louisiana.

Mr. Editor: I am a little girl ten
years old. Papa takes the Advocate,
and we like it so very much. I am not
going to school. Mamma's health is
very bad, and I am her housekeeper,
so I have to study at home and recite to
her. I was very much pleased with
Minnie Young's letter. The little Tramp
has learned to sing. I have a little
baby sister, and she will soon be large
enough to sing too. I will now answer
E. Marshall's question: "How long
did Noah live after the flood?" Three
hundred and fifty years. He was nine
hundred and fifty years at his death.
Your little friend,

SERRINA SCOTT.

CLAYBORNE, Mississippi.

Mr. Editor: I am a little girl twelve
years old. I go to Sunday-school every
Sunday. Uncle F. N. Sweeney is our
superintendent. Bro. E. B. Galloway
is our pastor. We like him very much.
He takes a great deal of interest in the
Sabbath-school. We organized a mis-
sionary society a few Sabbaths ago
with 23 names. I earn my missionary
money by helping mamma and papa.
I will answer Minnie E. Sweeney's
question: "Who was the interpreter of
dreams?" Daniel. It is found in Dan.
ii. I will close by asking one question:
How many sons had Jesse?

Your little friend,

JENNIE R. SWEENEY.

GRAND CHERRY, Louisiana.

Mr. Editor: I am a member of the
Methodist Church. The ladies of our
town have organized a missionary
society; five or six little girls have
joined, and I among the number. I
think every one should do all they can
for this great cause. I will answer
Lizzie D. McClellan's question: The
shortest verse in the Bible is, "Jesha
wept." It is found in St. John xi, 35.
Now, how old was Jesus when he
died? Where was he buried?

Your little friend,

LOLU HIGMAN.

BUDRAY, Mississippi.

Mr. Editor: I am a little girl, and
will be seven years old next August.
My papa takes the Advocate, and I
read all the young folks letters. I have
a little sister four years old, and a little
brother not quite two, but sister says
he asks "blesses" at the table. We
have preaching at the Methodist Church
twice a month. Bro. M. J. Miller is our
pastor, and we all love him very much.
I will answer L. H. Lewis' question
about Jacob's ladder: It extended from
earth to heaven, and angels ascended
and descended on it. I will also answer
Crosby (Givon's) question: Moses burnt
the golden calf, then ground it into
powder, put it in water and made the
children of Israel drink of it. I will
ask a question: Who was it whom the
Lord knew face to face, as mentioned
in the Old Testament?

Your little friend,

NELLIE R. FORTIN.

DECATUR, Mississippi.

Mr. Editor: I will answer some of
the little readers' questions: The answer
to E. Marshall's question: Noah lived
three hundred and fifty years after the
flood. He was nine hundred and fifty
years old when he died. The word
"worms" is found in Exodus xxxvii,
16; also xxv, 29. The word "longs" is
found in Exodus xxx, 38. "Wormwood"
may be found in Exodus xvi, 24. Now
I will ask the little readers some ques-
tions: Where is the word "nest" found
in the Bible? Where is "bags" men-
tioned in the Bible? Where is the
word "wagon" found in the Bible?
How old was Joseph when he died?
Now I want to see who will answer my
questions first. Mamma says that she
is so glad that the editor is kind enough
to publish my letters. She said that it
caused me to read the Bible, and hunt
out the little editors questions.

CHARLIE STAPP.

HARRISBURG, Mississippi.

Mr. Editor: This is my first letter
to your estimable Advocate, and I
hope it will find a place in the children's
column. My father has been a sub-
scriber a long time, and I like to read
the children's letters. I will answer
Lella B. Singleton's question: Moses'
wife's name was Zipporah. His sons'
names were Gersham and Eliezer. The
answer to Lella Cox's question: The
word "oak" is found in Gen. xxxv, 4, 8,
Joshua xxiv, 26. The answer to Lucre-
tia E. Mason's question is: Noah was
six hundred years old when the flood
began, and lived three hundred and
fifty years afterward. He was nine
hundred and fifty years old when he
died. In conclusion I will ask a ques-
tion: Where is the word "stump"
found in the Old Testament?

Your little friend,

MARVIN DOWLING.

RAWES, Alabama.

Mr. Editor: This is my first letter
to your most excellent paper. I have
read the Advocate for a long time.
Before I could read, mamma read it to
me and my brothers. I enjoy reading
the poetry as much as the letters from
the young people. I am eleven years
old. Bro. G. M. Hiltunen is our pastor.
We love him and his family very de-
arly. I am sorry to inform you he is
at present very sick, and we are deeply
grieved about him. I trust the good
Lord will restore him to perfect health
soon. Bro. Little is our presiding elder,
and we all love him too. Tell Alice
Grant, Jezebel was the wicked woman
whose flesh was eaten by dogs. What
five kings were hanged at Makkedah?
With many good wishes for the editor,
and success to the Advocate, I am,
Your little friend,
WILLIE LONDON CARRUTH.

CLINTON, Louisiana.

Mr. Editor: As I have never writ-
ten to your most worthy paper before,
I concluded to write a letter. Mother
takes the Advocate. Rev. J. C. Brogan
is our pastor. Rev. James A. Godfrey
is our presiding elder. We all like
them very much. I have three sisters,
and two brothers. I am a little girl
thirteen years old. I will now answer
Fletcher Tatum's question: Noah's ark
was made of gopher wood. It is found
in Gen. vi, 14. I will also answer
Eunice E. Harmon's question: The
word "Lord" is found in Psalm seven
hundred and twelve times. I will now
ask a question: Who best down the
city of Shechem and sowed it in salt?

Your little friend,

GOTAVIA A. BASS.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. R. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HONNIGT.

THURSDAY JUNE 19, 1884.

The "traveling steward" is a development on the Columbus district. He is an institution and the joy of the circuit preacher.

Vermont, New Hampshire, New York and Michigan have enacted laws requiring that all pupils in public schools shall be taught physiology and hygiene, with special reference to the physiological effects of alcohol, tobacco, opium, etc.

In an exchange, a few days ago, we met this striking sentence: "Happy are the people whose annals may be briefly written." When we consider the materials out of which the ordinary history or biography is constructed, the expression has additional suggestiveness.

The local ministry, once the right arm of the hierarchy, needs to recover its cunning this Centenary year. Exercise will strengthen long neglected sinews, and make it mighty to the pulling down of strongholds. Brethren of the local ministry, bear the trumpet call of God, and buckle on your armor for vigorous and courageous service.

In a certain town of our acquaintance the undertaker is also a saloon-keeper. In the front room are his liquors, with all the equipments of an average doggery. Separated by a very thin partition in the rear are his coffins, and not far from the back door is the cemetery. This association is suggestive. It is altogether appropriate for the man who deals in whisky to have a stock of coffins on hand. He who mixes the drinks ought to trim the casket. And, then, how suggestive the gradation! In the front room, whisky; in the back room, coffins; out the back door, the cemetery.

We heard, a few days ago, this striking tribute to the virtue of Methodist citizenship. A sprightly young attorney was employed for the defense in some ugly whisky cases. When the jury was called he remarked to his associate counsel that they would have to sift that jury. "Why?" said his associate. "They seem to be most excellent men. What is the matter with them?" He replied: "Don't you see those nine Methodists in that jury. They will convict our man sure." So by legal quibbling, manipulation, and exhausting the pre-emptory challenges allowed by the law, he eliminated every Methodist, and fixed up a jury to his notion. Result: The defendant was acquitted, the law put at defiance and a criminal went unwhipped of justice. But what a tribute to the Methodists! So well known were their convictions of right and so incorruptible their lives that crime dreaded for them to sit in judgment. But this tribute carries a responsibility. The world expects Methodists to be singularly pure and religious, and we can not allow any disappointment. In the jury-box as well as in the prayer meeting let our Methodism shine forth.

Rev. Rober Randle, presiding elder of the Delhi district, Louisiana Conference, gives us some items of church news in a private letter too good to be withheld from the public eye:

"I think that there has been an advance in church work at nearly every point and in nearly every department. At all of the quarterly meetings, on the second round, where the rains did not prevent, we had very good meetings, especially at Lake Providence, Bastrop and Floyd. At Floyd, during the eleven o'clock services, Bro. McKee made a call for the money in cash and subscriptions necessary to clear the decks, at that point, of all Conference collections, which was \$100. The amount was paid in a short time, thus preparing this liberal people and active pastor for Centenary. There have been several auxiliaries to the Woman's Missionary Society organized in the district, one at Bastrop, Delhi and Floyd each, and other pastors are striving to work their congregations up to this important movement. As a district we have not done much financially, owing to the hindrances referred to above, but as soon as we are allowed to get from one point to another the work will improve on that line also. The ADVOCATE is increasing her circulation among and doing great good for us both for time and eternity."

Editorial Correspondence.

An engagement to preach the commencement sermon at the Agricultural and Mechanical College of Mississippi, located at Starkville, and a Centennial address for Bro. Casey, at Brooksville, en route on Friday night, necessitated our leaving home on Thursday evening. But, alas! for our appointments and disappointments, accidents happen to railroads as well as "the best regulated families." Some breakage in the machinery of the engine caused us to lay impatiently by and watch for the morning. In thirteen hours we made ninety-five miles, missing all connections and disappointing friends at Brooksville. But delays are not an unmixed evil. They furnish opportunities for character study and profitable introspection. Secrets of one's own life are developed, hitherto undiscovered and unsuspected. And what phases of experience are revealed in our fellow-passengers—All impatient, some peevish, others ill-tempered and belligerent, yet others full of sage suggestions to engineer and conductor on the entire subject of railroad administration, and few or none maintain a philosophical cheerfulness and dignity. Some ladies wept, others got a little out of temper, while gentlemen (?) indulged in imprecations and expletives more positive than pious. And all this because of a few hours' detention and an unforeseen accident for which the railroad suffers more than all the passengers. Happy is the man who can meet delays and disappointments with an unruffled spirit, and who can employ the hours in profitable reflection.

At noon on Friday we reached Meridian, and spent the afternoon in some pleasant calls on friends. Pastor Norworthy was in bed with an acute attack of illness, from which he had greatly suffered for some days. But between paroxysms of pain he exhibited his old-time vivacity and vigor. In a little while Bro. Godfrey, the presiding elder, dropped in, looking quite improved in health from a recent visit to the mineral springs at Livingston, Ala. He hopes for permanent restoration from those invigorating waters.

Leaving Meridian at half-past seven P. M., we ran up to Artesia and spent the night. There the Mobile and Ohio railroad has one of the best conducted hotels in the South. Such a breakfast no epicurean could hope improved. Unless a man made a god of his stomach, he would not hazard the suggestion of a change or addition. Such an eating-house is helpful to godliness. The relation of good digestion to piety is not understood by the average cook. We have sometimes thought them messengers of Satan to buffet and burden us. The gospel of cookery is practically preached at Artesia. Oh! that all the kitchens might hear.

On the early morning of Saturday we ran out on the Starkville branch railroad to the Agricultural and Mechanical College, where we found Gen. Lee, the president of the college, Dr. Phares and other professors in waiting to extend a cordial welcome. We were the delighted guest of Dr. Phares, who has been associated with the institution from its inauguration. The doctor's name stands on the roll of Centenary College as its first graduate, and he had the honor of receiving the first diploma ever conferred in the State of Louisiana. So in this year, when all American Methodism is studying first things, Centenary College claims a special distinction as the mother of chartered institutions in the South-west.

The college has only been in operation for a few years, but from the first session has commanded a large patronage. So few institutions of the kind have ever succeeded that numerous prophecies were made of the speedy failure of the enterprise. The State has a University at Oxford, amply equipped and ably officered, and it has enjoyed an exceptionally successful history. It was feared, therefore, that if this college adopted a similar line of work destructive rivalry and failure would ensue. The management of the college, however, have persistently clung to the industrial theory of education, and have succeeded. The languages are not taught. English, mathematics, the physical sciences, agriculture and horticulture embrace the curriculum. All students are required to work three hours every day during the term, for which they are paid eight cents an hour. By this means several have completed the entire course at very small cost. Gen. Lee reported to the trustees this year that two boys had paid their expenses in full by this daily work. The professors also report that the students who work best, as a rule, stand highest in their classes. The large farm, gardens, orchards, nurseries, etc., are worked almost entirely by students. We saw many of them in the fields and at the barns

diligently employed. The college has a fine herd of thoroughbred cattle, which is cared for by the boys almost entirely. Some of them are expert milkers—positions eagerly sought after. The buildings are large, comfortable and convenient, but without much architectural taste and finish.

The commencement exercises began on Sunday with a sermon by this editor. There was an immense congregation. All Starkville and the surrounding country seemed to have come up to the college for worship. Although the rainfall in the afternoon was almost continuous, there was quite a good congregation out again at night. On Monday the junior class delivered orations, which were much enjoyed by the audience. We regretted having to leave in the afternoon, thereby missing the annual address, on Tuesday, by ex-Gov. Coleman, of Missouri, and other interesting features of the commencement programme.

We had the good pleasure of meeting our pastor at Starkville, Rev. J. S. Oakley, and of sitting at meat with the presiding elder, Dr. T. C. Wier. Rev. W. S. Harrison, a member of the North Mississippi Conference, also resides in Starkville, and is successfully editing a capital country paper. A bronchial difficulty prevents his engaging actively in pastoral work. The Methodist and Presbyterian Churches in the town have recently been blessed with gracious revival meetings, resulting in some valuable accessions. Bro. Oakley is hard at work raising funds for a new church. The present edifice is old, uncemely and small, is of frame and looks frail. A handsome and much larger building is necessary in order to accommodate the rapidly growing congregation.

Of other things, seen and heard, we can not write in this letter, for the day of publication is at hand.

Dr. Annesley—The Father of Mrs. Wesley.

In this Centenary year, when our Methodist history and first principles are being studied afresh, the subject of this sketch deserves special mention. If, as Isaac Taylor said, "the Wesleys' mother was the mother of Methodism," we are interested to learn all the forces and associations that affected and developed her remarkable character. It has been said of the mother of St. Augustine that she "is better known by the branch of her issue than the root of her parentage." Her memory is linked not so much to the family of her father as to the undying glory of her distinguished son. Though most honorably descended, an inheritor even of patrician blood, this saying may be applied with equal force to the mother of the Wesleys. The eminent and enviable place accorded her in history will be the honor of having her, trained and consecrated to God those sons whose fame will be co-eternal with the gospel of free salvation. She will be remembered, not so much as the daughter of Dr. Annesley, but as the mother of John and Charles Wesley. Yet, though the fame of her sons have overshadowed the name of her father, from him she inherited those remarkable traits and sterling virtues that gave them greatness. Dr. Annesley was one of the giants of his day. Among nonconformist divines he was a popular preacher; wise counselor and a distinguished leader. Born in the shire of Warwick, renowned for its military heroes and as the home of Shakespeare, he was early devoted by his pious parents to the work of the ministry. So careful was their training and so profound its impression upon his young mind that from childhood he was filled with the grandeur of his high calling. To thoroughly equip himself for this life-work, he began, when a boy, reading twenty chapters a day in the Holy Scriptures, and continued the practice to the end of life. At Oxford he was noted for singular piety and phenomenal diligence as a student. Daniel DeFoe, who was his intimate friend, thus describes his early virtues:

"His pious course with childhood he began, And was his Master's peonier than his own. As if designed by instinct to be great, His judgment seemed to antedate his wit. Early his vigorous countenance began, And was older Christian than he began. The Heavenly Book he made his only school, In youth his study, and in age his rule."

He became a minister of great power and eloquence. His voice was potent in all the ecclesiastical conflicts of that stormy age. Persecuted because of his nonconformity, he displayed the characteristic energy of his family in an unwavering, manly independence. No scepter of king or heel of tyrant could fether his conscience or crush his faith. History tells us that one of his persecutors fell dead while preparing a warrant for his arrest.

Yet with the strength of the lion, he united the gentleness of the dove. Full of tenderness and sympathy,

his ministry abounded in true benevolence and holy zeal. "O! how many places had sat in darkness," said the Rev. Mr. Williams in his funeral discourse, "how many ministers had starved, if Dr. Annesley had died thirty-four years since." And at last, after a faithful and fruitful ministry of more than half a century, he died in 1696, exclaiming: "I shall be satisfied with thy likeness; satisfied, satisfied!" He was devotedly loved by all who knew him well. So strong was the attachment of his noble relative, the Countess of Anglesa, that she requested on her death-bed to be buried in his grave. Cromwell greatly admired his splendid abilities, and appointed him to an office at St. Paul's. Richard Baxter pronounced him "wholly consecrated to God." The nonconformists considered him a second St. Paul.

Such was Dr. Annesley, from whom Methodism inherited much that made her early days heroic. The impress of his rare character upon his remarkable daughter, and its transmission to her more distinguished sons, developed into "the grandest fact of modern times." This memory of Dr. Annesley is intimately connected with the glory of the Methodist movement.

That Vicksburg Sugar-Bowl.

The Morning Star, of this city, our Romish neighbor, gets into quite a rage over a recent article in the ADVOCATE. We made some comments on a recent Catholic fair in Vicksburg and the voting of "an elegant silver sugar-bowl to the most popular bar-room." The Star doubts the truth of the statement, and asserts that it "requires something more than a mere declaration upon its (our) part in order to establish the fact." We do not ask so rich a boon as his acceptance of our "mere declaration" or that of any Protestant in which the faintest reference is made to Christianity or common morality. To do so would belie his Romish training. We therefore refer the irate Star to the files of the Vicksburg Evening Post. But conceding the truth of the incident our papal casuist essays a defense of the aforesaid "faithful" who rallied the sugar-bowl to the most popular bar-keeper, as follows:

In the first place, even were a silver sugar-bowl voted for and won by the owner of the most popular bar-room, there is nothing in the item to warrant the conclusion that the contest was confined alone to bar-room proprietors, and hence was not open to any and all who might have use for a silver sugar-bowl. And if this last were the case, said a bar-room proprietor were the successful contestant over restaurateurs, lunch-house keepers and others similar, as well as over other competing bar-keepers, it is only ADVOCATE morality or logic which could detect the justice of withholding the prize from the winner.

The Star acknowledges no breach of morality in conducting a raffle, and seems to think we are alike spiritually obtuse. He imagines that the purpose of our article was to deny the winner his prize, and is horrified at such "morality or logic." Alas! for such an expounder of moral and spiritual truth. He not only defends church raffles, but resents the suggestion "of withholding the prize from the winner." It was not "withholding," but offering a prize, conducting a lottery, and making winners and losers possible, that we inveighed against as offensive to good morals and dishonoring to the church of Christ.

But hear the apostle of infallibility a little further:

In the second place, it is difficult to discover how, in permitting the proprietor of a bar-room to win a sugar-bowl, even if they have done so, the Catholics of Vicksburg, in charge of that particular fair, were at all "dignified and sanctifying the whisky business." We know of no commandment, either of God or the church, which renders the whisky business of itself any more criminal than the dry goods business or the drug business or in more particular need of sanctification.

And so the Romish Church—if the Morning Star be its advocate and exponent—regards the whisky business as honorable and commendable as the dry goods or drug business. Therefore to patronize a doggery is as virtuous "of itself" as to go shopping in a millinery or clothing store. We thank God that such a standard of virtue obtains nowhere else. Even the notorious Boh Ingersoll is capable of a better moral discrimination. Rome and whisky are the greatest enemies to our best civilization.

It was the dying boast of Pericles that he had never made an Athenian weep. Christian brother and fellow-countryman, can you say as much? Has no act of yours brought the tear-stain of sorrow to a single cheek? Let us so live that our fellow-men will applaud our purity of purpose and conduct, though they may differ as to the correctness or wisdom of our judgment. We may preserve our lives from stain, if not of blame.

Our Centenary at City Road Chapel.

A meeting in commemoration of the Centenary of John Wesley's "Deed of Declaration" (February, 1784), and of the organization of Methodism in America (December, 1784), was held in old City Road Chapel, London, on Thursday, June 5. Sir William McArthur presided, and the proceedings were conducted by the President of the Conference, Dr. Riggs, Dr. Pops, Mr. Arthur, Mr. Jenkins and others. In referring to the meeting the Methodist, of London, reproduces a document of rare historic interest, which we are glad to give space in our columns also. In the Minutes of the Conference of 1785, in answer to the question, "What is the state of our Societies in North America?" it is said, "It may best appear from the following letter."

LETTER TO DR. COKE, MR. ASBURY AND OUR BRETHREN IN NORTH AMERICA.

Bristol, Sept. 10, 1784.

1. By a very uncommon train of providences many of the provinces of North America are totally disjoined from their mother country, and erected into independent States. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these States desire my advice, and in compliance with their desire I have drawn up a little sketch.

2. Lord King's "Account of the Primitive Church" convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right by ordaining part of our traveling preachers. But I have still refused, not only for peace's sake, but because I was determined as little as possible to violate the established order of the national church to which I belonged.

3. But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction; in America there are none, neither any parish ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's Supper. Here, therefore, my scruples are at an end, and I conceive myself at full liberty, as I violate no order and invade no man's right, by appointing and sending laborers into the harvest.

4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord's Supper. And I have prepared a liturgy little differing from that of the Church of England (I think the best constituted national church in the world), which I advise all the traveling preachers to use on the Lord's day, in all the congregations, reading the litany only on Wednesdays and Fridays, and praying ex tempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

5. If any one will point out a more rational and Scriptural way of feeding and guiding those poor sheep in the wilderness I will gladly embrace it. At present I can not see any better method than that I have taken.

6. It has, indeed, been proposed to desire the English Bishops to ordain part of our preachers for America. But to this I object. (1.) I desired the Bishop of London to ordain only one, but could not prevail. (2.) If they consented, we know the slowness of their proceedings; but the matter admits of no delay. (3.) If they would ordain them now they would likewise expect to govern them. And how grievously would this entangle us! (4.) As our American brethren are now totally disengaged both from the State and from the English hierarchy; we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.

JOHN WESLEY.

The New York Freeman's Journal, a leading organ of the Romish Church, makes a significant admission as to the decline of Romanism in America. The statement, however, exactly corroborates the argument and statistics of that remarkable volume of Dr. Dorchester's, "The Problem of Religious Progress." The following is the statement of the Freeman's Journal:

Everywhere throughout this vast country there are to be found many Irishmen, and the children of Irishmen, who have forgotten the faith for which their fathers suffered. They came into Protestant communities; perhaps married Protestants. There was no church near them, or perhaps a church in which mass was said only once a month, or every six weeks. Gradually the habits of prayer and of Catholic thinking, which they at first possessed, slipped away. And today the children of these people would be amazed if they were told that their fathers had once been Catholics. These emigrants went into the country and the country towns. A much larger class stayed in the cities; they fared little better. The influences of their surroundings were entirely against their keeping the faith. That so many of them have kept it is a miracle.

A Financial Plan.

No subject so engages and often embarrasses the church as the needs and conditions of its treasury. How to enlist the intelligent co-operation of each member and secure from every one a Scriptural contribution has taxed and tried the genius of the best ecclesiastical financiers. Any suggestion of improvement or guide to a better way is eagerly accepted. We therefore beg pardon of our special friend, Bro. Thomas Mount, of Vicksburg, for making public use of the closing sentences of a private letter. This plan is succeeding admirably in the "Hill City," for which we heartily congratulate all concerned. We make the following extract, and append the blank form used to notify delinquents:

"My plan has always been to make as favorable a report as possible to this congregation. This encourages them, and they feel like paying. Last year we made no call on them at the wind-up, and I don't think we will have to call this year. I keep a register with all the names of the assessed members, alphabetically arranged, on the left side of this page, and opposite each name running entirely across the double page are the amounts paid each Sunday noted in squares, under the proper dates at the head of the columns. I can see at a glance how much any one owes, and at the end of every quarter I send to every one who is in arrears a notice on the enclosed printed form. Of course you know the stewards first assess the membership, and the payments each Sunday are put in the envelopes, and I enter the amounts on the cards and in my book. Then I count my cash, and add up the column in my book, and these must agree. I then debit my cash with the amount. My cash credits are taken from my receipt book, as I don't pay any money without taking a receipt—from preacher, presiding elder, sexton or organist. I also keep a ledger account with each one:

At the end of _____ Quarter, your account shows \$_____ due.

By prompt payment you will enable us to meet the Church obligations. Very respectfully,

Secretary Board of Stewards.

An Inquiry.

A LIMITED EPISCOPACY.

"A Judge Sibley, of Ohio, introduced a resolution fixing the Bishops' term of office at twelve years. In such a venture the learned judge is liable to be in a crowd by himself."

The above paragraph, in last week's NEW ORLEANS CHRISTIAN ADVOCATE, found in an editorial notice of the Northern Methodist General Conference, at Philadelphia, opens up a question entitled to more than a passing notice. Mr. Editor, or some contributor, enlighten the readers of the ADVOCATE on the points involved by satisfactory answers to the following questions:

1. Are we not taught by our church standards that there are but two Scriptural orders of ministers, deacons and elders or presbyters?
2. Does not the same authority inform us that in the Methodist Episcopal Church, South, Bishops are not considered as superior in orders to elders or presbyters, but simply as officers of the same grade in the ministry, delegated, for governmental purposes, to certain duties?
3. If the ordination of an elder or presbyter puts him in orders, and this order be the highest known to the New Testament, whence the necessity of additional ordination, implying, as it does, additional orders when none is intended, when conferring on an elder or presbyter the office of Bishop?

4. If, then, Bishops are not a third order, and have no more Scriptural powers and prerogatives than elders or presbyters, only as connectionally conferred upon them, why may not the term of their office be limited?

ALONZO.

MAY 21, 1884.

We make answer to our esteemed correspondent's inquiries in their order, only premising that our prophecy of the Judge's following was quite true in fact. We expressed no opinion as to the correctness or feasibility of his theory, but felt sure that he would have few or no sympathizers. To the questions we reply as follows:

1. Our standards recognize only two orders, deacons and presbyters.
2. Most assuredly.
3. There is no additional ordination. Bishops are not ordained.
4. That is simply a question of ecclesiastical state-ship. Under our present constitution it can not be done. Whether the constitution should be amended on that point is not likely to be a living issue in our Methodism during the next hundred years.

The Six-Shooter.

This is the subject of a vigorous and eloquent lecture by Rev. G. W. Briggs, of Houston, Texas. The frequent homicides in his State, and more especially the shocking tragedy at San Antonio some months ago, suggested the timeliness of such an outspoken utterance. We give place to his concluding paragraphs:

There must be reform in the duties of citizenship. The sounder citizen-ship of the country must shake itself from its selfish quiet and inuster for a revolt from the control of business politics.

1. Every man who is qualified must vote. It must cease to be regarded as the proper thing for good men to stay away from the polls and let the riffraff do the voting.

2. Every good citizen must feel it his duty to have to do with nominations. If the primaries are close corporations, those who are shut out must establish opposition primaries of their own.

3. Good political principles must cease to be represented by unprincipled men.

4. Platforms are but dust under our feet if their advocates in representative bodies are wanting in loyalty and scrupulous fidelity. Parties will appear in the light of their declaration of principles. If unworthy and unprincipled men are put forward to represent them, no flat of caucus or convention can bind a good man's conscience.

5. To support a man for office who is a moral leper is a sin against God and the country. Piety and patriotism alike lift up an eternal and thunderous protest.

When all this is done, the reign of the six-shooter is at an end. Infernal machines will drop from the body politic, like decaying fruit from a healthy tree, and this country will be what it has the right to be; the torch-bearer of the sacred flame of freedom; the vanward in the march of the progress of the world.

NEW ORLEANS CHRISTIAN ADVOCATE.

The District Conference.

The Louisiana district, German Conference, convened in Dryades street Church, New Orleans, June 13-14. Bishop Parker present and presiding. Though not many of the laity, all the clerical members were present. The reports from the various fields were encouraging. Several new fields in St. Landry and Caddo parishes, it was thought, should speedily be occupied. Sunday evening, June 15, was our Sunday-school Centenary meeting. The church was pretty well filled. The three Sunday-schools in this city were represented. It was a success. The proceeds of the collection were given to a needy Sunday-school in East Feliciana parish. Bishop Parker concluded the services with an appropriate address.

The New Campbell Press for the Christian Advocate.

Our new press was placed in position on Saturday. We insert the following notice taken from the Times-Democrat:

Yesterday evening there was a large gathering of printers, newspaper men and merchants in the press room of the NEW ORLEANS CHRISTIAN ADVOCATE, assembled at the invitation of L. Graham & Son, Southern agents of the Campbell Press Company, to witness a trial of an improved Campbell two-revolution book and job press which they have furnished the ADVOCATE.

The press was found to be one of the most beautiful and interesting pieces of ingenious mechanism the writer has ever seen. The advantages claimed for this machine are: Ease in getting the press ready for work, excellence of distribution of the ink, convenient position of the type bed for working at the form, evenness of impression, accuracy of register and increased speed. The sheet can be cut off at any time, and the press, and the adjustable spring movement prevents jar or noise. The press on exhibition, though one of the largest sizes made, was running with but little more noise than a family sewing machine makes. Tapes around the cylinder are dispensed with, which printers say saves a large amount of time and trouble.

The press was closely examined and greatly admired by those present, who heartily congratulated Messrs. Carver & Jamieson for their enterprise in securing, and Messrs. L. Graham & Son for their enterprise in furnishing such a splendid piece of modern mechanism.

In this new acquisition of so fine a press we congratulate not only the publishers, but our foreman, Mr. Upton, and also our patrons. The press was put in place by Mr. A. Fletcher, who came from New York for that purpose. The actual working time to put the press in place was less than twenty-four hours. Mr. Fletcher is an artist in his line, gentlemanly and skilled. If the Campbell Press Company should in future need a similar service done in this city we heartily recommend that Mr. Fletcher be sent. None could better display their machines at the International Centennial Cotton Exposition than he.

Rev. W. B. Murray, of Winona, Miss., thus writes of an interesting Centenary meeting:

We had a Centenary celebration at Valden on the fourth Sunday in May. It was an auspicious and an inspiring occasion. Rev. T. A. S. Adams was the preacher. The congregation was a good deal larger than the house, and the sermon was larger than the congregation. I wrote Bro. Adams down as a Centennial preacher of the first order.

A new Methodist Church at Mayersville, Miss., was dedicated June 8 by Dr. C. K. Marshall.

President Arthur has recommended an appropriation by Congress of \$558,000 for the expenses attending the proposed government exhibit at the New Orleans Exposition.

The Montgomery (Ala.) Tribune speaks glowingly of "Dr. Cottrell's lecture in that city. A leading lawyer was quoted as describing it as 'a string of jewels.'"

On May 30, at Arcadia, La., Bro. Billingsley lifted a collection amounting to \$1,200, making in all \$1,500 thus far raised for the new church and parsonage. So much for Centenary enthusiasm.

The degree of doctor of divinity was conferred upon Rev. Felix R. Hill, pastor of Carondelet Street Methodist Church, by Hiwassee College, East Tennessee, at its late commencement exercises, June 9.

The water is falling, and our friends in North Louisiana will soon be able to walk on dry land. Trains on the Vicksburg, Shreveport & Pacific railroad are now running daily from Vicksburg to Minden Junction, seventy miles west of Monroe.

We are glad to note the continued success attending the labors of Mr. Moody in London, although deprived of Mr. Sankey's assistance. Mr. Sankey has taken passage for America to repair his wasted health and give some needed attention to private business.

The Supreme Court of Michigan has just affirmed the decision of a lower court granting a physician \$20,000 from a certain newspaper in a case of libel. A few more of such righteous decisions would arrest the malicious license of the press in some communities.

Bishop Parker has returned from Texas in fine health, and reports having had a good time while there. He arrived last Friday, and opened the German District Conference the same morning at nine o'clock. He preached at the Dryades Street German Church Sabbath morning.

The Rev. Dr. W. Spillman, a supernumerary member of the Mississippi Conference, has been selected by the commission of Mississippi to collect geological specimens of the State for exhibit at the Cotton Centennial and World's Industrial Exposition. Dr. Spillman has been for many years an enthusiastic student of the science of geology and a favored Southern correspondent of the Smithsonian Institute at Washington.

One of the editors of the Raleigh Christian Advocate attended a Methodist church service in Philadelphia during the General Conference. He was struck with their responsive reading, and approves it. We had a similar experience some years ago, and reach a like conclusion. He writes as follows:

Then the pastor stood up in the pulpit and announced a certain Psalm as the morning lesson, whereupon the whole congregation arose with Bibles opened at the same place. The pastor read the first verse, and then all the congregation responded by reading the next verse, and so responsive reading went on through the Psalm. We thought this was a good thing. Our service is too bare. The people are not engaged enough. And this responsive reading enlisted the congregation. It made their part of the worship more prominent and impressive. Instead of looking listlessly over the congregation, as is often the case, while the preacher is reading the Scriptures, the people are made to read for themselves.

The Jackson District Conference unanimously passed the following, for which we are profoundly grateful:

Resolved, That we heartily endorse the editorial and publishing management of our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, and pledge ourselves to its support, and increased efforts for its increased circulation.

Books and Periodicals.

The Universe, for June, has been received, and read with pleasure. With this number closes the third volume of this magazine. The Universe Publishing Company, St. Louis, Mo. One dollar and fifty cents a year.

Margie's Mission, by Marie Oliver, is one of the most charming stories we have ever read. It is the second number of The Young Folks' Library, published by D. Lothrop & Co., Boston, Mass. Those books are issued monthly at a cost of twenty-five cents each.

The July number of St. Nicholas, will contain the conclusion of "The Scarlet Tongue," the seventh of Miss Louisa Alcott's "Splashing-Wheel Stories," and several Fourth of July sketches and stories. Look out girls and boys for something unusually fine. Published by The Century Company, 33 East Seventeenth street, New York.

The young readers of White Awake in the editor's family say that this delightful magazine gets better and better with each number, and that the June number surpasses any in the line we have yet seen, and we heartily agree with them. Published by D. Lothrop & Co., Boston, Mass.

Excursion Rates to Chicago.

To accommodate those who desire to visit Chicago and attend the Democratic National Convention, the Illinois Central railroad will sell round trip tickets from all local stations to Chicago and return for one unlimited fare for the round trip. Sale of tickets to begin July 5 and continue until July 8, good to return until July 14 inclusive. A fine opportunity to see the great city.

A. H. HANSON, Gen. Pass. Agt.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

The sermons of the late Dr. Neely, being published by his widow, Mrs. Alice Neely, are now in press at the Nashville Publishing House, and will be furnished to subscribers as soon as they can be delivered. Fear of business of the Publishing House has caused the delay. Subscribers will please make a note of this.

What kind of sauce should be served with tough steaks? Circular saws.

MECHANICS & TRADERS INSURANCE CO.—This insurance company was organized in 1869, and is one of the most popular in the city. Its success has been almost phenomenal. The stock commands a high premium, and the company are doing a large and prosperous business. Their securities are promptly adjusted. Col. Coleman, the president, with his corps of accomplished assistants, are always on hand to wait upon their patrons. See their advertisement on the fifth page.

A little girl calls her good father par-excellence.

SEWING MACHINES GIVEN AWAY.—The Willcox & Gibbs Sewing Machine Company, 65 Broadway, New York, are continuing for a limited period, to give away a good two-thread Sewing Machine to needy and deserving women. These Machines have been taken by the Company from private families as part payment for their new Automatic (no tension) Machine. If required to pack or repair, a small sum is charged to cover expenses. Recommendations from pastors or others, that the applicant is needy and deserving, should be furnished in every case.—N. Y. Observer.

"What is wanted in this country," said the bride, as she examined the wedding presents, "is silver service where Life Tonic is placed."

In no case where Life Tonic was taken in the great yellow fever epidemic of 1873, did yield to any other fever—a great fact which should be universally known. It will pay to keep it in every family. Try it.

"When I die," said Mrs. Fishbacker, "I want to be buried in good, old-fashioned style, and not buried to ashes in one of these cretinous you hear of."

JOY TO THE WORLD is one of the most successful singing-books for Sunday-schools and social meetings that has been placed upon the market. It is the product of the best work of three widely known and popular authors, Prof. O'Kane, McCree, and Swaney. The book contains a number of the best hymns of the churches, those which the Sunday-school scholars should become familiar. The new tunes and songs are charming. The popularity of the "Round-note" edition induces the publishers to publish a "Character-note" edition; although a much larger book, it sells at only \$1 a dozen; \$25 a hundred. A sample copy will be received, post-paid, for twenty-five cents, by addressing the publishers, Cranston & Stowe, Cincinnati, Ohio, or St. Louis.

"Why, Sam! How do you expect to get that mule along with a spur only on one side?" "Well, Boss, if I gets dat side to go, ain't de under one bound to keep a?"

The weak, worn, and dyspeptic should take COTTAGE LIVER TONIC. COTTAGE LIVER TONIC. Of druggists.

James, who was trying to sew a new button on his coat, murmured: "They say there's a new yacht that makes a knot an hour, but this thread makes 30 knots a minute."

For pimples, use GLENN'S SULPHUR SOAP. HILL'S HAIR AND WHISKER DYE, 50 Cts. FICK'S TOOTHACHE DROPS cure in one minute.

A neighboring paper, reporting a recent social, says: "The opening piece was rendered by a male quartet." The reporter wrote it "male quartet," but the composer knew better.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

Mr. Philip Werlein, 135 Canal and 18 Bourbon Sts., New Orleans, has a good 7 octave rosewood piano for \$125; an elegant new 7 1/2 octave rosewood piano for \$200 cash; an elegant new piano for \$250, or \$2.00 a week or \$5.00 per month, for the first year; another elegant piano, formerly \$300 for \$200 cash. Also a large assortment of first class pianos and organs at correspondingly low rates. The Chickering, Weber, Mautz, Knicker, Hardman, Wesslein, Hale, Schomaker, Behning and Cable pianos. The Mason & Hamlin, Sterling and Bay State organs. Mr. Werlein's guarantee goes with every instrument he sells, and secures all his customers. Immense stock of sheet music and musical instruments. Old pianos and organs taken in exchange. Part payments for new ones. His prices are the lowest, and free catalogues are sent to any address.

To those of our subscribers, not convenient to a money order office, we would say, please inform us by postal card whether to continue the ADVOCATE or no.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, safe connections, and accommodating officers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most palatable and nutritious form in which Cod Liver Oil can be used, and with more benefit accorded to the patient in a single teaspoonful than in any other form. It is the most delicate stomach will not reject it. For sale by all druggists, and E. H. TREX, New York.

NEW ADVERTISEMENTS.

VANDERBILT UNIVERSITY, NASHVILLE, TENN. SESSION 1884-85. Permanent Endowment, \$700,000.

THE Academic, Biblical and Law Departments open September 1. The Medical, Dental and Pharmaceutical Departments open October 1. Free Academic Department, 168; Bible, \$11; Law, \$100; Medical, \$200; Dental, \$60; Pharmaceutical, \$13. The Schools of Science are supplied with the most approved apparatus. The School of Engineering is supplied with a workshop for practical instruction. Two Post-Graduate Fellowships, worth \$300 each, are annually awarded. Send from \$10 to \$20 per month. The Annual Register is sent on application to John W. Shipley, Secretary of the Faculty. L. C. GARLAND, Chancellor.

BARGAINS SILKS IN

Summer Silks, in great variety. Reduced to 30c, 50c, 75c, and 75c. French Foulards, in choice patterns. Reduced to 50c, and 75c—formerly 85c, and \$1. Figured India Silks, light and dark grounds. Reduced to 75c—former price \$1.25. Rich Novelty Silks. 24 inches wide and in large variety of colorings, at \$1.25, \$1.75 and \$2.00. Two double—great sacrifice. Colored Silks. Plain colored gros grain silks, in great variety of shades. Reduced to 75c, 85c, \$1.00, \$1.15 and \$1.25. Black Silks. Special sale of black gros grain Dress Silks, at 80c. \$1.00, \$1.25, \$1.50, \$1.75, \$2.00, \$2.25, \$2.50, \$2.75, \$3.00, \$3.25, \$3.50, \$3.75, \$4.00, \$4.25, \$4.50, \$4.75, \$5.00, \$5.25, \$5.50, \$5.75, \$6.00, \$6.25, \$6.50, \$6.75, \$7.00, \$7.25, \$7.50, \$7.75, \$8.00, \$8.25, \$8.50, \$8.75, \$9.00, \$9.25, \$9.50, \$9.75, \$10.00, \$10.25, \$10.50, \$10.75, \$11.00, \$11.25, \$11.50, \$11.75, \$12.00, \$12.25, \$12.50, \$12.75, \$13.00, \$13.25, \$13.50, \$13.75, \$14.00, \$14.25, \$14.50, \$14.75, \$15.00, \$15.25, \$15.50, \$15.75, \$16.00, \$16.25, \$16.50, \$16.75, \$17.00, \$17.25, \$17.50, \$17.75, \$18.00, \$18.25, \$18.50, \$18.75, \$19.00, \$19.25, \$19.50, \$19.75, \$20.00, \$20.25, \$20.50, \$20.75, \$21.00, \$21.25, \$21.50, \$21.75, \$22.00, \$22.25, \$22.50, \$22.75, \$23.00, \$23.25, \$23.50, \$23.75, \$24.00, \$24.25, \$24.50, \$24.75, \$25.00, \$25.25, \$25.50, \$25.75, \$26.00, \$26.25, \$26.50, \$26.75, \$27.00, \$27.25, \$27.50, \$27.75, \$28.00, 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Christian Advocate.

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Christian Advocate.

VOL. 30.-NO. 26.

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THE ROSY HORIZON.
(A Tribute to Very Aged Friends.)

BY THOMAS B. GALLOWAY.

When the young day, from shadows born,
Up early waking eyes behold,
And all the jewels of dawn
Fling back the rays of rosy gold,
The golden glory of the east
Around the far horizon spread,
Till smiles of welcome from the west
Are responsive lights shed.

And when at latest day's decline
The glowing sunset spreads its hues,
And gold and rose again combine
Their matchless glories to diffuse,
Round the wide circuit of the earth
Spreads the calm lustre, far and free,
Till all the orient shines forth
In bright, responsive sympathy.

And thus do youth and age respond:
Life's morn' earth's early tints outvie,
And ev'ning's glowings far beyond
The rising of the sinking skies.
And the calm radiance of age—
In rosy love, its golden truth—
Yield a life-given heritage
To glad the rising skies of youth.

O friends of many numbered years,
Filled with the memories of the past—
Memories of joy, memories of tears,
Of smiling skies and skies of woe—
Fill the lingering hours that stretch
Through the long twilight of your lives,
And the bright loves that backward reach
Like tints the glowing sunset glows.

—The Presbyterian.

Letter from China.

(Continued.)

MR. EDITOR: There were present

at this missionary meeting the father

and mother of one young man—their

only son. They had for many years

given him to the Lord, and now they

gave him to his work, and though

it cost them many a struggle, yet it

was for Jesus' sake and the salvation

of the heathen. Many an eye was

filled with tears at that last meeting

and parting. None of us knew what

was in the future for us; but the

Lord said, "Lo, I am with you al-

ways; even unto the end of the

world," and this precious promise

has been our strength and support to

this day. By his hand he has led

us and kindly cared for us all the

way, and has graciously verified his

blessed promise. Dr. Jenkins was

with us at this meeting. It was

there we first met him, for we were

to return with him to that distant

surprise we heard that Dr. Jenkins was to be married to a young lady who once lived in Charleston, S. C. We visited the home of the mother of the young lady, and found them to be earnest Christian people. Our boarding-place was No. 7 Broadway—a place long to be remembered not because of its attractiveness, but because of the hallowed associations which are yet fresh in the memories of the past. Our landlady was very agreeable, and made our stay there very pleasant.

The good ship "Ariel," on which we were to take passage to China, was to leave in two weeks. The state-rooms were rather small, and some thought we would be crowded. We set to work in good earnest to get such things as we should need for housekeeping. While at No. 7 Broadway we were surprised and delighted to meet Dr. Taylor just arrived from China. Mrs. Taylor had been in the United States some two years, but her health not improving hastened his return. As soon as we could we visited the ship, Capt. Ayers being commander. We wandered over the ship and examined every part of it with a great deal of curiosity. Each of our party had selected their rooms before us; so that the state-room which fell to us was near the gangway and nearest the centre of the ship. It was decidedly the most comfortable room of all, and we were pleased. We had as much light as any of the rooms, more air and, being nearest the centre of the ship, we did not feel the motion so much. We learned this from experience. In two weeks everything was ready for that long voyage. Here, in this great city, we had made the acquaintance of that good man, Bro. David Terry, who added us no little in purchasing such things as we should need. We shall never forget his kindness to us. He has always been the friend of the missionaries.

On May 6, 1884, Saturday morning, about ten A. M., our ship left the wharf and anchored in the stream, near where the splendid bridge now spans the East river, and was soon taken in tow by a steam cutter. Dr. Kelley's father and mother, Dr. Baugs and Bro. Terry were aboard and went a short distance with us. Before leaving us, the missionary hymn was sung, Dr. Baugs made a few remarks and led us in earnest prayer for God's protection and guidance. There were some sad hearts on that occasion; but the time came when father and mother must bid farewell to their only child. Our sails were being unfurled and all was life and bustle among the sailors. Our friends committed us all to the care of our kind heavenly Father and then left. We watched them until distance shut them out of sight, and then we turned our eyes upon the shore of our native land until darkness shut it out entirely from our view. No one can tell with what solemn feelings we watched until the last point faded away. The waves began to rise, and we, who were unaccustomed to sea life, at once anticipated a storm. The ship began to rise and fall, and we had such a strange feeling we had never before experienced. It was an indescribable feeling. That first night at sea was a doleful one to our little band. Each one was perfectly indifferent as to what was going on around and only thought of self. One of the party wanted the captain to anchor the ship that she might get a moment's rest.

Here we were tossed upon the wide ocean, with the waves rising high and dashing furiously against our noble ship as she plunged through the foaming deep. But few of our number were inclined to take their first supper at sea. I partook heartily of my evening meal and remained up until nine P. M., when Dr. Jenkins read a few verses from God's word and in earnest prayer committed us all to the care of our heavenly Father. I retired—but not to sleep, for the sea increased in highness and the good ship tossed like a feather on the waves. My trust was in God. I knew that he was at the helm, for he commands the wind and the sea, and they obey him.

I was up by daylight, for I could not sleep, feeling anything but comfortable. I went on deck, for every window was closed above and

below except the door of the gangway. Getting a little fresh air, I felt revived; but what a wild scene was presented to my view! The sea was boiling and surging as if to destroy everything upon its surface. The waves came with such a force against the vessel as to make every timber in her shake, and it seemed to me that every piece of timber would be wrenched from its socket. Jack, one of the sailors, said to me: "That's right, sir; come on deck and weather it out." I was surprised to see every man hard at work washing decks and clearing away ropes as though the sea was perfectly calm. But this is just the weather sailors like. It was clear, but the wind blowing a gale, and we were speeding rapidly on our way to our field of missionary labor. On going below the close atmosphere made me feel uncomfortable. I had a rug spread on deck, and soon Mrs. Lambuth was out in the open air, and, though we felt better, I can not say that either of us enjoyed the situation.

At eight breakfast was announced, but we concluded to postpone the hour. All day we could only eat a few hard crackers. The captain would occasionally pass by and say: "Fine breeze. We shall not be long getting to Shanghai." We were glad to hear it. We did not enjoy such a life as this. I had often heard the song, "A life on the ocean wave," and I thought it must be very fine; but our first forty-eight hours on the ocean wave took all the poetry out of that song.

Yours in the love of Christ,

J. W. LAMBUTH.

SHANGHAI, CHINA, MAY 1, 1884.

Letter from Kentucky.

BY REV. W. H. ANDERSON, D. D.

NEW BOOKS.

While this is the book-making age, and the presses are busy pouring forth books of every variety of character and influence, the presence of a truly good book is hailed with pleasure by all who love truth and Jesus. We have read and re-read "Life of Andrew" with rich pleasure and profit, and it will be one of the books of the "Methodist Family Library." Two books are looked for with much interest: Bishop McTear's work on the "Centennial of Methodism," the other is the "Life of Bishop Kavanaugh," by A. H. Redford, D. D. The first work will carry with it the impress of the clear, strong thought and vigorous, concise expressions which give such excellence to the Bishop's productions whether oral or written. The book will be instructive and authoritative, and one of the gems of centennial literature. The life of Bishop Kavanaugh in its plainest presentation will attract by the simplicity and purity and devotion of that man associated with his mental force and his pulpit power. When presented as a labor of love by the author, who has expended on it his well-known industry, and his skill of arrangement as well as beauty and force of presentation, Kavanaugh's life will be one of the most attractive books of the centennial of Methodism. What a lovely gem in the sky of pure, highly valuable biography—Andrew and Kavanaugh! To read these lives endears to us our loved Methodism and that grace of God which gave to "Christianity in earnest" its power and its glory.

DISTINCT CONFERENCES.

These meetings are invested with new interest and profit in their association with the great centennial. The discussion of the origin and success, the polity and doctrines and usages of our church awakens thought, calls out investigation, leads to study and brings out more forcibly the might of Methodism, gratitude to God for his signet set on her history, and a sense of personal responsibility and pleasure in connection with her future history. Never before in our State has the great mind and heart of Methodism been more intelligently and graciously moved to duty and to Christ. Methodist history will put on a new beauty, and the appliances and agencies used in her most wonderful progress will be better understood and prized. The peculiar doctrines of regeneration, and the witness of the Spirit and true holiness will be

placed in their true position as essential, indispensable requisites of spiritual life and growth. A larger, more consecrated liberality is marking the hour. Educational agencies are better understood as means of church success and true Christian influence, and position and respect.

CAMP MEETINGS.

The annual season of these "feasts of tabernacles" is on us, and the usual announcements of Bishops and other distinguished church officials are made to attract the crowd. Large expense has been employed to make the several rival establishments prominent and largely attended, and a rich variety of sources of pleasure are presented as reasons for spending a week or more in the tented grove. It would be a grand addition if the conversion of souls and the sanctification of believers by the power of the Holy Spirit were as prominent matters of desire and effort as social pleasure and recreation from business cares. If the olden time "mourner's bench," and the necessity of conscious precious pardon of sin and love divine spread abroad in the soul by the Holy Ghost, were more strongly urged, and less sugar-coated pills used, through which most of the bitterness of repentance is concealed, it might be an improvement. Joining the church, public confession of Christ by ritual service, avowed reception of creed and purpose to abide by church discipline, should never be mistaken for "the new birth"—much less be substituted for the regenerating work of the Holy Spirit attending personal, immediate, entire trust in Jesus Christ as our individual Saviour.

CONTINUED RAIN.

For more than a week we have had a daily watery visit from the clouds. Thousands of acres of tobacco are set out and the promise of wheat gladdens the farmer's heart. "How much is God's?" should be the question from each lip as the eye passes over the wealth our Father so kindly gives.

COLLEGE COMMENCEMENTS.

The usual annual display of genius and blue ribbons, of literary promise and parchments, is at once disturbing and gratifying to the mind and heart, both male and female; of parents and children. Kentucky Wesleyan College is still doing a good work, though limited in means of usefulness because of the want of money supply. Its friends hope that the centennial pulse-beat of the Southern Methodist heart in Kentucky will lead to more liberal offerings on the literary altar. Change in the presidency is illustrating one feature in itinerancy. President Read retires to take his place in "the regular work," so called. President Betsou returns. The M. Female College loses its president, Dr. Gould, and Dr. Evans is his successor. This college has been one of largest success in educating our daughters in the various Southern States. It is to be regretted that financial embarrassment should interfere with its grand successful history.

CARLETON, Kentucky.

Raising Dust.

What a dust some people raise every year when our women start to the annual meeting of the Woman's Missionary Society and to the meetings of the Conference societies! They take a fit of holy horrors over the matter of expense—railroad fare, hotel bills, and the like of that. If they were members of the society, or paid anything to its funds, then they ought to know how the funds are expended, and why. But those who raise the biggest dust about this waste of money have put nothing into the treasury. If every dollar of it were foolishly spent, it would not hurt them. Those who want to know and ought to know how this money is spent can know at any time how every cent of it has gone. The accounts are well kept and they are open for inspection.

A missionary fund is a sacred fund, and it ought to be judiciously expended. We send delegates—or the women do—to attend to these things. This is the reason why they go. They go to attend to business, and not for pleasure. It is firm business,

and the firm ought to pay the expenses.

No kind of business can be carried on without incidental expenses. This is just as true of religious business as of any other. If it involves the management and control of money or that which has money value, it is impossible to carry it on without some expense. Business will not run of itself. It has to be looked after and pushed.

It would pay a thousand-fold if all our women could attend the general and Conference meetings of the Woman's Missionary Society. Nine hundred out of a thousand would come home full of zeal for the good cause. The women send delegates to their meetings. All can not go; some must go. It is not right, not fair, not honest to require those who go to pay their own expenses. The local societies ought to pay the expenses of their delegates to the meetings of the Conference society, and the Conference society ought to pay the expenses of its delegate or delegates to the general meeting. When a merchant goes on to lay in goods, the firm pays the expense of his trip. The State pays mileage to its representatives. The masons, odd fellows, Pythians, and other benevolent orders, pay the expenses of their delegates to grand lodges, and the like. Some of these—yes, all of them—are sacred funds. Then why make such a dust about the execution of a general law in the case of the Woman's Missionary Society?

For the amount of business done, the amount of money involved and the kind and extent of the work carried on our women can well afford to compare expense accounts with any business firm in all the land. I know some folks who always know too much of other people's business will think me a fool for saying this; but I dare them to the comparison. There are some people who seem to think that there is a perpetual motion that ought to run the church and religious machine without a drop of oil to lubricate the joints. "It can't be did," and that's the "end on it." Yours,

GILDEROY.

"Jesus Blessing Little Children."

BY REV. ANSON DOWLING.

Mark says: "They brought (prosepheron) young children to him that he should touch them." Luke says: "They brought (prosepheron) unto him also infants." The word (prosephero) rendered "brought" is also rendered, offer, tender, proffer, as money; present, as gifts, oblation; offer up any one as a sacrifice to God. (Scholz.) The Latin of Mark is: "Offerebant illi puerulos;" Luke: "Afferebant autem ei et infantes." The word (offero) rendered "brought" is also rendered, present before one's eyes, offer, give up to. (Anthon.) Affero is rendered, bring, contribute. (Anthon.)

These words and definitions sustain my statement in a former article that the parents of these children brought them to Jesus with an intention of giving them to the church, and that the act of Jesus in blessing them shows that they were "set apart" for holy uses; also that Christ, in receiving them, received them for either the kingdom of God in heaven or the kingdom of God on earth. If he received them for the upper kingdom, then he sent them right up to glory, either soul and body or soul without the body (if the latter, he must have caused them to die); but if he received them for the kingdom of God on earth, then they joined the church. The words of Christ settle the last statement as to the truth in the matter. He said: "Verily I say unto you: Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Receives the kingdom of God as a little child receives the kingdom of God! Then a little child can receive the kingdom of God? Whosoever does not receive the kingdom of God as a little child can not enter therein—can not enter into the fullness and richness of salvation and glory; hence the babies in the church constitute the ordained strength of God and the perfected praise of Jesus Christ, for Christ says, "Of these is the kingdom of God"—the kingdom of God is theirs.

The act of Jesus Christ in receiving

the babies was in exact accord with the spirit of all the past centuries of God's dealing with his people. God demanded the babies, and it was an offense to him not to offer them. "And it came to pass by the way in the inn that the Lord met him (Moses) and sought to kill him. Then Zipporah took a sharp stone (knife) and cut off the foreskin of her son and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go; then she said: A bloody husband thou art because of the circumcision." (Exodus iv, 24-26.) By neglecting to give his young child to God in circumcision Moses, the law giver, forfeited blessing and endangered his very life; therefore God sought to kill him. Perhaps his wife was to blame partly in this matter, as she would not consent to the work of God in the person of her child; therefore she was forced to do the work of her husband or lose her husband and, perhaps, her child also. Both were to blame; both offended God. As Moses and his wife gave offense to God in withholding their young child, so the disciples of Jesus offended him by rebuking those who brought their infants to him. In like manner parents offend Jesus today.

Bringing and giving their babies to Jesus Christ, those parents were in accord with the spirit and conduct of the pious mother of the Prophet Samuel, except she withheld her precious child till he was weaned before she made a formal presentation, although he was given in spirit from his birth, having been circumcised. And when she had weaned him she took him up with her, with three bullocks and one ephah of flour and a bottle of wine, and brought him unto the house of the Lord in Shiloh; and the child was young. And they slew a bullock, and brought the child to Eli. And she said: O, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here praying unto the Lord. For this child I prayed, and the Lord hath given me my petition which I asked of him; therefore also I have lent (returned) him to the Lord; as long as he liveth he shall be lent (given) to the Lord." (1 Samuel i, 24-28.) This beginning of the work of salvation in the very dawn of the life of this child resulted in one of the most distinguished characters of Old Testament saints. Worthy of imitation!

In the same spirit, and for the same grand moral result, Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." Says Dr. A. Clark: "Chanaan, which we translate, 'train up' or 'initiate,' signifies also, dedicate, and is often used for the consecrating anything, house or person to the service of God. Dedicate, therefore, in the first instance, your child to God, and nurse, teach and discipline as God's child, whom he has intrusted to your care. These things observed and illustrated by your own conduct, the child will never depart from the path of life."

Dedication in the acts of Moses and Abraham with their sons was performed by circumcision and presentation. Consecration of babies, under the gospel, is by baptism. Therefore when St. Paul says to parents, "Bring them up in the nurture and admonition of the Lord," he evidently includes consecration by baptism. "Bring them up" includes from the very beginning of life. All "in the Lord!" Consecrated childhood for useful manhood! Pure childhood for successful manhood and happy and contented old age! "Out of the mouth of babes and sucklings thou hast perfected praise."

RAMER, ALA., JUNE 6, 1884.

I believe in a boy who has something of the man in him, and I believe in the man who has something of the boy in him.—P. S. HENSON.

—There are strings in the harp of every life which, though covered with dust, give out music when the wings of truth stir the air.

—That is a line saying of Charlock: "God never yet put out (even) a dim candle that was lighted at the Sun of Righteousness."

—We can not have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

—Events are not in our power; but it always is wise to make a good use of even the worst.—Berkeley.

Christian Advocate.

THURSDAY, JUNE 26, 1884.

THE BLIND GIRL'S SIGH.

The stars of the twilight are dark,
No image of night can I see,
Theophile of morning awake with the sun,
No dawn for light is for me!

I hear the birds twitter and sing,
And list to the hum of the bee;
I know by the acrid of the violet it's spring,
But darkness, all darkness to me.

I know summer's fading away,
When leaves rustle dry 'neath the tree,
And winter brings snowflakes to fall on my brow,
But darkness, all darkness to me.

I tell by the touch of the hand
The mother I never shall see;
Her steps often linger beside her blind child,
I feel her in darkness near me.

O ye whose eyes open at morn,
Thank God when the daylight you see,
Give pity and help to the poor blindly born,
Whose years roll in darkness with me.

Retrospective.

ELEVENTH PAPER.

In my last Retrospective I was at Sheboygan, then a flourishing town on the western side of Lake Michigan. After making a brief and pleasant visit I took leave of friends and took a boat for Buffalo. Although it was mid-summer, I found a horrid overcast quite necessary for comfort early in the morning and late in the evening. Our boat stopped long enough at Mackinaw Straits to procure a supply of Mackinaw trout, than which no better fish are caught in those Northern lakes. While there a sign-board on a large storehouse attracted notice. In curious formed letters I read INJUN CURIOSITIES. On entering I could see nothing but the work of Indians for sale. I purchased a few rare specimens to bring home. From this point to Buffalo nothing remarkable occurred. I witnessed an exciting race between two steamboats, and saw at Detroit the remnant of a regiment of soldiers just on their return from the battlefields in Mexico, and heard some of their private soldiers abusing and threatening their brass buttoned officers, who, as they alleged, had treated them badly. We stopped long enough at Cleveland, Ohio, to take a view of the city. While leisurely walking Main street I noticed at a fruit stand a little ragged urchin was caught stealing apples. He looked meaner than do some of our full grown men who defraud the government out of thousands of dollars. Eve's descendants are fond of apples, but they should not indulge their appetite with forbidden fruit. We reached Buffalo in safety, after which a short run on the cars brought us to the world renowned Falls of Niagara. This was my first visit, rest assured that such grandeur, magnificence and unrivaled scenery my eyes had never seen, and such a tumultuous fall of waters had never greeted my ears. In viewing this sublime scene well may one adore the power and majesty of the One who causes not only the little rivulet to murmur softly along its devious course, but prepares the collected waters from rivers and lakes to speak in louder than thunder tones that "the hand that made them is divine." I will not attempt a description of the scenery and surroundings of what may justly be regarded as one of the wonders of the world, and so often portrayed by pencils of a more accurate and finer finish than this writer can command. I will only say that thirty-seven islands, of various sizes, stud the river above the falls, that it has been computed that one hundred million tons of water rush over this grand precipice every hour. I learn that the falls were first discovered by Father Hennepin, a French Jesuit missionary, in the year 1678. The buttresses of the bridge which span the river below the falls were being constructed. A wire net-work extended across the river, not exceeding three feet wide, for footmen to cross. We paid twenty-five cents for the privilege of crossing over to the Canada side, but would have paid a much larger sum to have been back before we were half way across. Looking down two hundred and fifty feet into the rolling river below was enough to frenzy the head. I only looked at the narrow plank upon which I walked. Two days after leaving the falls found me in the embrace of a fond mother.

MARSHALL, TEXAS.

DANIEL MORSE.

Home Missions.

In order to supply our home missions more effectively new plans must be adopted. The great need of these works, technically called missions, is men of experience and ability. Such men need a comfortable support for their families. How can this support be obtained? Increase the assessments. But our presbytery and people are opposed to the increase which the necessities of the case demand. How then? Let two or more of our Conferences unite upon the right man, and make him their home missionary secretary. Let it be the duty of this secretary, to discover the necessities of the people and the opportunities of the church, and then to travel from charge to charge, informing the people.

This plan, we believe, would work to the entire satisfaction of our Missionary Board, our home missions and our people. Under its operations we believe that in a few years the majority of our missions would become self-sustaining circuits or stations.

JOHN W. CHAMBERS, CAMDEN, MISSISSIPPI.

Mississippi Conference Brotherhood.

Our facetious Bro. Nicholson wants some information as to the working of our brotherhood. As to the intimation that young men organized the brotherhood, we state that about thirty members were present, and one-third of them were the leading men of our Conference. Before our organization Bro. Dominick and myself had been encouraged by such brethren as Drs. Johnson and Galloway, Noraworthy, West, Motinger, W. B. Lewis, Weems and many others I could name. The officers' work is one of love. No one receives a cent for his work. Each member pays one dime a year to help pay for postal expenses. We now have a charter. We are now resting on a solid foundation.

As to the postponement of payment until Conference, I oppose the suggestion. When a member of our brotherhood dies his widow and orphans need help at once. The sensitive, delicate, crushed, bleeding heart of the widow who has laid her loved one away feels very little like going out at once into the cold world to make a living. No, let her have time to hold, sweet communion with Jesus, and let her be cheered with the thought that she has brethren to whom she can look in the darkest hour of her life. I can assure my brethren that the work I am now engaged in is the happiest work of my life. I think I have more religion. When I think we are doing something for the orphans of our brethren who have fought the good fight of faith, and have gone to be with Jesus, my heart rejoices. Our brotherhood will bind us closer together. What heart can read the following letter, so beautiful and tender, and not thank God for our brotherhood: "Your kind note received through Bro. Little. I assure you I appreciate your sympathy. Yes, divine grace, the hope of meeting again and sympathizing friends help to bear us up when passing through the deep waters of afflictions. If I could see you I could tell you of some noble acts of kindness done by the good people of Clinton and East Feliciana circuit during my husband's illness, and manifestations of sympathy for me and the children. As for Bros. Little and Powell, they have endeared themselves to me by their kindness and faithfulness. I look forward to the hour of our separation with much sorrow and sadness. I feel that the good Lord has given me many friends in this dark hour. My husband was resigned to God's will, and committed his work, his wife and children and his all into the hands of God." Thank God for the Methodist preachers and the people called Methodist.

Our first assessment will be four hundred dollars. If any brother desires any information concerning our brotherhood let him drop me a postal.

Affectionately, I. W. COOPER, Sec.

"Crape on the Door."

When this busy world have scarce time to give a tear to the memory of a departed friend. How often do we see one sickened, and though attended with the utmost care, he dies. The lifeless clay is embosomed in mother earth with the most respectful service, while the spirit crosses the dark gulf of death to receive its judgment from the infinite bar of justice. We say farewell, old friend, and for a short time we miss him from his accustomed haunts. But soon another fills his place, and on we go in this jostling, stirring race of life, forgetting that sorrow's tear had traced our cheeks. Such is life. It is best not to retrospect in sadness, but to "go forth into the shadowy future with a brave heart and without fear." Still our hearts often beat in appropriate sympathy with the sadness of others. And do you know, my friends, I have frequently been hurrying along the streets, on selfish aims intent, when suddenly I would involuntarily slacken my pace, and raise my hat as if in reverence, for see "there is crape on the door." What solemn import this simple bow of black and white sends forth! It usually causes me to wonder who it is that has passed over the river, and my thoughts seemeth thus: Perhaps death has hushed the sweet prattling of the latest born, and has stiffened the little feet, whose playful pattering was music to the fond mother now so comfortless. Or it may be a sister's spirit has taken its flight to join the celestial choir. How she shall be missed. The delicate thread of life snapped when on the very verge of womanhood, like the half-blown rose, she fades away in her loveliness, leaving the desolate household in want of a daughter's comforting care, of sister's sympathetic confidence. Yes, there may be another, not a brother, whose bleeding heart cries out in anguish: "Why hast thou left me sad and lonely?" Or a brother in the full pride of manly vigor has been cut down. He who was to have been the stay of his affectionate parents, guiding their tottering footsteps down the declining way of life, pleasantly aiding the fond sisters in their many joyous amusements. Who will fill his place? It may be a father has been called to give an account of his stewardship, having reached man's allotted age, years full of usefulness. Mourned as a father, respected and loved, as a husband kind and indulgent, the adviser of all the household, who shall they now turn to for words of wise caution when needed. Or it may be the grim and inevitable reaper, Death, has gathered to her final home that

dearest, truest of friends, the mother. Oh! I have no words to tell you of this great, this inestimable loss. Only the tears of the beloved companion, mourning for her who has been his comfort through so many harrowing trials, always happy when he was happy, and troubled when he was troubled, only the tears of the fond children, mourning for her who has always been as a ministering angel to them, attending every little want, soothing every aching brow, these alone can convey the depth of the meaning of the sad wail, "mother is dead!" Comfort them, friends; they need it all in their great bereavement. And there are other thoughts which arise as I walk on. I wonder if this person lying there cold in death remembered in life that there was a part of their being which was but a visitor of this world, that could not die, a something higher and nobler—an immortal soul. That it is but sent to this earth for a transitory trial of fitness for a grander life eternal; but an earthly preparation for a heavenly existence; that this soul will have to appear before the great supreme Judge and receive its irrevocable sentence to everlasting weal or woe. Did they overlook this important matter, and will they hear the dread mandate, "Depart to everlasting darkness?" Or did they remember that there is a divine Advocate at this great bar, who is ever willing to plead for the humble suppliant of pardon and mercy, who is ever ready to say, "Father, forgive them, they know not what they do?" That it is alone through this intercessor we can hope for a judgment of reward? Oh! "ye hearts that are harrowed with care," do you remember that this same Mediator offers to quiet all your anguish, offers to give the heavy laden an eternal rest, tells you of the river of pure life, where every grief-stricken heart may find a consoling draught? Bear in mind that it is alone through this sympathizing Saviour that your aching heart can have its sorrows allayed. Oh! neighbors, treat with appropriate kindness the family who has "crape on the door." You may soon be in need of the sad reciprocity. Yes,

"Some one has gone from this strange world of ours."

No more to gather its thorns with its flowers,
No more to linger where sunbeams must fade,
Where, on all beauty, death's fingers are laid;
Weary with mingling life's bitter and sweet,
Weary with parting and never to meet,
Some one has gone to the bright golden shore,
Ring the bell softly, "there's crape on the door."

Natchez, Mississippi.

Church Dedication at Mayersville, Miss.

MR. EDITOR: Last Sunday Dr. C. K. Marshall dedicated our church at this place. This is the first and only church that has been dedicated in this county. One other union church, with a lodge above, was dedicated before this war. We hope, however, that this is only the beginning of the heaven that will leave the whole lump. The congregation was not so large as it would have been had not the roads been so very bad, still it was as large as the house could conveniently accommodate. Surely some were anxious to hear Dr. Marshall, when one was present who had not heard a sermon for four years, another had not heard a sermon for fifteen years. It is sad, indeed, that persons will neglect the gospel when it is brought so near them. Do not think from this that we are a set of heathen up here; far from it. The people generally are as intelligent as you will find anywhere. The trouble is some have not the interest in such things they should have. Some of the men act as though they thought religion would do very well for the women and children. We think when they get fully convinced and enlisted this will be one of the first circuits in the Conference.

It is needless for me to say that the doctor's sermon, from Matthew 1, 21, was a grand effort, and highly appreciated by the entire audience. Oh! what a pleasure it is to be with this great and good man of God. Long may he live to work valiantly in the vineyard of his Master, as he has done for half a century. Pray for us. We are struggling hard to establish the cause of the blessed Redeemer in this part of his vineyard.

Yours in Christ, M. R. MOORE.

JUNE 13, 1884.

From the Work.

COUSHATTA, LA.

MR. EDITOR: The Sunday-school, class and prayer meeting interests have grown greatly on the Coushatta circuit for the last three months. Three of the Conference collections have been taken and handsomely met. The foreign mission interest is unprecedented on the work. The temperance cause is on a boom in our town. The two churches are working in much harmony on this question. We pray to follow the example of Rapides parish before a great while. Last evening we had the great pleasure of Mrs. Y. J. Allen's presence in our church. She gave us half an hour's talk on the labors of Mr. Allen, herself and daughter in Shanghai, and of the Misses Rankin, in Nantzing, which will prove of immense value to the church. The church was crowded, and the people highly delighted to get every word of our dear, good sister. She left us shortly after service on the Steamer Whippoorwill. May God bless her for the good seed sown.

JUNE 11, 1884.

BIG ROCK CHURCH.

MR. EDITOR: As a Sunday-school scholar and a member of Big Rock Church I thought if you would allow me space in your valuable paper I would write just a short letter. I am a very young and inexperienced writer, therefore you can not expect me to write a long or interesting piece. Our church is a new church, and I think will compare favorably with any on the circuit in every respect. The Sunday-school has a regular attendance of thirty-five or forty scholars, with four or five teachers. The first Quarterly Conference, and the first one ever held at Big Rock, embraced the fourth Sabbath in April and Sunday following. On Sunday morning, before divine services, we had a very nice Sunday-school address by the presiding elder, Rev. J. A. Godfrey. It was very beautiful and impressive, adding largely to the interest of the occasion. We are going to organize a gentlemen's prayer meeting at the church. To-night is the time appointed for our first meeting. May God help us, and abundantly bless us in our efforts to do good. Our Sunday-school celebration came off May 24. It was well provided for and well attended. Everybody was in a cheerful mood, and evidently enjoyed the occasion splendidly. We had a number of excellent addresses by Rev. L. J. Jones, Prof. W. E. Lloyd, Mr. G. R. Moody and W. J. Moore. Those addresses were well prepared, and delivered in the very best manner, and in every way wholesome to the attentive audience. Circumstances being favorable at every point, we hope to advance with increasing interest, and may our earnest efforts for good be crowned with abundant success.

HENRY L. NORTE.

ISREY, ALA., JUNE 7, 1884.

SUWARTOWN, LA.

MR. EDITOR: As it has been some time since you have heard anything from this section possibly a few words may be of interest to your readers. Our District Conference was held at Lake Charles not long since. It was our privilege to bear some most excellent sermons preached by those dear old fathers in Israel and also by our young brethren. The district was well represented, most all the preachers being present, and the reports showed a considerable improvement on the Opelousas district. Bishop Keener was on hand, and preached and presided to the satisfaction of all. Lake Charles is a town of some magnitude, and is inhabited by a kind and generous people. After having to live for one year on the Sugar town circuit without any permanent home for the preacher, the people have built a cozy little house and secured one acre of land for a parsonage. We are living in the midst of a kind and generous people. We have now two Sabbath-schools organized on the work, and hope to organize soon at the other appointments. Prayer meetings are very well attended and some interest manifested. Everywhere I go I find a hearty welcome from saint and sinner. The indications are favorable for a revival at some of the appointments.

H. J. WOLTZ, P. C.

JUNE 15, 1884.

TUPELO, MISS.

MR. EDITOR: Bro. I. D. Steel (Cumberland) and I began a meeting in the Methodist Church at Tupelo, Miss., on the third Sabbath in May, lasting ten days. It resulted in the church being graciously revived, and twelve conversions, which makes about sixty-five or seventy conversions at that place in twelve months. We were aided by Bro. Mitchell, agent of the American Bible Society for the State of Mississippi. We commend him heartily to the brethren wherever he may go as a faithful minister of Christ, and very useful both in the pulpit and in the altar among mourners. Bro. Thomas, of the Shannon circuit, preached some good sermons, which were blessed of God to the hearts of the people.

J. B. STONE.

Marriages.

MONTGOMERY-HENRY.—In Edwards, Miss., April 16, 1884, by Rev. E. H. Mounger, Capt. W. A. Montgomery and Miss Bettie Henry.

LAMB-CLARK.—At Queen's Hill, Hinds county, Miss., May 27, 1884, by Rev. E. H. Mounger, Mr. William F. Lamb and Miss Mary Ella Clark.

BYERS-JONES.—At the Methodist parsonage, in Water Valley, Miss., June 6, 1884, by Rev. S. M. Thomas, Mr. E. S. Byers, of Water Valley, to Miss Sallie A. Jones, daughter of Rev. K. A. Jones, of the North Mississippi Conference.

VERNON-EVANS.—At the residence of the bride's father, Capt. W. T. Evans, Vidalia, Concordia parish, La., June 11, 1884, by Rev. Lewis A. Reed, Mr. W. Henry Vernon to Miss Beattie W. Evans, all of this place.

MCCLUTCHIE-TRAVIS.—At Wesley Chapel, Natchez, Miss., Thursday, June 13, 1884, by Rev. C. B. Black, Mr. William G. McClutchie, formerly of Jefferson county, to Miss Mary Travis, formerly of Pike county, Miss.

FAVRE-SANDERS.—At the residence of the bride's father, Dr. J. Sanders, in Quitman, Miss., June 11, 1884, by Rev. J. M. Weems, Mr. Joseph J. Favre, of Pearl River, Miss., to Miss Octavia Sanders.

FUNCHER-KRIBBE.—At the residence of the bride's father, near Crystal Springs, Miss., June 13, 1884, by Rev. W. B. Lewis, Mr. E. W. Funcher, of Crystal Springs, and Miss Agnes I. Kribbe.

WREN-BROWN.—In the Methodist Church, in Waterproof, La., June 15, 1884, by Rev. J. M. Brown, Mr. A. G. Wren, of Webster parish, to Miss Minnie, daughter of J. M. Brown, of the Louisiana Conference.

MYER-CHILDRE.—In the Methodist Church, at Raleigh, Miss., May 14, 1884, by Rev. B. S. Gate, Mr. C. A. Myer and Miss D. N. Childre, all of Smith county.

Obituaries.

FLEMING—MRS. EMMA E. R. FLEMING, daughter of Rev. G. C. and Amanda S. Armstrong, was born in Jefferson county, Miss., January 15, 1835, and was married to Mr. M. B. Fleming, February 14, 1862. She left this world for the city of God, on Sunday, April 6, 1884.

It has been seldom, if ever, our privilege to witness a grander exhibition of the power of Christian faith over death than we did on this occasion. Bro. Drake and I had exchanged appointments for the first Sunday in April; hence it was my sad privilege (for such I considered it) to stand at the bedside of this child of God as she was entering the valley of the shadow of death. Sister Fleming was for several years a member of the Female Financiers' Society, of Fayette circuit. This called her to the parsonage, in company with her mother, once a quarter; therefore she was well known by the presbytery as a woman of decided Christian character. To know Sister Armstrong (her mother) will explain the secret of her piety. Being dedicated to God in infancy, and brought up in the nurture and admonition of the Lord, we are not surprised that at the age of twelve she came forward and claimed her place in the church of God by assuming the vows for herself at Mt. Carmel, in Franklin county, in 1857. She was not fully satisfied with her religious state until 1877. During that year she felt her sins forgiven. Ever after this she was happy in a consciousness of her acceptance with God. For several years past she had kept a diary, giving her religious experience, often dwelling with delight on God's special promises to his children. This will no doubt prove a source of much comfort to the aged mother and distressed husband.

The day before her death she praised God aloud, saying: "Bless the Lord, O, my soul, and all that is within me, bless his holy name!" When her friends expressed a hope that she would not think of such a thing, I am ready and willing to go. Her mother said to her: "Daughter, what will become of your poor old mother?" With a smile upon her face, she said: "Mamma, it will only be a little while, until we are there. Then we'll all be together again." "What shall become of these two little children?" (one only a week old,) continued the mother, who was loth to give her up. The reply came quickly: "God has taken care of us all, and I'll trust him with my little children."

About four hours before her death I made her adieu. Never can I forget that look, accompanied by the words: "Farewell, Bro. Bradford. May the Lord bless you in all your efforts in life, and bring you with all your family to heaven at last for Christ's sake! Amen!"

Thus passed away the last child of Sister Armstrong. No doubt many of her ex-pastors will join in saying: May God bless and comfort this aged mother, take care of the children and bring husband and all to heaven at last! N. P. NIADFOIN.

GREEN—REV. WILLIAM C. GREEN was born in Madison county, Tenn., May 15, 1823, and died in Calhoun county, Miss., May 9, 1884, at the age of sixty-one years. He embraced religion at the age of ten years, and for several years lived a consistent and pious life; but finally, growing cold in his religious life, he withdrew from the church and then became very wicked. He embraced the doctrine of fatalism, or predestination, and repudiated, and believing himself to be a reprobate, he determined to live and die a gentleman sinner. In this condition he remained until the spring of 1850, when alone on the bank of Beauvoir river, in Morehouse parish, La., he was brought from peculiar surroundings to consider his course and final destiny. Then and there he again sought pardon and peace through faith in Christ, and obtained the divine assurance of acceptance with God. The next Sabbath he attached himself to the church.

Bro. Green was licensed to preach, in 1855, by the Quarterly Conference, of Jackson circuit, Jackson district, Memphis Conference, George Morria, P. C. He was admitted on trial in the traveling connection, in the fall of 1856, and appointed junior preacher to Murray circuit, M. B. Robinson, P. C. In 1858 and '59 he traveled the First Point circuit, Miss.; in 1860 he was in charge of Tunica circuit, Miss.; in 1861 he was on the Calhoun circuit; in 1862 he traveled the Charleston circuit; in 1863, Horn Lake circuit. From failing health he was superannuated in 1864. In the fall of 1865 he married Mrs. Lenise Gaston, the widowed mother of three children who are grown and married. She had since become the mother of six children—five of whom are living—as the result of her marriage union with Bro. Green. He remained superannuated until 1867, when he again traveled the Calhoun circuit. In 1868 he was on the Coffeeville circuit; in 1869 and '70 he traveled the Chickasaw circuit, and then for four years he was on the superannuated list. In 1876 and '77 he traveled the Bellefontaine circuit. From then until his death he remained on the superannuated list.

He was a great sufferer, but ever willing to do all in his power for the cause of Christ. As a minister of the gospel he had been successful. The results of his labor will be better known in eternity. His manner of preaching was that of the Pauline type, "Christ and him crucified" was held up before the gaze of the penitent sinner with an unctious and clearness that often inspired the faith of the penitent to lay hold on the hope set before him.

The high esteem in which he was held by his brethren and neighbors was manifest in their kind attention as he passed down into the shadow of death full of faith and the Holy Ghost. He leaves many friends to sympathize with his bereaved family and cherish his memory, believing our loss is his gain.

R. O. CALLAWAY.

ROWLAND—Another fair flower has been plucked from the earthly garden to bloom more beautifully in the paradise above. Our sister, MRS. SUSAN JANE ROWLAND, nee DAVENPORT, has been taken from us where she seemed greatly needed. We can not fathom the deep counsels of infinite wisdom; we can only bow submissively to all that.

She was born in Jefferson county, Miss., December 31, 1854, and died in Franklin county, April 21, 1884, in the prime of a life that had promised much vigor and usefulness. She was the granddaughter of our venerable brother, Rev. William B. Johnson, and inherited some of the excellent characteristics of that family, and also, like most talented women, some strong traits from her father.

Unswerving integrity was, perhaps, her most striking feature. She would

not wink at sin. When she erred it was in judgment, and not in heart. She joined the Methodist Church, South, when quite a child, and at the time of her death was a consistent member thereof. She was married about four years since to Mr. O. B. Rowland, of Franklin county, Miss. Here two lovely children were born to them. To leave these behind was a struggle. Otherwise she feared not to confront "death's iron gate."

May the God of consolation bless all her loved ones and bring them to meet her in heaven!

HEN PASTOR.

ROBINSON—GORDON ROBINSON

was born September 20, 1881, and died April 29, 1884.

After Christ took little children in his arms on earth and blessed them, and said of such was his kingdom, we could never be anxious about their condition in heaven. He who so loved and loved them here will certainly care for them up there. The angels and the pure of earth will be their guardians and instructors, and Christ will be father and mother alike to them all. The child is asleep—not dead. He is risen; he is not here, but yet with God where such as he do always behold the face of their Father in heaven. The little pet of the house is gone; but, thank God! not forever. He has simply passed away to another home brighter and better and safer than any earthly home—where his precious family relics may be re-formed and glorified.

May the thought of his being taken to the parents as though his little hand had been let down from heaven, had taken hold of their hearts and was drawing them heavenward!

J. D. HARPER.

TROWN—Died, near Columbia,

Caldwell parish, La., May 14, 1884.

ARCHIE E. Infant son of Dr. Archie E.

Brown and Ella Boatner.

He was deprived of death of his

mother when but a few weeks old, and

a cousin—Miss Lullie Grayson—took

him and was in every respect a mother

to him. He was a beautiful and

sprightly child, whose presence was a

ray of sunshine, and whose voice was

music to a large household, with all of

whom he was a perfect pet. By the

carelessness of a servant he fell into a

tub of scalding water, and after three

days of suffering he landed out on the

pure young life and exchanged a world

of sin and suffering for one where there

is no more death. He died at the age

of one year, ten months and eight days.

J. D. HARPER.

MURRAY—MARTHA ALICE, infant

daughter of Thomas B. and Mrs. M. B.

Murray, of Rankin county, Miss., died

May 8, 1884, after eight months of

most constant suffering, aged two

years, six months and twenty-eight

days.

The good Shepherd came and took

his gentle suffering lamb to his bosom

in heaven. She has one to be an angel

The Christian parents how sublimely

silly, and say with Job: "The Lord gave,

and the Lord hath taken away; blessed

be the name of the Lord."

H. J. HARRIS.

VINSON—Little FANNIE L. VINSON

was born September 15, 1883, and de-

parted this life April 16, 1884.

Thus the sweet little babe passed

away to live with Jesus and the bright

angels. We tender our sympathy to

the young parents in the loss of their

first and only child, and pray God to

comfort their sad hearts in their be-

reavement, and finally bring them to

their reward in reunion with their

darling little angel!

D. F. WITT.

ADVERTISEMENTS.

Some grocers are

so short-sighted as to

decline to keep the

"Ivory Soap," claim-

ing it does not pay

as much profit as in-

ferior qualities do, so

if your regular grocer

refuses to get it for

you, there are un-

doubtedly others who

recognize the fact that

the increased volume

of business done by

reason of keeping

the best articles more

than compensates for

the smaller profit, and

will take pleasure in

getting it for you.

Free of charge. A full size cake of Ivory Soap

sent to any one who can not get it of their

regular grocer. Write to J. W. & C. O. Smith,

New Orleans, La., for particulars. Please mention this

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS, REV. J. T. SAWYER,
REV. W. L. O. HUBBARD.

THURSDAY JUNE 26, 1884.

The Christian Register suggests variety in pulpit ministrations as follows: "Churches that have been living too long on honey and rose-water need a dose of lightning and earthquake."

The recent General Conference of the Methodist Protestant Church discussed at length the "time-limit" question, and referred it to the Annual Conferences with this proviso: "No rule shall be passed to abolish an efficient itinerant ministry, but each Annual Conference shall determine for itself whether any limit, or, if any, what limit, shall be for the renewal of annual appointments." This measure will certainly destroy uniformity. A different rule will obtain in the several Conferences, occasioning no little confusion.

Not in a great while have we read anything more terse and timely than the address of Dr. Joseph Parker, of London, before the Congregational Union. His theme was "Orthodoxy of the Heart," and was worthy of the author of "Ecce Deus." The following passages are striking and brilliant:

"We must remember that in seeking a creed we may easily lose a faith. In defining God we may be unconsciously creating an idol. There is an idolatry of phrases as well as an idolatry of images. For this reason I am most anxious to connect pureness of heart, sweetness and lowliness of soul, with the doctrine of Christ, rather than with dogmas of the priest. The priest is a deadly hindrance to the progress of the kingdom of Christ, find him where you may. He wants to make the gospel the secret of a class; to give the infinite music of the cross the accent of his own individuality; and to stand at heaven's door that he may fill it with his own dupes."

Bishop Brown, of the African Methodist Episcopal Church, in his sermon before the recent General Conference, on "The Priesthood," gave offense to the brethren by announcing some strange ritualistic views. Vigorous protests were made to his teachings, and the General Conference adopted the following:

Whereas, The General Conference has, by an enactment, forbade the use of robes or gowns by any of the clergy of our church.

Resolved, That all ministers having such robes on their hands be requested to present the same to the Museum of Wilberforce University, and that the same shall be kept as relics and memorials of an age in our church when there was a tendency to go to Rome.

During the session of the General Conference in Philadelphia Dr. George Dana Boardman, of that city, a distinguished Baptist minister and author, preached a sermon on "The Methodists." He concluded with these eloquent words, which are commended to all high church landmarks:

The followers of Wesley were ever true to his holy motto. The Methodist Church is a machine—but alive, self-conscious and free. Methodism has a mission. It has reversed Voltaire's bitter doctrine—that philosophy does not care to enlighten cobblers and maid-servants. It is a church of the highways and hedges, the Protestant Propaganda, a skirmish line of the Zouaves and Uhlands of the church militant.

A Practical Suggestion.

Under this title the Southern Christian Advocate quotes the words below uttered by a Baptist minister, the Rev. R. N. Burton, of South Carolina, and gives them cordial endorsement. We desire to join in a hearty amen, and ask that the proposition have a fair trial. It will be a little extra labor, but exactly what our fathers did in ante-bellum days: I propose this: That every pastor in our Association who has no regular appointment on Sunday afternoon arrange to preach to the negroes at some point convenient to his place of preaching in the forenoon. If we can not get to their churches let us try to meet them in schoolhouses and brush arbores. My experience and observation convinces me that the negroes are not only willing, but anxious for white ministers to preach to them. Much is said and written about the negro's ignorance—his need of education—but it seems to me that his sorest need is the gospel of Jesus Christ; for if the principles of the gospel are not implanted in his heart, if Christian morals are not the basis, the foundation of his education, it will be better for him and the whole country that he remain as he is.

Mr. Spurgeon's Jubilee.

A jubilee in honor of Mr. Spurgeon's fiftieth birthday was celebrated in London on Wednesday of last week, June 18. An immense audience of more than five thousand persons assembled to pay tribute to the world's greatest pulpit orator. Mr. Spurgeon made a characteristic speech, closing with an earnest appeal to preachers to preach more simply and plainly the pure gospel of the grace of God. He said the dry, dead gospel of some preachers never evoked the sympathy of men's hearts. A congratulatory address was then made by Mr. Moody, the American evangelist, which aroused the audience to frequent and prolonged applause.

Mr. Spurgeon's history has been phenomenal. Before reaching his majority he became a London pastor, and at once rose to national fame. Through all these years he has maintained his high position in the world's esteem, and seemingly without effort. His capacity for work is marvelous. In addition to his large pastorate he has edited a periodical and presided over a training college for young preachers. He has never displayed any of the tricks and arts of the pulpit sensationalist or mountebank, but has achieved greatness and wrought wondrously by reason of his profound consecration to his one work of winning souls. He has preached an earnest, pure gospel with a single, divine purpose. Nor has his great reputation in any wise affected his spirit, save to deepen humility and lead him nearer to the Master. Other profounder thinkers and theologians are in all the churches, other more polished orators adorn the pulpits of the Old and New World, but in all the elements of a gospel preacher and pastor it is doubted if Charles H. Spurgeon has a peer.

In his conversion and marvelous history we Methodists have an intimate interest and a large share. He was converted in a Methodist Chapel. A year or two ago he preached in that self-same chapel, and began his sermon about as follows: "Thirty years ago I heard this text announced from this pulpit. I was sitting over there by that post, and during that sermon the Lord graciously converted my soul." And in all his ministry he has displayed the broad catholicity so characteristic of our Methodism. No narrow ecclesiasticism obstructs the expression of his generous, Christian love. Though a Baptist, he invites all fellow-citizens of the saints, all of the Lord's children, to meet at the Lord's table. We thank God for a life so pure, a ministry so fruitful and a career so remarkable. That same spirit of consecration will make all our lives useful though not sublime.

Commencement at Meridian.

Leaving the Agricultural and Mechanical College on Monday afternoon, the sixteenth instant, we reached Meridian at half-past ten o'clock the same evening, and stopped over to attend the commencement exercises of East Mississippi Female College. The sermon on Sunday was preached by Rev. Dr. Felix R. Hill, of New Orleans, and was highly appreciated by the immense congregation present. We heard many kind expressions concerning both the morning and evening services.

On Tuesday morning, by invitation, we attended a meeting of the Board of Trustees, and witnessed their deliberations. They looked carefully into all details of administration, and planned for enlarging the facilities of the college. President McVoy was cordially endorsed and enthusiastically re-elected. The trustees look for increasing prosperity under his prudent, progressive management.

In the evening the chapel was early crowded to attend the anniversary of the Alumnae Association. Quite a number of members were present. Though yet young in years, East Mississippi Female College has many fair daughters, of whom she is justly proud. The president presided with queenly grace and dignity, and the accomplished secretary had the entire programme most admirably arranged. After delivering his address this editor made a hasty bow to the association in the midst of the exercises, and at half-past ten o'clock was thundering down the Northeastern railroad for 112 Camp street. On the platform we noticed Rev. James A. Godfrey, president of the Board of Trustees, Rev. J. T. Heard and Rev. Dr. J. W. Harmon. A more brilliant audience it is not the lot of any one often to address. We rejoice in the growing prosperity of this eligibly located and very valuable institution. We were the guest of our old friend, Dr. Casteel, to whom and his family we are indebted for considerate attentions.

Brandon District Conference.

This body met in the charming little town of Brandon, on the nineteenth instant, with the presiding elder, Rev. F. M. Williams, in the chair. Bro. W. M. Thornton was elected secretary, a position he has held before, and for which he has exceptional qualifications. A good secretary is invaluable to any deliberative body, but is not always found. A model secretary eschews adjectives and opinions, and only records facts and doings. The opening sermon was preached by Rev. A. B. Nicolson. Most of the pastors were present, but few laymen. Those, however, were not silent, but active and intelligent members. Some of the discussions were full of interest, and indicated a growing activity among the laity in all departments of church work. The preachers were all supplied with blank forms of reports, and used them to marked advantage. We had not met them before, and hereby urge their general acceptance. They secure accuracy and condensation. The pastor can make any additional or explanatory remarks that may seem necessary. The district is manned by a faithful band of laborers, and they are giving due diligence to the flocks over which they have been appointed. Generally reports were favorable, though there had been but few revivals and no large gatherings. And, as in other District Conferences we have attended, the brethren considered the matter with some measure of alarm. Out of this introspection and renewal of consecration we trust great blessings and fruitful revivals will come.

Saturday morning was devoted largely to Centenary matters. The leading address was delivered by Rev. H. J. Harris, whose familiarity with local incidents in early Methodism gave his remarks a thrilling interest. It was quite a coincidence that in 1839, not far from Brandon, he had celebrated the Centenary of English Methodism, and now, in 1884, he united in services commemorative of the one hundred years of organic American Methodism. It was also significant that in seven miles of Brandon was first located Centenary College, the monumental expression of Mississippi Methodism's thankfulness in 1839. Rev. J. T. Heard followed in a fervent speech, indulging felicitously in matters of personal experience. Rev. N. B. Young discussed the General Rules of the United Societies, showing their Scripturalness and comprehensiveness, and urging the brethren to seek diligently the old paths. Rev. Dr. H. F. Johnson uttered words of warning against the temptation of allowing Centenary enthusiasm to expend itself in mere talk, and made an earnest plea for a liberal thank-offering commensurate with past blessings and present responsibilities. This editor followed with "a few feeble remarks," and then Presiding Elder Williams closed the service with a rousing exhortation.

Forest was chosen as the next place of meeting. The following delegates to the Annual Conference were elected: Irvin Miller, W. M. Thornton, L. McLauren, S. E. Silby. Alternates: S. O. Brown, J. H. Warren.

For a cordial greeting, many attentions, a patient hearing and some cash subscribers we are profoundly grateful. The following resolutions, introduced by Bros. Miller and Thornton, were passed by a unanimous rising vote, and we make no apology for allowing them to close these notes:

Resolved, That we hail with pleasure the presence of Dr. C. B. Galloway, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, among us, and we have heard with deep interest his address to us in the interest of the paper.

Resolved, That we heartily endorse the NEW ORLEANS CHRISTIAN ADVOCATE, our Conference organ, and are glad to state that its circulation is increasing within the bounds of our district, and we pledge our efforts to still increase its circulation, and we pray God's blessing upon its editor in his great and good work for religion and the church.

At a recent funeral in this city the Rev. Father Simon is reported to have spoken as follows:

That there was great consolation to his family and friends in the fact that they could pray for their dead, that a man must do penance for his sins, either in this life or the next; that the Catholic Church taught the doctrine of purgatory, where souls were purified in order to enter heaven. If this man could come back he would tell us what a bright home heaven was, and bid us all to live for God and not for this world.

When we read that paragraph two thoughts were suggested. First, the peril of encouraging any one to hope for repentance and salvation in another world. And second, how could the man, who was then in purgatory and for whom they were exhorting to pray, possibly know "what a bright home heaven was." That folly and falsehood of a purgatory will be the eternal ruin of many souls.

Death of Bishop Simpson.

Bishop Matthew Simpson, the senior Bishop of the Methodist Episcopal Church, died at his home in Philadelphia, on the morning of the eighteenth instant. During the session of the General Conference, in May, his health was so infirm as to prevent his attendance upon the daily sessions. But he never came upon the platform without demonstrations of gratitude and great respect. At the close of the Conference resolutions of esteem and reverence were passed with marked cordiality. For many years he has been the master spirit in that great denomination. In the pulpit he reigned without a rival. He ranked with Olin, Bascom and Durbin as the mightiest orators of American Methodism. Some displays of his power partook of the marvelous. He had a magnetism that was irresistible, a singularly distinct enunciation and a volume of rare flexibility which he controlled with an orator's magic skill. We heard his great sermon in Music Hall, Cincinnati, during the General Conference four years ago. For an hour fully six thousand people hung upon his glowing eloquence. His sermon at the opening of the Ecumenical Conference in old City Road Chapel, London, was a masterpiece, and in every sense met the demands and high expectations of the hour.

For some years after the war Bishop Simpson was not in high favor with us in the South. He was thought to entertain partisan feelings toward us, and to lend the weight of his great influence to the extreme measures of humiliating reconstruction and to the policy of "disintegration and absorption." But for five or six years past no man from "across the Tweed" has made more encouraging and impartial reports of our section and our Methodism.

The following are the leading facts of his remarkable career: He was born in Cadiz, Ohio, June 21, 1811. He received an academic education in his native town, and attended Madison College, Pennsylvania (subsequently merged into Allegheny College), where he was elected to the office of tutor in his eighteenth year. He engaged in teaching, and, having studied medicine, in 1833 he commenced its practice. About the same time, feeling it his duty to enter the ministry, he was licensed to preach, and was received on trial in the Pittsburg Conference. In 1837 he was elected vice-president and professor of natural science in Allegheny College, and in 1839 was elected president of Indiana Asbury University, where he remained until 1848 he was elected editor of the Western Christian Advocate. In 1852 he was chosen to the office of Bishop. At that time he was considered by his own and other denominations to be one of the most eloquent and popular preachers in the country. In discharging his duties he has visited and held Conferences in all the States and most of the Territories; was sent by the General Conference as delegate to the Irish and British Conference in 1857, and was also a delegate to the Evangelical Alliance in Berlin, Germany, the same year, from whence he extended his travels through Turkey, the Holy Land, Egypt and Greece, returning in 1858. In 1859 he changed his residence from Pittsburg to Evanston, where he accepted the position of president of the Garrett Biblical Institute, to which, however, he devoted but little active work. During the civil war he delivered a number of addresses in behalf of the Union, and was urged by the secretary of war to undertake the organization of the freedmen on the establishment of the bureau, and was afterward invited by President Grant to go as a commissioner to San Domingo. Both of these offers he respectfully declined. In 1870, at the death of Bishop Kingsley, he visited Europe to complete the work which had been assigned to him on the continent, and also as a delegate to the English Conference. In 1874 he visited Mexico, and in 1875 again visited Europe to hold the Conference of Germany and Switzerland, and also to meet the missionaries on the continent.

He has written "A Hundred Years of Methodism," "Lectures on Preaching," and was editor of the Cyclopaedia of Methodism. With our sister church we mourn the loss of one of her chief pastors. May his spirit and power rest upon some younger son in the gospel.

A man who committed suicide at Clinton, Ill., last week, left a note on his person, which read: "Good-bye to you, mother and sister, and my wife and my children. Whisky has killed me." Those last sad words might truthfully be said of many who are followed to the grave with great lamentation.

The First Centenary of Methodism.

The first Centenary of Methodism was celebrated in 1839. One hundred years previous to that date the first Methodist Society had been organized at the Old Foundry, in London. Several other remarkable occurrences designated the year 1739 as that from which the rise of Methodism should be reckoned. On the first day of that year Whitefield, Charles Wesley and others had a "Pentecostal season" at Fetter Lane, the Holy Spirit coming mightily upon them, so that some fell to the floor insensible, and all were amazed and cried out: "We praise thee, O God; we acknowledge thee to be the Lord." It was during that year Whitefield induced John Wesley to dare the transcendent innovation of preaching in the open field, first at Kingswood, where the fire was kindled, and afterward at Moorfields and Kennington Commons, whence it set the whole principality in a blaze." During that year Whitefield made his second visit to the New World, awakening the churches and arousing the people from New England to Georgia; Wesley organized his first "band" at Bristol, and laid there the cornerstone of the first chapel ever built by his people, and the brothers, John and Charles Wesley, issued the first volume of those "hymns and sacred poems" which have been adjudged by ever multiplying thousands in many lands most fit to bear the praises of men to God, until in our day their sound is gone out through all the earth, and they are sung quite around the world. It was altogether fitting, then, that 1839 should be celebrated as the Centenary of Methodism.

During that first century of its existence Methodism had grown from the "eight or ten persons" in its first society to be a great army of 1,171,000 souls, with more than 5,000 itinerant preachers in the Wesleyan and Methodist Episcopal Churches alone. If we include all bearing the name of Methodists they were more than 1,400,000, of whom more than 6,000 were itinerant preachers. When Wesley died, about half a century before, they numbered about 80,000 in England and 140,000 in all the world. At this time they had more preachers in their three hundred foreign missionary stations than were on the roll of the Conference at Wesley's death, and almost as many members as were then to be found in all England.

During its first century Methodism was, perhaps unconsciously, ranking itself among the greatest moral powers of the world. It called all now Roman Churches from the deadness of forms and damning decrees to a realization of their divine mission to perishing men, and aroused millions who were dead in trespasses and sins, not only to a consciousness that they had souls to save, but also that there is a gospel at hand powerful enough to save them. It modified the interpretation of every creed, and the preaching, both as to its matter and manner, of every pulpit in Christendom. Wesley and the Methodists introduced cheap literature and disseminated it among the common people, thereby more than doubling the influence of the press, and inaugurated the Tract Society, the Bible Society and the modern Missionary Society. They first employed the Sunday-school (which existed long before the days of Raikes) as an agency of the church. They were the means of improving very greatly the education of the masses, producing what Mr. Buckle describes as "an immense change among the people," which exhibited itself, according to the same author, in "a craving after knowledge on the part of those classes from whom knowledge had hitherto been shut out." Rev. Dr. Dobbin, a church man, declares: "Never was there such a scene before in the British Islands; there were no Bible, Tract or Missionary Societies before to employ the church's powers and indicate its path of duty, but Wesley started them all; the church and the world were alike asleep; he sounded the trumpet and awoke the church to work."

The Wesleyan Conference resolved to celebrate the year 1839 as a jubilee, the first object of which should be "the religious and devotional improvement of the Centenary" by public services in all their chapels, and that there should be also a "general pecuniary contribution" for several benevolent purposes as a thank-offering to Almighty God. Accordingly the year was begun by united prayer in the month of January for the outpouring of the Holy Spirit, and Friday, October 25, was designated as a festival day, to be celebrated by prayer meetings, sermons, festivities for the poor and for the children of the Sunday-schools and of the day schools. The Committee of Arrangements had suggested that they should undertake to raise at least \$400,000 for benevolence during

the year. It soon, however, became evident that the committee had underestimated the liberality of the people. In large sums and small the contributions poured in. Before the end of January the collections amounted to more than half a million of dollars, and in March reached \$750,000. The sentimentality of the denomination was roused to a high pitch, and exhibited itself in these contributions. Some gave in honor of long deceased veterans in the ministry; others in memory of parents, children, brothers or sisters who had been saved through Methodism; others in commemoration of class-mates, class-leaders or pastors no more on earth, or of signal deliverances from danger, sickness, trial or death. "It was an occasion," says one, "which had never been equaled by any Protestant religious body in the extent and interest of its observance or in the munificence of its liberality." The amount contributed in England during the year (which was one "of almost unparalleled commercial depression") was \$1,080,000, and in America, \$800,000. The missionary fields sent up their contributions, making the sum contributed by Methodists in all the world over \$1,700,000, without interfering with the ordinary annual collections. Its spiritual prosperity was in a corresponding degree. An increase of more than 10,000 members was reported at the Conference of that year, and there were 118 candidates for the ministry. The power of God, had mightily attended his word throughout their borders. There was no sign of halting, much less of retreat, amid all their hosts. Luther had said that a revival seldom lasts more than thirty years. Wesley had seen the Methodist revival last fifty, and his successors now saw it close its hundredth year equaling in power, and immensely exceeding in extent the days of its beginning. Perronet, the venerable vicar of Shoreham, had written during its first half century, "I make no doubt that Methodism is designed by Providence to introduce the approaching millennium," and did it not really seem that his prophecy was being fulfilled?

W. L. C. H.

—Bishops Wilson and Hargrove have been doing District Conference work in Missouri.

—Hilwase College has conferred the degree of D. D. on Rev. F. M. Featherston, of the Pacific Conference.

—Rev. John Hogan, of St. Louis, nearly eighty years of age, on a recent Sabbath, preached three times and rode forty miles.

—Local preachers in the Methodist Episcopal Church will hereafter be asked this question, "Will you abstain from the use of tobacco?"

—A children's meeting at Louisiana Avenue Church one evening last week resulted in an offering of \$185 for the benefit of their new church.

—The Southwestern University at Georgetown, Texas, has conferred the honorary degree of LL. D. on President A. G. Haygood, D. D., of Emory College.

—Central College, Missouri, has conferred the degree of LL. D. upon Bishop Alpheus W. Wilson, D. D., and Hon. John F. Phillips, of the Supreme Court of Missouri.

—Bishop Bowman, of the Northern Methodist Church, preached for Dr. Tudor in St. Louis on a recent Sabbath. The doctor had been called away unexpectedly from the city.

—On our third page will be found an account of the Montague Assembly programme. That is a delightful height, and a week spent there will be a season of profit and pleasure.

—A certain Louisiana pastor has the thanks of the church for his active interest in this ADVOCATE. He has not lost a single old subscriber and secured a number of new ones.

—Work has been stopped on the Seney Hospital, Brooklyn, because of Mr. George I. Seney's failure in business. It is thought the Brooklyn Methodists will push the enterprise to completion.

—Through trains on the Louisville, New Orleans and Texas railroad will be run from New Orleans to Leland, in Washington county, Miss., through Port Gibson and Vicksburg, by July 15.

—Dr. Buckley's letters to young men, which have appeared in successive numbers of the New York Christian Advocate, are to be published in a book. It will be a readable and valuable volume.

—Rev. W. P. Barton, of the North Mississippi Conference, is the agent for Mississippi of "The Life and Times of Bishop Kavanaugh." He desires to secure good agents for the sale of the work. He writes: "The advanced sheets I have seen promise well." His address is White Station, Shelby county, Tenn.

Weekly Market Review.

(For Week Ending June 24, 1884.)

COTTON.	
Low ordinary	7 1/2 @
Ordinary	10 1/2
Good ordinary	10 1/2
Low middling	11 1/2
Good middling	11 1/2
Middling fair	11 1/2
Fair	12
Galveston middling	11 1/2
Mobile middling	11 1/2
St. Louis middling	11 1/2
SUGAR.	
Inferior	3
Common	4
Good common	4 1/2
Fair	4 1/2
Good fair	4 1/2
Fully fair	4 1/2
Prime	4 1/2
Strictly Prime	4 1/2
Choice	5 1/2
Seconds	5 1/2
Yellow clarified	5 1/2
Gray clarified	5 1/2
Choice whites	5 1/2
Granulated	5 1/2
MOLASSES.	
Syrup	—
Fair	—
Prime	—
Choice	—
Fancy	—
RICE.	
Choice	—
Good	—
Fair	—
Ordinary	—
Common	—
No. 2	—
FLOUR.	
Minnesota bakers	5 1/2
Minnesota patents	6 1/2
Extra fancy	6 1/2
Winter wheat patents	6 1/2
Choice	5 1/2
Fancy	5 1/2
CORN PRODUCTS.	
Ground meal	4 00
Corn meal	3 35
Grits	4 00
Hemlin	3 75
GRAIN, ETC.	
CORN:	
White	80
Yellow	70
Mixed	70
OATS:	
Western	44
Texas rust-proof	44 1/2
BAW:	
Choice	19 00
Prime	17 00
PROVISIONS.	
PORK:	
Mess.	17 00
Prime mess	15 50
Prims	15 50
BACON:	
Choice breakfast	11 1/2
Shoulders	7 1/2
Sides, clear	10 1/2
Sides, clear rib	10
HAMS:	
Sugar-cured	13 1/2
Dry salt meat:	
Shoulders	9 1/2
Sides, clear	9 1/2
Sides, clear rib	9 1/2
FISH.	
MACKEREL:	
No. 1, in bbls.	14 25
Half bbls.	7 75
No. 2, in bbls.	13 75
Half bbls.	6 25
No. 3, in bbls., large	13 25
Half bbls.	7 00
GROCERIES.	
COFFEES:	
Rio, choice	94
Cordova, choice	12 1/2
Java, choice	22
BEANS:	
Western dairy	20
New York dairy	20
Country	15
LARD:	
Choice	84
FAIR:	
Choice	50
Fair	25
COALS:	
Coal, choice	18
Coal, hbs	13
Cotton seed	45
Lard	80
VEGETABLES.	
CABBAGES:	
Western	—
Country	—
POTATOES:	
Louisiana	1 60
KROUT:	
Choice	20 00
ONIONS:	
Choice	2 50
BALING STUFFS.	
BAGGING:	
1 lb.	104
2 lb.	111
BALING TWINE:	
1 lb.	134
2 lb.	134
3 lb.	134
4 lb.	134
5 lb.	134
6 lb.	134
7 lb.	134
8 lb.	134
9 lb.	134
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99 lb.	134
100 lb.	134
SUNDRIES.	
POULTRY:	
Chickens, Western	4 25
Young	4 50
Chickens, South'n	3 50
Young	3 50
Turkeys, Southern	5 00
Eggs:	
Western	12
Southern	14
WOOL:	
Lake	18
Louisiana	18
Wool	18
HIDES:	
Green salted	7
Dry salted	104
STAVES:	
Oak, kegs	50 00
Oak, barrels	75 00
Oak, casks	50 00
Oak, boxes	75 00
Hogshead	40 00
Barrels	20 00
Half barrels	12 50
FERTILIZERS:	
Cotton seed	12 00
Meal	24 00
Peat ground bone	42 00
Muriatic acid	—
Sulphuric acid	—
Bone black	—

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, June 17.—Henry Havemeyer, who has an income of \$25,000 a year, has been declared unable to manage his affairs on account of drunkenness.

PITTSBURGH, June 17.—The local prohibition committee of the National Prohibition Convention, which meets in this city, on July 23, is making thorough preparation for the convention. Delegates are expected from every State in the Union, and arrangements have been made for ample hotel accommodations for all. Over 1100 tickets are reported sold.

NEW YORK, June 18.—The final order in the proceedings brought against Rev. Dr. John P. Newman, pastor of the Madison Avenue Congregational Church, has been rendered. The decision of Chief Justice Sedgwick rendered some weeks ago, was signed to-day. By the terms of the order Dr. Newman is re-instated from officiating as pastor of the church or taking charge of any of its services or meetings except as officiating pastor. He is excluded from presiding at meetings of church members or Board of Deacons or Officers; from voting at these meetings; from demanding or receiving a salary for services as pastor since March 31 last, except as acting pastor, and from proceeding with re-organization of the church.

BROOKINGTON, Ill., June 18.—The Illinois State Prohibition Convention convened here this morning. Between 500 and 600 delegates were present, among them ex-Gov. St. John, of Kansas, who addressed the meeting, tearing away from Republicanism and declaring for the party of Prohibition.

COLUMBUS, O., June 18.—The State Prohibition Convention met to-day. One hundred delegates were present. The declaration of principles rehearsed the damage done by the liquor traffic, asserts the inability of the old parties to remedy the evils, and reiterates the assertion of a false count of the vote for the second amendment last fall.

SALT LAKE, Utah, June 20.—The Mormon press and prominent Mormons consider the bill which has just passed the Senate as a cruel measure, harsh, unjust, tyrannical and in some respects revolutionary and unconstitutional, and designed to rekindle the fires of persecution. Many of its provisions, they think, will not stand the test of judicial examination, and it was evidently framed with a design to destroy the Mormon religion. They assert that circumstances here do not call for any such enactments, and that existing public opinion which prompted the Senators to vote for this measure has been created by persistent circulation of false reports concerning affairs here.

CINCINNATI, June 22.—Memorial services out of respect to the life and character of Bishop Simpson, deceased, were held in St. Paul's Methodist Church to-night, all the Methodist churches in the city uniting in them. Memorial services, in honor of the late Bishop Simpson were also held in the Union Methodist Episcopal Church, at St. Louis, this afternoon. Nearly all of the Methodist clergymen of the city took part in the services, and a very large audience was in attendance.

FOREIGN.

DUBLIN, June 17.—Earl Spencer, Lord Lieutenant, started for the Belfast meeting called to protest against the other regarding public demonstrations. There is great excitement in Belfast, and the absence of decorations is generally remarked. On one building the union jack was half-masted. Another was suspended across the street through which Earl Spencer was to pass, with the following words on a streamer upon it: "Remember Newry and Rossmore."

LONDON, June 20.—In the House of Commons to-day the Under Foreign Secretary stated that the last news from Gen. Gordon was of the date of April 12. He said twenty messengers had been sent to Gen. Gordon by different routes. One messenger, who went up the Nile by boat, succeeded in entering Khartoum. On his return, bearing Gen. Gordon's answer, he was pursued by the rebels and killed.

DUBLIN, June 20.—Wm. F. O'Brien, M. P., editor of United Ireland, who has just been fined \$500 for contempt of court, and who refuses to pay his fine, is declining private offers to pay the same. He says he is determined to continue to expose the manner in which the government of Ireland is conducted by Earl Spencer and Gladstone.

ROME, June 22.—The powder mills at Pontremoli exploded to-day. Thirty persons were killed and seventeen injured.

CONSTANTINOPLE, June 22.—The Sultan has presented a valuable carpet and other costly gifts to Abraham S. Hewitt, who last winter was presented to the Sultan by Minister Wallace.

PAUL, June 23.—Twenty deaths from cholera at Toulon were reported yesterday. The city is in a panic. There were five deaths from cholera at Toulon to-day. The Minister of Commerce has issued a notice that the cholera at Toulon is sporadic and not Asiatic, and that it is due to local infection, and is, therefore, confined to the place of its origin. Eight thousand persons left Toulon yesterday. The public schools have been dismissed. At Marseilles there is a cholera scare, and orders have been issued to bury immediately the corpses of cholera victims in deep trenches, which will be covered with chloride of lime.

Merchants and grocers, hotel-keepers, colleges, managers of boarding department, and others would do well to address Mrs. P. M. Goodwyn, manufacturer, 179 Girod St., N. O., for price list of Goodwyn's Eureka Yeast Powder, a superior home product of the Crescent City. Positive free from Alum or any other hurtful ingredient. It not only laves, but squarely challenges comparison with any and all standard articles in its line.

The regular quarterly meeting of the New Orleans District Sunday-School Union, Methodist Episcopal Church, South, will be held in Carondelet Street Church, Tuesday, July 1, at 7 P. M. Address will be delivered by Rev. C. W. Carter, D. D., Rev. B. Carrington, and Rev. S. Halsey Welch, of this city, touching matters of vital importance to the Sunday-school and the church.

Let there be a full representation of all the schools in the city present to hear these interesting and important addresses.

A. L. HILL, Secretary. W. H. FOSTER, President.

Those delegates to the meeting of the Woman's Missionary Society of the North Mississippi Conference in convene at Corinth, July 1, who expect to be in attendance, will please notify me at once.

CORINTH, Miss., June 10, 1884. J. A. HOBBS.

DISTRICT CONFERENCES.

The Eufaula District Conference will meet at Midway, Wednesday night before the fourth Sabbath in July. The preachers will please write their reports, and send them to Dr. Huddy, at Midway, at least a week beforehand.

The Grenada District Conference convenes at Courtland, Miss., Thursday, July 3, at 9 A. M. 1884.

The presiding elders of the North Mississippi Conference will please send me promptly the names in full, of the several delegates elect to the coming Conference, and of their alternates.

BYALIA, Mississippi. J. N. RANCHOFF.

The Vicksburg District Conference will be held at Phoenix, Yazoo county, beginning on Thursday, July 31. Opening sermon on Thursday, at eleven A. M., by Rev. S. J. Cotton.

The preachers and the laymen who are members of the Vicksburg District Conference will please notify me immediately whether they are coming to the District Conference, and if so, by what route. It is very necessary for us to know this, so as to be prepared to meet them at the river or railroad. You, Mr. Editor, are expected, and do not disappoint us.

PHOENIX, Mississippi. THOS. A. HOLLOMAN.

The Woodville District Conference will be held at Woodville, beginning on Thursday, July 23, at 10 o'clock A. M.

The Seashore District Conference will be held in Moss Point, July 3-4.

The Holly Springs District Conference will meet at Pleasant Grove, Hickory Flat circuit, July 25, 1884. Opening sermon by E. H. Moon, Friday 25, 10 o'clock A. M.

The Homer District Conference will convene at Lisbon on Thursday, August 23, at 9 o'clock A. M.

The Alexandria District Conference will convene at Ocofay, August 27, 1884.

The Belle Cheney Springs Camp Meeting will begin on Tuesday, August 5, 1884. This camp ground is beautifully located in the parish of St. Landry. The preachers generally are invited, and will be furnished free transportation from Leconte on the T. P. railroad to camp ground and return. Apply to D. Brewer, at Leconte.

The Little Creek Camp Meeting, Bayville circuit, Delhi district, Louisiana Conference, will commence on Wednesday night before the third Sabbath in August, and will be conducted strictly on the self-sustaining plan. Ministers and their families will be cared for. Brethren are earnestly solicited to come and help us.

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The camp meeting at the Toplaw Camp Ground, near the junction of Summit, Miss., will begin on Friday, August 2. Everybody invited. An ample boarding tent will be open for strangers and others who are not otherwise provided for. Preachers attending the meeting will be provided for by the association. Free transportation is and from Summit will be provided for those preachers who come by railroad; provided the undersigned be duly notified of the time they may be expected to reach Summit.

R. WALTER FRATER, P. C.

The Pensacola District Camp Meeting, Williams' Camp Ground, will begin Thursday night, July 5, 1884.

The China Grove Camp Meeting will commence Friday

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LOSS AND GAIN.

BY MRS. EMILY J. BUCKNER.
All's gone, do we say?
When the stars of earthly hope go down,
When the light fades out in shadowy gray,
When the sun goes down on the rugged ground,
And the birds of summer flee away!
What's left?
Why, only our little throne of pride,
Only the outward trappings of life,
Only the friends that could not abide
When sorrow came and storms were rife.
What's left?
Why, God! and his true heaven above,
The glory of earth, and sea, and air,
The deathless pulse in his heart of love,
And we to his grand estate are heir.
Infinite gain!
The riches that nevermore take wing,
The gold wrought out in the furnace fire,
The strength that is born of suffering,
And the upward lift of the soul's desire.
—Chautauquan.

The Senior Methodist in China.

BY REV. H. C. BUCHER, PRESBYTERIAN MISSIONARY.
The Mississippi Conference, over thirty years ago, sent forth one of her preachers to the Land of Sinim. W. Lambuth is a name honored in his native land and by the missionaries and Christian converts in Far Cathay. The son of a leading minister, his youth spent in athletic sports, a crack shot, as many a deer in the Mississippi swamps and the angles beyond the great lake can witness, he graduated at his State University, under Dr. Wadell, and after answered the appeal of Bishop Andrew for men for China: "It is the custom of good Methodists to have revival services, especially in the summer. Bro. Lambuth by his daily preaching has held a protracted meeting continuing through the generation of living men. His circuit in the prime of life was one hundred and fifty miles long, and since he had a station, sixty miles above here, on the Grand Canal, at the city of Changchow. His itineraries have been more frequent and extended than those of any missionary in the Kiangsu province. He was the first permanent effort made in Soochow. As you see the little settlement with its Methodist Church, missionary residences, Mission schools, and the beautiful group of cottages constituting the hospital, the thoughts go back sixteen years ago when Bro. Lambuth preached in a little room with a dirt floor—the only building he could get. For ten years he was a "nursing father" to this station. The work at Na-lang was established firmly and opened the gates of the last. In the cities and towns about twenty chapels were opened by his lustrous ministry. The Lord richly blessed his labors, for one hundred and twenty souls were gathered into the fold. He has been the gift of "discerning spirits," and a man in the field guards more carefully the door to the fold and the sheep gathered within, for there are wolves without. Eight native preachers were introduced by him into the ministry, and his special forte is in training Chinese preachers in holiness, in seriousness, in prayer and in the Scriptures. For years he has been on the New Testament Translation Committee, and is now engaged partly on the Old Testament. His translations of theological works, hymn books, catechisms, etc., all amount to twenty or thirty volumes—religious save a geography and an astronomy. One of his last—"Notes on the Gospels"—is one of the most

popular works among the native preachers I know of.

His life is summed up in a word—"This one thing I do." Among this people he has only known Christ and him crucified. It is the purity of life, the gentleness of character, the zeal for souls which has made such an impression upon this pagan people. Two heathen men were walking along the street. "Do you know that man in front?" asked the one. "No," said the other. "That is Lanseen-sai, and whenever you meet him he talks about Jesus."

When he received the degree from his alma mater he was absent, and it was found out by his son who was authorized to open his letters. On his return he strictly forbade its being mentioned and wrote declining the honor.

From 1863 to 1875, the Southern country unsettled, the Board in debt, this servant of God received scarcely a cent from home. He could have obtained lucrative secular positions; but, "No," said his helpmeet, "you preach, and I will take boarders to support the family and teach school that threeson may go through college."

Few know of the tolls of those long years when this man of God stood alone and unaided like Abraham of old, and had it not been for his faithful and devoted wife the sun of Southern Methodism, now rising so gloriously in the east, would have set in a long silent night. The church now honors this handmaid of the Lord who stood in the breach, and at the great day when works are manifested she shall be counted "worthy of double honor." Her labors among the women have been multiplied, and who can tell what will be the influence in coming time of the Clopton School? Mrs. Lambuth is known throughout the land as one of the finest educators in China. The girls from her school are the wives of Methodist preachers and teachers. The wise man's encomium is so appropriate: "Many daughters have done virtuously, but thou excellest them all."

The Curry-Comb vs. Feed.

Two ministers were talking about a third one in the presence of a layman of another church. The preachers agreed that Bro. C. was a good man, a faithful pastor, a strong preacher, pious, devoted, zealous, and all that; but somehow he did not succeed. The people did not love him. One year in a place was the period of his pastorate. If he stayed longer, it was an affliction to him and to the charge. "What is the matter with Bro. C.?" A number of answers were given to this question—none of which seemed to be satisfactory. The layman said: "Brethren, I'll tell you what is the trouble with Bro. C.'s case. He carries too much and feeds too little."

That was it exactly. Bro. C. made constant use of the curry-comb and fed too little. The comb he used had long, sharp teeth, and he bore on heavily. He fretted and irritated the skin at an unmerciful rate. All who were not pachydermatous, thick skinned, suffered every time Bro. C. got a fair chance at them. The people went to church to be fed; but, lo! the curry-comb was piled instead. This was the real cause of Bro. C.'s unpopularity. The people got tired of it. They were hungry for food, and if they had been well fed, they would have endured with meekness a good currying now and then. When it came all currying and no food they grew restive and fretful. Many a preacher has been given to the free use of the curry-comb. It is good in its place; but it will not supply the place of corn.

If things do not go just right, some preachers begin at once to curry the church at a fearful rate. This is a mistake; it is not right; it is not in harmony with the spirit of Christ, and shows him who is guilty of it to be a poor judge of human nature. If things get wrong, pile in good gospel food; and if you must use the curry-comb, do it tenderly and in love. It will not do for a preacher to vent his spleen on the church. He carries the wrong horse; those who need it are not there. And it shows a bad spirit—real spite.

This is Bro. C.'s trouble. The layman was right.

GILDEROY.

Rev. B. M. Drake, D. D.

BY REV. H. M. BOOTH.

Of all the ministers known and loved during a long life this eminent one has asserted the most commanding influence on my affections, and during his life and since his death has been present to my conception in my daily and nightly visions, with his benignant countenance, as the beau ideal of a Christian gentleman and minister. Bro. Steele used to say, when he was twitted with an assimilation to this eminent exemplar of the Christian minister and gentleman as a model, no better could be found to imitate. It would be difficult to find a flaw in the complete exemplification of all the characteristics of the man and minister that gave such a charm to his character in the social and family circle as well as in the pulpit. His ministrations were characterized by distinctness and appropriateness of exegesis, so that his elaborations of truth are remembered by his preachers as to be reproduced in the exact line of thought long years after his voice is stilled in death.

Unlike his great compeer and friend, Dr. Winans, his address gave emphasis to his thoughts and were all that could be desired in the pulpit and upon the forum. He was an admirable presiding officer and would have graced the episcopal chair. His example was another illustration of what our great training-school could produce in the formation and development of ministerial character. Like Dr. Winans, it was a question with him for a time whether he ever would succeed as a minister. It would be difficult to conceive how his training could have been bettered by human manipulation in all the elements which go to make up the complete ministerial character. His thought, eloquence and style were most impressive. I heard a man of culture—Dr. Wade, of Jefferson county, Miss.—say he had to quit hearing him or yield to his convictions under his impressive discourses. As a debater on the Conference floor he stood next to that master of logic, Dr. Winans. These two were generally arrayed on the same side of great questions of forensic disputation. Some few times I have known them to antagonize each other, mainly, in reference to the strict construction of the law—Dr. Drake maintaining a rigid enforcement of the law, and Dr. Winans pleading for its abatement in cases when the subject of penalty had strong claims of forbearance, and the latter's views generally prevailed.

Not only not chiefly did Dr. Drake make his impress in the pulpit and upon the Conference floor, but in the social and family circle. No minister was ever more prized as a friend and companion by ministers and the people. It was my privilege to be much with him on his districts and in my charges, and can bear testimony to his reception by the churches as an honored ambassador of God and a welcome guest of the people. I have frequently heard him say, "Never cast off old friends for new ones," and he held fast to him the confidence and affection of all who were privileged to know him. The magnetism of this man of God was never surpassed.

Dr. Drake was not so much distinguished for any striking development of special mental characteristics as he was for a well-rounded mental organism with all his faculties in equipoise adequate to the demands of any exigency arising in the multifarious claims upon him in the varied relations of his ministerial life as minister and president of college, legislative institutions, male and female. He was a man of clear head, well-informed practical sense and of great adaptation to whatever position assigned him by the church. No minister ever had more good qualities and fewer faults. His friends can never forget his social qualities, his warm attachments, his gentlemanly and courteous bearing and noble presence, his effective, consoling ministrations, his ripe Christian experience and admirable judgment in the things of God. Take him all in all, we shall never look upon a finer specimen of Christian and ministerial manhood.

This great and good man bore upon

his heart the undying interests of humanity with such intensity of emotion as to fix the latent disease that terminated prematurely his valuable life. While laboring under the premonition of death from this disease of the heart he familiarized his mind with the contemplation of the blessed friends who had preceded him to the heavenly land, keeping a written memorial of their names. It was the privilege of my household to receive from him one of his last appreciated visits and have him perform one of his last ministerial services in the dedication of our youngest son to God in holy baptism. He had baptized all previously save one. This one, named for him, he consecrated with great impressiveness, praying most fervently, which we can never forget, that God would lay his hand on him for the work of the ministry. His whole demeanor during this visit was peculiarly solemn and impressive as though eternity occupied his thoughts. He was well aware that his life work had abbreviated his days on earth, but frequently and emphatically said if he had his life to live over, he would spend it in the same way. Like Dr. Winans, in his near approach to the river there was no consolation in the review of his past life of long and faithful service except as the great atonement radiated with its Divine light his work and labor of love. They trusted in the Redeemer as the only hope of their salvation. This blessed faith distinguished these collaborators and bosom friends in the last conflict, leaving their conjoint testimony of victory achieved through this Divine instrumentality. I would here record the testimony of Dr. Drake in reference to his friend, Dr. Winans.

He had a well-selected library of varied reading, both solid and light literature, that had been well read and digested; but in the closing years of his life all other books were utterly ignored and he poured over and over again many times the word of God—the one book.

Mansfield Female College.

MR. EDITOR: It was the privilege of the writer hereof to attend the commencement exercises at our college at Mansfield, embracing Sunday, June 8, and running over into the following week.

It was truly refreshing to one, who has heard rumor after rumor to the effect that our only female college was dying for want of support, to see in all the evidences of thrift and usefulness. Moreover, some "evil bird in the air" had published in these parts that the citizens of Mansfield were not patrons of the college. The truth is, as I gathered while there, the college is well patronized by the people of Mansfield, who recognize in it a power both for the upbuilding of the town and the education and refinement of the female portion of its population. All know the depressing circumstances under which Dr. Grace took charge of the college one year ago. That it might possibly be made to pay expenses was just about as much as the most sanguine hoped for. But here are facts. Let them speak. Professors, 6—Literary department, 3; music, 2; art, 1. Matriculations, 71—Literary department, 65; music, 33; art, 14; special Latin course, 15; college boarders, 24. Income to the college over all expenses, net, \$1,400.

Those friends of the college who are not cheered by these facts must be hard to satisfy. The administration of Dr. Grace is, as far as I could learn, entirely satisfactory and the corps of teachers, in the main, unobjectionable. I did not reach Mansfield early enough to hear the examinations; but the concert and works of art showed very plainly that there had been no shortage in those departments.

Speaking of the exercises, the DeSoto Democrat, published at Mansfield, says:

The past few days have been a period of great interest to the people of Mansfield. The students and patrons of Mansfield Female College have been in a whirlpool of excitement, which has been contagious to such an extent as to involve the whole community; and the staff matron and the sedate man of the world have, in a great measure, laid aside their grave, starchy and com-

posed manner and recklessly plunged into the whirling vortex of pleasure.

Again, speaking of Dr. Grace, the Democrat says:

The college is not so prosperous as it should be; but, under the present most excellent management, we hope to see it at once regain its past prosperity and popularity. President Grace, although he has been in charge of the college but one term, has fully demonstrated his entire fitness for the high and exalted position, and under his direction we expect to see it bound upward and onward until it is second to none in the "world of letters."

Referring to the graduating class of 1884, of which two received "M. A." diplomas and seven "M. E. L." diplomas, the Democrat speaks as follows:

The graduating class of 1884 is an unusually bright one, and we wish them all a long life of usefulness and contentment.

The sphere of action open to women is now greater than ever before, and is constantly expanding. Therefore, the responsibility now resting upon educated women has increased in proportion. We now beg our young friends to forever bear in mind that in moral strength women are now giants of the world, and the influence for good or for evil of an educated woman can be expanded to an indefinite extent. You will now be called upon to take an active part in the stern struggle of life, and it is within your province so to conduct yourselves as to make your companions happy in your association or drive them to dishonor, despair and death.

The Weekly Herald (Mansfield) says of the Fairy Literary Society and concert:

The exercises of the first evening were very interesting and instructive, and those in attendance expressed themselves well pleased.

The music consisted of the most choice pieces, the essays were instructive and entertaining throughout and the recitations, in the main, were the choicest selections from the most renowned authors and poets, and were delivered with an air of grace, elegance and precision that denoted studious discipline and attentive training.

On Monday evening, June 9, a grand concert in honor of the graduates was given at the college. The same was largely attended and enjoyed to the fullest extent by the lovers of music. The Mansfield brass band and amateur string band acquitted themselves with great credit, and the young ladies who conducted the songs received the well-merited and repeated applause of an appreciative audience.

The alumni held a reunion on Tuesday, and after suitable exercises provided for an entertainment next June, which will, no doubt, be an occasion of great interest. The alumni is a large body, and some of the best female talent may be found in it.

MINNEN, Louisiana.

J. A. PARKER.

Commencement at Port Gibson Female College.

MR. EDITOR: It would be almost, if not quite, a positive unkindness to you and your readers not to tell of some things that have recently taken place in Port Gibson. Yes, in Port Gibson, a quiet town, which for a century has been hidden away in the hills of Claiborne, near the banks of the Bayou Pierre, its enterprising citizens finding egress to the rest of the world only when a passing boat on the "Father of Waters" would thrust out a plank and take them off the end of an eight mile rail at that ancient extinction known as Grand Gulf. Now Port Gibson finds herself, as if some unseen hand had reared her relations to the world, located upon one of those grand thoroughfares of commerce, which are bringing into vital union and communication every part of the American continent, as the arteries, the veins and the nerves bind into one harmonious community the varied parts of that wondrous microcosm, the human body. The Louisville, New Orleans and Texas railway brings the contributions of the world to Port Gibson, and take away Port Gibson's contributions to the welfare of the world, the telegraphic wire regulating both movements for safety and propriety. Her new cotton factory building stands in majestic completeness.

Awaiting the auspicious hour
To hum and roar with faithful power.

But the chief glory of Port Gibson is her schools. More than one gentleman of taste and scholarship has suggested that she is, or is to be, the Athens of Mississippi. On last Friday night, the thirteenth instant, the commencement exercises of Port Gibson Female College were inaugurated by the exhibition of the juveniles in the hall of the college.

On Sunday Dr. C. K. Marshall, of Vicksburg, preached the commencement sermon as only he could do it. On Monday the trustees met and resolved good things concerning the college. They adopted and sent forth an address to the public, setting

before the world some interesting facts concerning the college, as that more than a thousand young ladies and girls had been taught in the college during the last forty years, and that more than a hundred had been graduated—that no pupil had ever died in the college, and that the college has larger patronage now than at any time since the late war.

On Monday night the Junior exhibition took place. On Tuesday several original compositions were read, and one young lady, Miss Addie Gordon, was graduated. At the close of these exercises Dr. Marshall, being rallied, made a brief impromptu address, in his most felicitous style. Indeed, he outdid himself.

The annual address was delivered by Dr. C. G. Andrews, presiding elder of the Vicksburg district. His theme was "Woman's Kingdom—the Beautiful." The address was a strong and successful appeal, and argument for woman's right to rule and revel in the realm of the beautiful. It was indeed a masterly production of its kind, and was highly entertaining to all, and especially to the ladies. President Bradford's baccalaureate address was a brief, forcible and earnest protest against the tendency to the hot-bed system of education and the substitution of superficial accomplishments for thorough mental training. Hurry and cram might meet a popular demand, but could never satisfy the judicious and conscientious educator.

At night, on Tuesday, came off the grand concert of vocal and instrumental music. Medals, too, were awarded for scholarship, neatness, deportment, elocution, callisthenics and music.

W. L. C. H.

The Centenary Thank Offerings.

While in some of our larger cities it was deemed advisable to postpone for awhile the Centenary collections, owing to the threatened financial panic in the middle of May, it was solely in the belief of larger results following such delay. In other places the programme was carried out entire, and with most encouraging results. Many of the thank offerings are not yet full, and pastors prefer to wait before publishing the amounts. In some instances, perhaps many, nothing has yet been done, possibly for special reasons, and in the hope of doing more by some delay. Care should be taken lest such delay result in a failure to make a Centenary offering. Both the Church Extension Board and the Board of Missions are justly depending on large thank offerings in the aggregate. They need the money now. Collections should come in as speedily as possible. The pastors hold the key of the situation. Indifference or neglect here is fatal, and will be a matter of life-long regret. We commend the following extract from the address of the Sherman District Centenary Committee, of the North Texas Conference:

We heartily endorse the plans and suggestions of the Central Centenary Committee and, true to our connective interests, we would urge our pastors and people to adjust themselves to the plans of the committee, and do their utmost to carry out both their letter and spirit.

The wisest plans are worthless unless they are skillfully executed. In a connective body like ours, plans are essential to that uniformity of action by which the largest success may be achieved. Let us then see to it that we do not by our indifference or inactivity make fruitless the plans by which it is proposed to commemorate this Centenary of American Methodism. While the plans are wise, and, if carried out, will make this a monumental year in our history, let us not forget that their success depends solely upon the tact and skill with which we execute them. As yet the interest in this Centenary year is not as general or intense as it should be. This is not the fault of our connective officers nor our church papers. These latter have given the command; the latter have, by their "Centenary pages," sent it ringing down the lines until it ought to be familiar to every ear. Let the pulpits take up the "Centenary watchwords," as they are given from time to time, and thus shall we awaken interest and enthusiasm.

Let this not be merely an occasion of self-glorification—an opportunity for recounting the triumphs and achievements of Methodism; but rather make this the point—the vantage-ground in our history, at which we marshal our forces, and from which, with the growth and strength of a hundred years, and the baptism of power, we shall go forth to a more efficient service for humanity and grander achievements for the Master.

Intelligent zeal on the part of the preachers will bear largest fruit. The aggregate already promises to be great, but will reach the desired sum only by aiming at "a Centenary thank offering from every member." Blankets for reporting Centenary collections at Conference will be furnished every preacher. Let the utmost diligence be used between now and Conference to realize the great ends of Centenary year. While congratulations are being given are congratulations, with others there must be both seed-time and harvest in one year, but the results may abide forever.

E. R. HENDRIX,
Chm. Cen. Com.

THURSDAY, JULY 2, 1884.

For the heart grows rich in giving; all his wealth is
 living grace;
 Seeds, with mildew in the garner, scattered, fill
 with gold the plain.
 Is the burden hard and heavy? No thy steps drag
 wearily!
 Help to bear the brother's burden: God will bear
 both ill and thee.
 Numb and weary, on the mountains, wouldst thou
 sleep amid the snow?
 Chase that darkness from beside thee, and together
 both shall glow
 (as from sunrise in life's battle) Many wounded
 'round thee meet;
 Lash on their bounden throes, and that balm
 shall heal thine own.

In the heart a well left empty: None but God its
void can fill;
Nothing but a ceaseless fountain can its ceaseless
longings still.
Is the heart a living power? Self-entwined, its
strength sinks low:
It can only live in loving, and by serving love will
grow.

Under the influence, of gathering memories—memories that come upon me, many of them, as gently as fall the dews of night upon the bows of the drooping willows over graves—I am prompted, on this bright morning of June 4, to pen for the eye of many friends as much as may be seemly of the thought and sentiment inspired by a visit I have just made to the cemetery. The white monuments stand about in rows, and slabs, besides, bear inscriptions of names that call up faces of old men and women, of the middle-aged, and of lads and lassies that were in expression of life and love, of hope and purpose, when, over thirty-two years ago, I came, with my young wife, and entered upon life's engagement with motive only of usefulness and self-development. Many graves are unmarked. Not since 1856 had I passed the portal of the sacred precincts where the up-turned faces of whole households and of sections of families and of single individuals have known, through years, no movement of muscle or twitch of nerve. The folded hands! Ah! the silence. Father and Mother Rash, the parents of the editor of the Alabama Christian Advocate, lie out at the old homestead, on the other side of the town. Thither I rode on Sunday evening last, for it was at that home that they used so cordially and affectionately to greet the young married couple just from South Carolina, who prized so much the benediction of such rich-hearted old people. Burns' "John Anderson, My Joe John," is a favorite poem with me. That old couple might have set for the picture. In the cemetery, from which I have just leisurely come, lie, F. G. Ferguson and Daniel M. Hudson, preachers of the old Alabama Conference. A gallant knight was Ferguson—a friend, truly, of the young men of our Israel, Hudson was the Bishop of the Conference. I called in just now and had a chat with Slater Hudson, and looked over the shelves of quaint old volumes. In 1856, at the little log parsonage at Spring Hill, near Demopolis, Hudson and wife, with their first baby, dropped in and passed a night with us. How she has just now laughed as she told of their reception and entertainment: "Don't you remember how you ran out and met us as we came up to the gate? You called out to us to come in; that you'd have the old Shanghai rooster killed for our supper." It is astonishing how time and trouble, how temptation, trial, tribulation, and else that does not commence with t, take out of a man the liveliness of youth. A sober, sedate, orthodox old man can hardly realize that he should ever have yielded to impulse of merriment. How I would like to have known the old gentleman of the parable who said to his elder son, on an occasion (who was in the pouts), "It was meet we should make merry and be glad." The music and—and—and, well, something else, that the elder brother overheard, were not pleasant to his ear. To predicate an argument or a claim for that else, of that little, mere mention, were as absurd as just the like of it has been on behalf of some graver things in religion and theology. To name all, or even the half, of those who sleep in this graveyard, treasured in memory by the preachers and teachers who have, in the past thirty years, come and gone, is impracticable. Just a few, therefore, I venture, Milton Stevens and his sweet wife, Marshall Hooks and his, Col. William Banks Bowen whose daughter, Mattie, was but yesterday laid to the hymeneal altar by my young friend, George W. Gonzallis, of Pensacola, Maj. James H. Smith and his wife, William Brewer, Mrs. David Clifton, one of the most beautiful of matrons, Dawson Edwards, these and many of theirs and others, some of their well-remembered students whom I taught and drilled in the Military Academy. It was here C. C. Gillespie buried his first wife; but a little while after a like bereavement of my own left me with a little boy two weeks old, whom a sister of J. J. Hutchinson, wife of Mr. George Lanier, took to her home for a time and nursed with her own. To find the grave of the mother of that babe (now himself a widower, with a little two-year-old girl,

Florida.) I went this morning with my friend, Mr. Penbrooke S. Lockard. The eyes of considerate women have held the spot aloof from final and utter vanishment from memory. My friend leaves me to my meditations. What a potent factor is this city of the dead! Silence and solitude take the burden of the emphasis of death—of the grave. The mind sheds its follies, escapes from out its littleness, and draws up into communion with "the spirits of the just made perfect," an immemorable company, and realizes the blessedness of assurance that God appoints and dispenses. As I return from among the tombs, where thoughts most hallowing and chastening have redeemed the hour, I drop in and renew acquaintance with some whom I knew in the by-gone. "Time's effacing fingers" have been busy, yet the faces are not altogether strange. At the corner of the square the old hotel is as it was in 1851, when I came on a furlough from the citadel in Charleston, S. C., in my cadet grey uniform, and witnessed the marriage of my youngest sister, Annie Fletcher, to Mr. T. Brewer. My uncle, James L. Daniel, then kept the hotel. My mother was there, having given up charge of the academy here to Mr. Douglas. To find that same old hotel now in charge of one of the young girls whom I used to gallant in Charleston, now a fine-looking matron, and to chat with her about the dear old city and the gay times we then had, varies the emotions somewhat. Thrice has she been married. A twin sister of hers, Mrs. Millidge Weaver, lives in Florida, having never lost one of her fourteen children. "Blessed is the man that hath his quiver full of them." I was the eighteenth of a family of twenty—third son of a Methodist preacher. Just look at the names of some of them: Samuel Wesley, William McKendree, Joseph Benson, Sarah Wesley and Annie Fletcher. As I stood at the altar of our little church in Yalaha, Fla., a few Sundays ago, and baptized the baby boy of my stepson, Hon. H. H. Dugan, and called his name (Henry Cottrell,) realization that I and mine are all "native and to the manner born" was very vivid. This and memories of thirty-three years' experience, study and work in our itinerancy have combined to make me so doleful and tuition of the young guardians of our Methodist "doxie," who stand so modestly, respectfully and steadfastly "the old laudmarks." Bless the boys and the old men from whom they take the cue.

I am much indebted to the hospitality and kindness of Bros. John Mott and Pembroke Lockard for a pleasant stay for several days in this dear town. Bros. Dowdell, James and preacher in charge, Rev. Claude C. Cotton, have added much to my pleasure. Bro. Holcombe also. With these, on night, at the parsonage, discussion of the "doxies" was edifying. The female college, under Dr. John Mass, flourishes. Expectation is on tip-toe to hear Dr. Carter's commencement sermon on the fifteenth instant. He preached once and lectured at Masouche Lodge meeting of special interest, the opening of a dancing school and a social party in town on the evening of my lecture were all against, as also a misunderstanding of the type yet there were enough, and the sort, for me to talk to. The enthusiasm and zeal of Bro. Chilton are beautiful. I knew well his noble father, on the chief of the leaders of the State in the Baptist Church here one of the most potent and devoted. Bro. Chilton has a helpmeet radiant in person and spirit, the daughter of my old friend, Dr. Pierce, of Dallas. At I Dowdell's elegant home I was honored to meet Mrs. Powers, *nee* Burton of Greensboro, Ala. She is a student of the University, and keenly and intelligently alive to all that concerns cause of truth. The Methodist and Baptist Female Colleges were in rivalry here until the Baptist College was burned to the ground in 1870. The debris of the building gives an aspect to the otherwise ample, elegant lot on which the college stood. Samuel Henderson, pastor of the First Baptist Church at the time of the opening of these colleges, and for the first time of their history, was as wide-awake and influential a minister in Alabama as Dr. William Johnson, whom I was associated in the Medical Academy in 1852, was as mild, unassuming, upright and considerate a gentleman as I have ever known. Never married, but seemed to hold in highest consideration and delicately to bear himself toward the sex. He died in the Confederate Army. The memory of him is one most fully cherished. Associated with him as teacher was Mr. Eli Pough, who married a daughter of Maj. James Smith, and who is now practicing law at Smithfield, N. C., ranking high in his profession. Meeting him here yesterday, who has seen me in Mexico and the United States a number of times, caused me to realize the value of time. When I last saw the fellow was about as now seems the son of Dr. A. A. Lipscomb taught, and Dr. Darby, whose daughter, Mrs. V. Price, writes me to come to New Orleans. He was professor of natural science at C. C. Gillespie, who entered the Methodist College in the face of considerable opposition, and by his extraordinary boldness, rare tact and powerful oratory overcame it all, is held in admiration by the older people here. He afterward edited the Texas C. C. Advocate, and won his spurs.

fraternity, was elected by the General Conference editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and by editorials of striking elegance and ability drew from Abel Stevens high encomiums. David Clifton, now inferior to no man as jurist or statesman in the South, took his rise at this bar. A courtly gentleman and devoted servant of the church, it is a great pleasure to hear him in regard to the olden times, as I did at his home, the other day, in Montgomery. I should have mentioned Judge Robert Dougherty, who sleeps in the cemetery here. It just comes into mind of a discussion I had with him in Gillespie's first meeting on behalf of his college enterprise. Clifton nominated me as secretary of the meeting, and I declined on the ground of not approving sectarian schools, and made a plea on behalf of the State furnishing all her children an education, and in the same schools. In my second sermon at Montgomery, after being appointed junior preacher, my first year, on the text, "The liberal soul shall be made fat, and he that wateth shall be watered also himself," I made a criticism to the same effect. The next official meeting of the brethren relegated me to the negro congregation. These escaped any heresy, I hope. Many other memories crowd in upon me. The greeting of my old school patrons, and of men whom I taught in their boyhood, has been refreshing. The old-time students of my mother, who are now grandmothers, talk of her in just such terms as are delightful to the ear of a son who believes that she was the equal in highest qualities of womanhood to any of her sex that ever nourished children, taught a school or wielded pen for printer. I have walked about places here that once knew her under profoundest sense of God's great favor to me in this as in other regards. "Goodness and mercy have followed me all the days of my life," and the elect ones whom he caused to be my associates, men and women, some gone and some yet in the flesh, are the treasures of my soul.

I find here the venerable Bilbrow and his wife, parents of our young Bro. Bilbrow, of the Alabama Conference. It was to his house I went from the grave in 1852, and memory of the delicate sympathy they showed on behalf of me and the motherless babe have endeared them to me through the three decades following. I greeted their preacher boy at Eufaula last December, and talked of the time before he had come to either the natural kingdom or the gracious. I find but a part of the family here, but they are after the order of the dear old father and mother. There is a row of six or seven little graves near where the mother of my boys lies that are suggestive of tears upon the cheeks of my cotterell friends.

JOSEPH D. COTTELL.

On the morning of June 3, at half past four o'clock, with no company save a well-filled lunch-basket, and a traveling linen containing a shaved pillow (each of which proved very agreeable companions,) the writer launched forth, a delegate to the Woman's Board of Missions, to be held in Kansas City, Mo., a distance of about seven hundred and fifty miles from Meridian. As the train steamed out from the depot, leaving behind it bustle and confusion, thoughts came and varied crowded themselves upon the mind. The last copy of the NEW ORLEANS and Nashville Advocates were put into the lunch-basket, to read during the journey, but truth demands the confession that they were never opened.

Never having gone very far north before the M. and O. railroad, there was much outside to attract the attention to even try to read the daily paper whose appearance is nearly half that of the sun. From Macon near Corinth the surrounding country looked perfectly beautiful, the fields a rich green, and large fields waving grain, separated by hedgerows a darker shade, struck the writer quite beautiful compared to the corn fields, with shabby rail fences, she always been accustomed to.

The train stops at Artesia for breakfast, and just here let me say that Dr. Marshall would be compelled to say the coffee at that eating-house splendid; at any rate it was that magnificent.

At Verona Mrs. J. B. Stone, corresponding secretary of the North Mississippi Conference Society, came aboard, and was gladly welcomed as a traveling companion, she too I bound for Kansas City.

Reached Corinth at one o'clock, remained there till six. The "piling rain" kept us in doors all over. After waiting an hour or more in a crowded depot for the belated train, we, in the midst of a large number of excursionists, took the train for Memphis. It seemed at first there was even standing room, every car filled with parties going to the "Thomas Concerts" in Memphis. However, there was one gentleman who very kindly gave us a seat, so our first, and it is hoped last, stop on an excursion train. Arrived Memphis at eleven o'clock, spent the night and breakfasted at the Gaston Hotel. At half-past eight A. M. the K. C. S. and G. railroad bore us down in a "transfer boat," on which the engine excepted was carried. "The Father of Waters" having "slept" we had the pleasure

standing in the rear door, and could thus "take in the situation" as we crossed. In this car we met Mrs. Duokworth and Rawlins, of the Memphis Conference, and at Hoxie, Ark., Mrs. Holmes, representing the Arkansas Conference. Our party now numbered five. What if we had never seen each other before, we were not strangers, for we were not all interested in the same grand cause of trying to further our Master's kingdom? Therefore we were bound together by stronger ties than mere traveling companions have any knowledge of. We were until late in the evening travelling across the northeastern corner of Arkansas, a distance of one hundred and thirty-five miles, and agreed that if the other corners and middle looked like this we did not care to emigrate to that State. Nearly all the people, for a long distance, were living in cloth tents in the river swamps, surrounded by mud and water. However, before leaving the State we must not forget to mention the lovely little stream known as Spring river. The railroad runs immediately along its banks for a distance of thirty miles or more. Surely this stream can vie with any for beauty. It derives its name and flows from Mammoth spring, said to be second in size to any in the world. It appears suddenly at the base of one of the Ozark range of mountains (to us only a respectable looking hill), is sixty or seventy feet in depth, and in circumference looks like a small lake. The railroad here crosses southwest Missouri, thence into Kansas, runs some distance along the eastern border of that State to Kansas City, which is divided by the State line, the major portion being in Missouri. That part of Kansas and Missouri through which this road runs is a beautiful country scarcely any timber to be seen, a well-kept fence, but a number of large and four blades, wild flowers like early spring with us; corn in abundance, grain fresh and green, together presenting a beautiful scene on which the eye would love to dwell. One thing was very noticeable—absence of corn housed. In some places the cribs seemed groaning under the weight. If such sights were more frequent in our part of the country, it would indeed be a scene upon which the poor horses and cows would like to dwell as well as the people.

Arrived in Kansas City at half-eight o'clock, a little tired after days' and nights' travel. Those were accustomed to the Union Depot, a large city can imagine the scene greeted us. Such a commotion! but the midst of it all a nice looking German stepped up, and asked if we were missionary ladies (judged from looks probably), to which we responded "yes." After being seated in the waiting room he produced a printed list of the names of all expected, with their hostess opposite. Being identified, we were all herded into one carriage and taken to our respective homes. After a cordial welcome (each having the "best place" all soon felt at home. Half an hour to rest, then time to ride over a portion of the city before the meeting opened. World space permit our workers should have a full report on each session. However that was published in the Minutes. Rev. Hargrove, Rev. J. J. Itanoom, Rev. Marcia Marvin and Rev. Mr. Brown from the Indian Territory, and several missionary candidates, were in attendance. The best of feeling prevailed throughout the entire session, opened Thursday night and continued Tuesday afternoon. Between fifty delegates and officers were present. A missionary social was held Saturday evening in the Central Church parlors, which was very enjoyable indeed. This church is the care and pride of Bro. Lowrance. Indeed, a beautiful structure, cost something over \$25,000. Bro. Lowrance and wife had a kind of "home" for the Mississippi delegation, and received them accordingly. The meetings were all held in Dr. Marshall's church—the "mother church." We have fine congregations, and are delighted with their pastors. In giving such full reports from other references, this delegate felt that we must just begin to cultivate our vineyard, and resolved that the other year had rolled around would, by all means in her power, strive to awaken greater interest here. One reason we are behind sister societies is because we have always had a representative board. Here we get new ideas and have a clearer insight into the workings than we could possibly have otherwise. A prayer meeting was held each morning before a regular session. The afternoons were given to committee work, with one exception. In order to finish up on Tuesday meeting was obliged to be held on Wednesday afternoon, at which the most interesting thing of the entire occasion occurred. A bright, sweet looking young woman, Miss Lou Phillips, sister of Dr. Marshall's Phillips, came forward, and in an affecting but beautiful manner presented herself to the board to go anywhere on their missionary. There was a dry eye in the house.

For fear our good editor might object to publishing such a long list of names, there is so much to be said I must try to "keep it good graces," and write as briefly as possible.

JEMMIE E. PETTY.

ABBEVILLE, Miss., June 21, 1884.

COLLETT-WIMBERLY.—At the residence of the bride's uncle, George H. Wimberly, Esq., in Bastrop, La., on Wednesday, June 18, 1884, by Rev. John T. Sawyer, Mr. William L. Collett, of Ouachita parish, and, Miss Mollie Wimberly, of Morehouse parish.

SELLERS—ROUSE.—At the residence of the bride's father, Mr. John W. Rouse, June 12, 1884, by Rev. G. R. Ellis, Mr. William L. Sellers, of Deer Park, Ala., to Miss Carrie Rouse, of Bluff Creek, Jackson county, Miss.

Obituaries.

CONNORLY.—MRS. ELLEN TAYLOR CONNORLY, second daughter of Dr. J. J. Connorly, was born in Perry, Georgia, and M. R. Taylor, was born in Columbia, S. C., January 10, 1837. While she was a young girl her parents removed to Alabama: first to Perry county, and soon afterward to Forsyth land, Green county. There, at the age of ten, she joined the church of her parents—the Methodist Episcopal Church of the South—of which she remained a member up to her dying day. Her education was completed at the female seminary at Tallahassee, Fla., in 1854. In September, 1855, she gave herself in marriage to Rev. D. C. B. Connorly, the ceremony being performed by Rev. Theophilus Moolly. At the time of her marriage her husband was pastor of the church in Eutaw, and afterward at Selma. After Selma he was called to the seaside over Centenary Institute, at Summerfield, Ala., where he remained for six years. Soon after the war he established a high school in Dallas county, and his students called him a "Stonewall," and his attendance the eighth year of President Connorly, was a record seat of learning. During the above-named years the writer was closely associated with Prof. Connorly and his wife, succeeding him in the Eutaw and Selma stations, and living in proximity to him at Tallahassee. "Stonewall" here he speaks his opinion of, and gives the general reputation of Mrs. Connorly.

She was a consistent Christian lady whose character was constituted of the graces entering into true religion. She was highly esteemed for her word of blameless truth, and her ever ready assistance to her, but words of commendation from multitudes of lips. She was indeed a helpmeet to her husband, presiding over the boarding department of his schools with success so as to order herself to pupils and her husband in the same manner. She died in 1874. Prof. Connerly and the writer left Alabama; the former for Arkansas, and the latter for Texas. But the general current brought them former also to Texas. A few months since he settled in Austin, Texas, and hope that, in the future, his business and the atmosphere would build up the strength of his wife, who for 7 years had been in feeble health; but this hope was not to be realized.

On the early morning of June 1, 1887, after giving her "farewells," she was distributing to her family and friends the treasure of her children, she fell asleep in Jesus, and her body now rests in a beautiful cemetery near. Her husband and six of her seven children were present to receive her dying wishes. Her husband and her children were in mourning; but with the assurance of a future reunion in case of their perseverance and like triumphant exit, in the absence of her pastor, the worshipers performed at the funeral service. The services of this esteemed friend of other days in the presence of a large concourse of sympathizing friends.

NEYLAN-S-AMANDA C. NEYLAN
nee Harris, was born in Smith county, Miss., June 12, 1844, and died, Ma-
1881, at Tampa, Fla.

As a father, there could no more adequate task devolve upon me than to make this record and furnish a suitable memorial of a dear departed child, knowing more of her early Christian life especially than anyone else save her mother, and being confident that I shall have the endorsement of all who know her for what I may here undertake a tribute debt to her virtues and moral worth and to vindicate one of our ancient and sacred traditions dedicated to the God of her father and mother, and whose death was glorious triumph of saving grace.

Our dear Amanda was a woman more than ordinary native intelligence, and in the providence of God, had opportunities for early literary training at Sharon Female College, in the city of New York, where she received a liberal education, and subsequently at the Southern Female College, under the presidency of Rev. Thomas H. Capers. She was apt to teach, and taught success at Woodville, Miss., and other places; was preceptress in many of the Baptist churches, and was an education of her younger brothers and sisters, thereby lightening a burden often pressed heavily upon a true Methodist preacher with a large field to rear and educate. My children converted at a very early age, was a constant reader of the Bible, and knew never what it was to be of the church. She never removed from the altar.

She was married to Mr. James Neylana, February 9, 1864, at Atchafalaya, Miss., by Rev. W. T. J. Smith. She became the mother of ten children, seven survive her; three were born in heaven in their infancy. The testimony of all who know her is that in the relations of life she acted her part as a devoted woman. She died a very poor health for, perhaps, three years, and her husband had that the climate of Florida restore her.

Last year they hurried their yo-
hale amid the "land of flowers"
now death has summoned them
away. Her dying message to the
ones away was: "Tell my dear
mother, brothers and sisters
ready and willing to go if God
proper to call me away." "I ex-
pect to meet them all on that
hol shore." Thank God the
have tried to preach has power
my children. Two have been
away within the last six months,
three now in heaven.

PEPPER—Died, at the residence of his daughter, Mrs. J. A. Hines, in Richmond, Indiana, Miss, January 31, 1884, Mr. G. PEPPER, in his seventy-third year. He was born near Chicago, S. C., August 31, 1810; was married to Miss Eliza Y. Jones, daughter of R. L. Jones, February 12, 1835, and had no children of their own, but was cared for and raised several children. They removed from Carolina to Alabama, where he remained some years, and then to California, Miss., in 1842. It was his privilege to be intimately acquainted with Bro. Pepper's time, and I can truthfully say I knew a purer or more consistent than his. He joined the Methodist Episcopal Church in 1832,

how he loved his church and his doctrines! His seat was never vacant in the sanctuary unless he was providentially hindered from attending. Indeed, his attendance was so regular that his absence caused inquiry as to

The influence of the minister's home, and was one of his chief pleasures to have them with him and minister to their comfort. He was always one of the most attentive hearers of the word I ever knew. Of late years his hearing had become greatly impaired, and he had to draw very near the pulpit in order to understand the sermon fully. To me it was a touching sight to behold the venerable, white-haired sabbatarian there, with his eyes leveled on the pulpit and his hand bowed on his ear, that no sound might escape, striving to catch every word that proceeded from the man of God. Since his arrival here he had always been one of the chief pillars of the church, giving liberally of means toward its support. And but his intimate friends knew of many private charitable deeds. He was exact in his business transactions just to himself as his fellow-men were to him. He was a good neighbor and true friend. In a word, he was good man.

His health had been feeble for several years; but his fatal illness was of only one week's duration. It was hoped by his friends and consequently that he would recover; and consequently the subject of death was not mentioned to him. He left no dying testimony of his readiness for the change; but none was needed. All knew his lamp was trimmed and burning, and that his brilliant rays lighted his pathway through the dark valley and shadow through which we all must pass.

His mortal remains were deposited in the cemetery at Lexington, Mass., in his immortal spirit now lingers in the "green palm groves" of God's paradise. His aged companion is left in loneliness and sorrow. Would that we could speak some word of comfort to her! She has kind and sympathizing friends; but, ah! who can fill the void in that desolate and sorrowed heart? None but God! And who can tell how well will be his loving hand, how it would no have indicated. Cast all your load of grief and care on him, and you will "sanctify to thee thy deepest distress," and after awhile—a little while—you will rejoice the loved one who has gone before in that land where parting are unknown and tears never shed. Kind, hospitable, true, cheerful, earnest, humble—Christian—father—husband—Rest sweetly in your narrow bed. "How bright will your narrow bed," "How bright in the sight of the Lord is the death of his saints!"

FOOSE—D. C. Foose was born in Pennsylvania, March 19, 1805, and died at Lexington, Miss., May 18, 1884. He professed religion about forty years ago in Warren county, Miss. He has been living in Lexington about thirty-seven years.

"What's worth doing is worth doing well."

[EXTRACT FROM ANALYSIS OF PROF. CORNWALL.]

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Christian Advocate.

THURSDAY JULY 3, 1884.

LIFE AND DEATH.

A summer's sojourn by the sea;
A child's voice ringing merrily;
A hand fort reared by chubby hands;
A glorious ramble on the sands.
A golden week, with gladness rife;
The sunshine of a cloudless life.
A month of pain that lingers by;
A closing of a bright blue eye.
A pining "neath the angel's breath,
And then the awful hush of death.
A wild wind moaning through the trees;
A sobbing mother on her knees.
The grief which will not be beguiled;
The wail, "Oh, God, my child! my child!"
A tiny mound, and on it laid
A little bucket and a spade.
A sunny greenwood pruned with shells;
A wreath of golden immortelles.
A cold, fall form beneath the sod;
A little angel-face with God.

—Churchman.

"Reminiscences."

BY REV. H. J. HARRIS.

VIDALIA CIRCUIT, MISSISSIPPI CONFERENCE.

This chapter will be shorter, perhaps, than any I have written. It is made up of incidents more thrilling to me than were ever grouped in so brief a period of all my life. Some I fondly cherish, others I would rather forget if I could. I was only preacher in charge of this circuit for about two or three weeks. The Conference was held in the city of New Orleans at the close of my happy year on Coles Creek circuit, in December, 1845. At the invitation of Hon. Alex. G. Penn, then postmaster of New Orleans, my former friend while I was at Covington, Abner Woodbridge (once a grand Methodist preacher, my predecessor when I was a boy, now become Unitarian), Abram A. Green, and Mr. McDougal, his partner in business, I took my wife with me to Conference, and we were their guests at Mrs. Stone's boarding-house, then the most popular boarding-house in the city, and where all these friends lodged. It was a most delightful occasion to me. When I left the paragon at Fayette I had not the remotest idea of a "change of base" for the next year, but confidently expected to be returned. The people expected and expressed universal desire for my return. No one can imagine my surprise, therefore, when my name was "read out" for Vidalia circuit! What it meant I could not conjecture. Though with a sad heart, and my poor wife grieved, I asked no questions, but took my lot and tried to commit all to God. Presuming that I would be returned to Coles Creek, and having been generously supported by the good people, I felt safe in vesting what money I could in providing some clothing and other comforts for my family, reserving barely enough to pay expenses back to Fayette.

A glance at the map will show the relative positions of Fayette and Vidalia, but can give no idea of the extent of my new circuit. It extended from Vidalia, opposite Natchez, down the west bank of the Mississippi river to the mouth of Red River, and westward from Vidalia to Black and Little rivers, a distance of, perhaps, forty miles through the bottom. There were three male members of the church in the circuit, and two of these spent most of their time in Natchez—had residences there, with plantations in the swamp. Soon as practicable I "wound up my affairs" at Fayette and started in mid-winter with wife and three children in my barouche with all our earthly goods for Vidalia, via Natchez. The road was almost impassable; mud up to the axles much of the way. It was only twenty-six miles to Natchez, but I barely made the trip in an entire day. I left Fayette with just \$2 75 in money, not knowing with whom I could lodge, or how I could make the trip. There were two men personally known to me in Natchez, Bro. Benj. Jones and S. W. Speer; a third I knew from reputation only, Bro. Van Campen, then a local preacher residing there. With one or the other of these I expected to lodge for the night, if they could accommodate me, although I felt it would be burdensome to either, and was loathe to ask their hospitality. But the necessity was upon me. These brethren have never known, till this present writing, all that transpired, and all my heart felt that memorable evening. I drove into Natchez, a cold, drear and drizzling winter eve, with my wife and children taken from a comfortable home and sent adrift to a circuit without membership, without a parsonage, and, as it proved, without a place where I could find board and lodging for a single night, with putting my children on the floor to sleep. My three male members were all stewards—to collect mainly from themselves, and were wealthy men; their fortunes aggregating not less than \$150,000 to \$200,000.

I knew Bro. Benj. Jones' wife (formerly Miss Rachel Bange, and Sister of Prof. Magruder's wife), my wife knew her also. She had once been a member on my charge. We felt that in her we had a friend who would receive us kindly. I had a Conference acquaintance with Bro. Jones, and only limited at that, but sufficient to enable me to recognize to him the true spirit of a Methodist preacher. I concluded to call at the parsonage, therefore, first; and for Bro. Jones was the stationed

preacher there. After some inquiry I found the house, rang the door-bell, a servant responded, and I was ushered into the sick chamber, where Bro. Jones was lying in a seeming unconscious state, did not recognize me. His wife and sister stood watching and weeping at his bedside. Sister Jones greeted me kindly, but, of course, had to decline entertaining me. I had to go away and seek lodgings elsewhere. Next I thought I would apply to Bro. Van Campen, as he was an old citizen, long in business in Natchez, and might be better provided to "entertain strangers." For another reason, candor compels me to say, I felt that I would be less embarrassed in calling upon him, though a stranger, than upon Bro. Speer, whom I knew personally. I record just here a lesson I learned that has been invaluable to me since, and may be profitable to others. I was forcibly taught not to "judge by the appearance." Bro. Speer still lives, and to his honor and as a tribute to the memory of his now sainted wife, (his first wife, as was then), I must say that no two persons in this life more agreeably surprised me than they on this trying occasion. Oh! may God reward them in heaven hereafter for their unexpected kindness to me and mine. They were childless, and kept a boarding-school in Natchez. Bro. Speer was greatly my senior in the ministry, and, to be candid, there was something in his manner in those days that savored of indifference, a sort of stiffness that made his younger brethren feel ill-at-ease in his society, (though a warmer heart beats not). His wife was a New England lady; highly cultivated, a noble Christian woman, a woman of historic lineage, (Willmarth). I had only seen her at Conference; my wife had never met her, and in view of all the circumstances we concluded to try a total stranger's hospitality, rather than be repulsed or denied lodgings where we feared, perhaps, there would be no room for us. I was driving through the city, along Main street, I think, seeking Bro. Van Campen's, when a voice from the sidewalk hailed me: "Ho! Isn't that Bro. Harris?" I looked, and saw my good misjudged Bro. Speer, and responded to his inquiry. He then asked whether I was going? When I told him, he put this further and pointed question to me: "Didn't you know that I lived in Natchez? and why are you not inquiring for my house?" I had but one reason that I dared to give, viz: that he kept a boarding-school, might be crowded, and it might not be convenient for him to entertain so many under the circumstances. He replied: "I have always room in my house for a Methodist preacher and his family, especially during weather like this," and giving the careful directions how to find his house, told me to drive there at once, and get my wife and children under shelter. I found the place, and to my great surprise was recognized immediately by Sister Speer, who cordially greeted my poor chilled, tired wife and little ones, took them to her arms with sisterly tenderness and kisses of kindness, unsurpassed by any they had ever known before. Soon they were round a glowing fire in an elegantly furnished room and were made comfortable and happy. Never did we receive more generous hospitality. I had to put my horses at a livery stable for the night. After tea, Bro. Speer and his good wife sat with us for some time, and we indulged in one of these old-fashioned Methodist preacher family communions. After prayers and before we separated, as if by inspiration, Bro. Speer was moved to inquire into the state of my finances. I told him reluctantly the extent of my exchequer—two dollars and seventy-five cents! "Only two dollars and seventy-five cents!" said Bro. Speer. "Your two horses in a livery stable for the night, and the Mississippi river to cross, no ferryboat except a common flat, your family must be rowed across the river in a skiff, you will have to employ men and pay extra prices for all this—and only two dollars and seventy-five cents! Well, well, are you crazy?" "It will take all your money to pay the livery bill; then what will you do?" I was dumb; knew not what to say or do. Bro. Speer had traveled the circuit himself the year before, when that wealthy Methodist community of Waterproof was included. But that had been cut off for my benefit (?) and two young men without families, (one, perhaps, was married), were given the cream of the circuit. Bro. Speer knew well the situation, and tried to dissuade me from going to the work. But I knew nothing but to obey. In the face of seeming impossibilities I determined to make the effort. My condition was a sufficient appeal to the generous heart of a noble brother. I asked nothing of his hands, but he drew his purse from his pocket and gave me all he had—six dollars, I think, in silver. God only knows how I felt in that hour. The next morning I started on my way. I crossed the Mississippi river with my wife and children in a skiff, two negro men pulling at the oars. It was a bitter, cold day in December, the wind blowing a stiff breeze from the North and the waves sometimes threatening to dash over the boat. But God took care of us and we landed safely at Vidalia. My horses and baggage were in the flat, were carried over in the flat. Crossing the river and traveling thence, ten miles consumed most of the day, and we lodged the first night on Vidalia

circuit, at the house of a good old widowed Sister McKinney.

Here I must stop for the present, and reserve the sequel to this episode in my itinerant life for another "paper." There are some rich things yet connected with this affair.

MARVIN PARSONAGE, May 5, 1884.

Natural Virtues and Goodness.

BY REV. J. W. HARMON.

Have you ever been fascinated with the splendid portraiture of character, and really basking in their graphic outlines and limnings, which some men have drawn of human nature and in all ages of the world. Behold the dignity of his outward carriage; the wide grasp and reach of his intellectual faculties; the marvelous developments of his skill and ingenuity; the interesting schedule of his rare virtues that bloom out and fruit out in his life; all this would seem to indicate that he was a possessor of so large a stock of exquisite qualities and powers as to be but little lower in the scale than a God. These wonderful pen pictures, so admirably drawn upon the printed page, have been cheerfully accepted and endorsed by the brilliant and gay world of fashion and wealth, as well as by a large class of the scientific and learned world. With unanimity of sentiment they have reached the frank and generous conclusion that it is discreditable to say anything or produce anything discreditable against human nature in the higher walks of life, and especially against those who have committed themselves and their labors to the fair fields of philosophy, and learning, and scientific research. All these finely drawn pictures of humanity fall upon the ear like the mellow tones of sweet, but distant music, eliciting poems of song and praise, just as if there never had been any discordant and jarring notes, wrung out by sin from our common humanity all along down the ages, to mar and deface such lovely sketches and florid pictures of beauty.

Yes we acknowledge the unfortunate fact that there are exceptions to this general rule, growing out of the disadvantages of their environments and want of training and education; but we live and work in hope to remedy all the defects of humanity by a wise legislation and a universal education, and the direct application of a modest, persuasive, moral suasion. Is it any wonder then, that these masterly, but fictitious characters of humanity have found a world of converts, and have been lauded in song and eulogized in all the force of eloquence? But if there be any real foundation and truth in these fine limnings of character, and these polished portraits of human nature, what are we to do with our Bibles? whose picture galleries are hung all over with weird photographs, with strange and degraded faces, and life-size portraits of human nature, drawn with the hand of an infallible artist, even the Holy Spirit of truth, that reverses all these bright pictures of humanity, and dashes all these cherished hopes by the most tremendous indictment ever penned against our common humanity, telling us that "there are none good; no, not one," that all mankind have gone astray and forgotten the God of their being and their endowments, that human nature "is only evil, and that continually."

Now the conclusion is inevitable, that the Bible must be false, and surely one of the grandest fictions that ever found its way into, and secured a secret hold upon the world, or else by some magic, magnetic and inspiring power, it has found credit in the faith of millions, and must therefore be true. And what renders the indictment against our common nature and mankind, truly and bitterly appalling, is the fundamental specification in the indictment, that we are wholly averse, and unwilling to abandon the evil that clings to humanity with such marvelous tenacity, because the moral powers and attributes of the mind and soul are blunted, and that will—this great master faculty of our very being and constitution is enervated, and emasculated of its moral force of execution; and, therefore, human nature is spiritually bankrupt, and is protested by true piety in the sense of purity and holiness. These virtues have sometimes had a splendid theatre for their exhibition; have we not witnessed within the last few years of fire and flood; of disasters and epidemics in these United States, the outpouring of benevolence and beneficence towards our fellowmen by all classes and characters; filling all the channels of social and public life with a delightful aroma that was chronicled in flowers of poetry and in tributes of masterly eloquence? Pray, alas, what more can Christianity ask or demand of us? what further necessity for conversion or change of heart and life? True, all this covers our common humanity, with an earthly glory and fame, and, punished by the tongue that would find fault and condemn such excellencies of human nature.

But now rise up to a wider, and grander, and broader range of thought, and relationship, and obligation, and take hold of the honor, and homage, of the gratitude and love due to God, the author of all these natural virtues and grandeur of character in men, and will it be believed that men, with proud speech and lofty dialado, refuse to give the same obedience and the same gratitude and love to God that they give to earthly governments and men.

Natural virtues and natural goodness,

therefore, when divorced from the cross of Christ, is of no religious value, nor does it present and claim to God for a religious blessing either in time or eternity.

Natural virtue and goodness, however, has its enjoyments, just as a fine taste, and a fine fancy, and earthly loves have their enjoyments, and this is its only compensation; in fact, this is the finality of its reward. Its reward, therefore, is entirely of this world, and is pleased, and gratified, and sustained by an inward consciousness of its own honesty, and its own justice, and its own integrity and elevation of character, and bears not the slightest regard to God, and possesses no religious element whatever, and never will, until these natural elements of character are consecrated by faith and prayer to the Redeemer of mankind, who by his bond and blood has given life to these natural elements of goodness.

The fact is, the very constitution of our mortal being, all the attributes of the soul, all grades and cast of moods in their happiest moods, and all the flow of generous spirits, are as much the result of God's creating power as is the matter and formation of our bodies. And all these grand elements of character are possessed by men who are utterly destitute of any piety or real love to God. If ever they are saved at all it must be through the blood of the Redeemer, and their sanctification by the Spirit.

To Bro. Gilderoy.

My dear brother in Christ, with all the cuts *pro* and *con* I am satisfied that I have accomplished something in the discussion I started out to rout you off the plank of a change of nature in regeneration, which in your last article you fairly give up. I may have mis-understood your meaning, but you were following the line of other able and worthy writers on this subject.

For instance, if you will turn back to the article of Bro. S., who wrote shortly after my first article appeared, you will see he argued a change of nature and showed the necessity as he thought by saying that the ox could not glide in the sea, neither could the fish browse in the meadow. As you truly said, we do not desire a heir's breadth as to our views of the work done by the Holy Ghost in regeneration. But, my brother, we do differ as to the normal condition of man. The trouble lies in the doctrine of total depravity which I can not accept, neither can I stop here to argue.

Now, my brother, you say "a sinner has a depraved nature that leads him to love sin and hate God, and a Christian has a depraved nature; but the principle of a new life imparted by the Holy Ghost leads him to hate sin and love God."

Now, do you not see where your difficulty lies? If his nature leads him to love sin and hate God, and as you say "he was not to blame for it," then he is not to blame for loving sin and hating God. If so, I ask, how can God condemn him for what he can not control?

Your last proposition I am ready to accept if you mean by that that this depraved nature which you say the Christian has, is the same he was born with and which regeneration does not change, but only puts in subjection to the spirit of God which reigns in him. My position is that the child is born in a state of grace, hence no regeneration is necessary. This state continues until he commits an actual sin.

Then he must be regenerated, which is a work done by the Holy Ghost. This is regeneration: the term means to reproduce. Hence, when by sin he becomes corrupted by grace, through faith in Christ he becomes reproduced, which is to bring back into a normal state of infantile purity. "Except ye repent and become converted, and become as a little child, (as ye can not enter into the kingdom of God.)"

Now, my brother, if this is a bunch of grass, feed it to the cows; but if Bible theology, "beware how you hear."

TUCOPOLA, Miss., June 14, 1884.

Religious Intelligence.

The Presbyterian Board of Publication reported to the General Assembly that the receipts for the past year were \$308,393 95. The total expenditures were \$287,216. The total sales amounted to \$199,950. The committee to examine this report recommended the discontinuance of printing parallel lesson texts from the revised version as tending to diminish the confidence of children in the sacredness of the Scriptures by showing divergent readings.

The first Presbytery organized on the soil of Mexico is connected with the Southern Presbyterian Church. It bears the name of the Presbytery of Tamaulipas, and has five churches under its care.

The Union revival service, held in Lowell, Mass., under the preaching of Dr. A. B. Earle and Mr. C. C. Luther, resulted in over three hundred conversions. The work still goes on.

The Presbyterian and Congregational Churches in Columbia, Dakota, have united, giving the Congregationalists, who were in the majority, a membership of fifty-six.

Since Brooklyn, N. Y., was incorporated, fifty years ago, the number of Methodist Churches has increased from three to thirty-seven, worth \$1,500,000.

The Baptist Church at Indiana, Iowa, recently added one hundred and thirty-five to its membership.

Our Young People.

CHILDHOOD'S GOLD.

BY LUCY LARSON.

They pass not go so far away,
Through heat and cold, to hunt for gold.
They might beside us sit or stray—
Our hearts are full as they can hold.

Gold! Gold is poured out of the sky
From a rise of sun till day is done;
With falling leaves it flutters by;
In liquid gold the rivers run.

"T was scattered all the way from school,
In stars and bells above the dells;
We children gathered aprons full,
Where little Dandelion dwells.

And yellow Cowslip to our feet—
Come, like a king his hand to bring;
"And Columbine, with nod so sweet,
Stood gold upon our path,—gay thing!

Was golden gleams with such wine
As the bee sips from buttercups;
What gold bends on the wet grass shine,
Sprinkling to breezy downs and ups!

Our homes are sweet upon the hills,
Where love is sure, and life is pure,
And sunshine every season fills;
How can a country child be poor?

No robber seizes our midnight hours;
No coffer eider our treasures hold;
Dewdrops and sunbeams, stars and flowers,
Gold! Gold! Who shares our childhood's gold?

—S. Nicholas.

From "Invalid."

While your venerable and more entertaining correspondent, Rev. J. G. Jones, is not claiming your immediate attention, and if it will not crowd out some one's little letter, "Invalid" will call, (per letter) and "chat" awhile through the same medium. I would much prefer going on an excursion in my wheel-chair, and write this on my pretty desk, which I am told was the joint-gift of Mrs. P. A. Johnson and her mother, Mrs. Kelley, whose names were unknown to me when I wrote my "thank-offering" for my chair, and who will please accept my "tardy," but warmest, grateful thanks; but I must forego this pleasure, write in my old position in bed, and "take in" the limited view from my South window instead of going on the delightful excursion in the yard among mother's dowers. How I would like being out there under the spreading branches of those dear favorite trees, with that luxuriant grass for my carpet, over which the wheels of my chair would glide, almost without a jostle to set my flesh quivering with pain. But I would not care to enjoy it all alone to-day, for everything out doors is so lovely that I would like to have my little friends of the Advocate with me, to share this coveted pleasure.

I find myself almost envying the wild-birds their freedom, until I think that One has "bid me tarry" here—"watching unto prayer." How yonder group of wild roses, and that cluster of blushing beauties—"the seven sisters"—nod in the breeze, as if beckoning me to "come!" What sweet faces the flowers have, almost seeming to smile at you,—or, up at the great, good Creator who made them so beautiful! There goes "Pet," my white kitten, so playful and gay! If I could, I would paint his picture, as he stands near that rose-wreathed mound, like a white pony rearing among the roses and green grass, and call it "Pegasus," with his blue neck ribbon for a silken "halter," as if he was "grazing," with that bank of roses to represent Mt. Parnassus.

"What a vain idle dreamer 'Invalid' must be!" are you not saying? But "Pet" is so very pretty. Well, then, I'll leave the poetical, and come down to common prosaic nature. There is "pretty Polly," not a parrot, but my buff turkey hen, with her var-colored, downy brood, seeming to enjoy a May-day picnic, as well as my white hen, "Onie Owen," with her little ones. She looks like a large white butterfly, and they, like smaller ones, of richest tints in velvet and plush. To me they are pretty, if "prosaic" to others. They suggest the above thoughts to my mind, while grandma regards them prospectively as excellent for the table—for Thanksgiving and Christmas, while those dear little innocent chickens are to be murdered for pies, broils, stews, etc. There is the difference! "Pretty Polly" has one little cream-colored, fluffy beauty, different from all her other "tribe." S. says it is "just as cute as can be," and while I am trying to express how "perfectly lovely" it appears to me, in its soft costume of cream-colored, plush-like down, with its hood of shaded fawn and cream-colored feathers, so much like the shaded zephyr hoods that babies wear, L. laughingly replies: "No; not a hood, but 'a widow's cap.' They are so fashionable and pretty. I wonder if mine will become me!"

This is very amusing to us, for L. is not even married, and the idea of her wearing "a widow's cap" is so "funny" that she laughs. I reprove her, but she says, as she gives me my luncheon of strawberries and cream: "Better a widow's cap than a 'cap and bells' by inheritance, as royalty wears its crown."

My strawberries with its dainty "accompaniments" served on my pretty decorated china set—the gift of my dear "airy godmother"—only makes me wish more than ever that I could have a May picnic with my "Advocate" friends. I really would like to have a "Centenary" picnic, and invite all the little friends of missions, especially "The Parker Magnolias," for whom I cherish the highest regard and best of wishes for their own, and for the welfare of their noble enterprise. I will tell you something about my "society," and what others have contributed soon, with the proviso, always, that this escapes the waste-basket!

Mr. Editor: Mamma takes the Advocate. I'll get her to write this for me, so my grandmas can see my name in print. One of my grandmas lives in Clark county, Ala., and one is with my uncle, C. G. Harbour, at Interlochen, Fla. "Two is lies of the Methodist Episcopal Church gave a festival last Wednesday night at the Pillipi Hall for the benefit of our church here, and raised forty or fifty dollars. Mamma and Miss Nannie Mosby had charge of one of the tables. We have a new Sunday-school now, organized about a month ago. Mr. N. L. Brody is superintendent, and papa is secretary and treasurer. Mamma says if you will send me no sample copies of the Advocate, she will try and get you some subscribers. She says to ask Bro. Keenor to explain our Sunday-school lesson in the Advocate like he has been doing heretofore. It is so much help to her. Love to all my cousins and grandies too, and answers to you. MABEL HARRISON.

TERRY, Mississippi.

Mr. Editor: I have long wanted to write something to your paper. I think you are so nice and kind to let us little boys and girls have space in which to ask and answer questions and tell what we think. As you know, my papa is pastor in Meridian. We have a Sunday-school Missionary Society, and every member pays a nickel a month. We have in connection with the society a free-will offering once a month. The money received this way is used to educate a Chinese boy. We have sent twenty dollars for this object. Now Mr. Editor, if you can do so, please let my little letter see light through the Advocate. We have not forgotten your visit to us, not long since, and all wish you would come again.

LEWIS NONWORTHY.

Meridian, Mississippi.

Mr. Editor: I read with pleasure the children's letters in your valuable paper, but see none from our part of the country, so I thought I would ask you to put one in your paper for me. I was eleven years old on the thirtieth of June. Bro. C. W. Hodge is our preacher, for which we are thankful to the bishop that sent him. We are all giving him something for his missionary collections. I will now answer John D. Falls question: The word "beans" is found in II Samuel xvii, 23, and Ezek. iv, 9. "Cheese" is found in Job x, 10, and I Samuel xvii, 18. I will now ask a question: Where is it that the wicked are like the troubled sea? NETTIE BUTLER.

LEBANON VILLAGE, Louisiana.

Mr. Editor: I love to read the children's letters, but am not very fond of writing. I think I can answer some of their questions. Pearl Webb asks, "Who married Caleb's daughter?" It was Othniel. Rosa Mixer asks, "Who cast out evil spirits by playing on his harp?" It was David. Delaney Calhoun asks, "Who interpreted the hand writing on the wall?" It was Daniel. I will ask, What five kings did Joshua fasten in the cave of Makkedah? And who says, "Of the Jews five times received I forty stripes save one?" Your little friend,

ANNIE A. FOREMAN.

BATON ROUGE, Louisiana.

Mr. Editor: As I see so many of the little people writing to your valuable paper, I thought I would write one too. I am a little boy living one-half mile from Oak Grove post-office. My father is a farmer. I like to see the pigs and chickens, and I have one little young calf of my own. One of my uncles is a Methodist preacher. We have no Sunday-school now. Mr. Jimmie Riddle was our last superintendent. Bro. Hill is our pastor this year. I will close by asking your little readers, Where is the word "plow-share" used in the Bible?

Your little friend,

EUGENE WILSON.

OAK GROVE, Louisiana.

Mr. Editor: I think you must love little children, as you give them space in your valuable paper to ask and answer questions. Children end old people too, like extra attention sometimes. I am a Methodist, and attend Sunday-school regularly. Please tell Beesie Vaughan the answer to her acrostic in C. B. Galloway. Will the dear contents tell us, Where the bodies of Saul and his three sons were burned? What was the weight of A baloun's hair when he pulled it?

Your friend,

OEN CAMERON.

GREENWOOD, Mississippi.

Mr. Editor: I have been to church to-day, (May 25) and heard a splendid sermon from Bro. H. J. Harris at West Leysana. Our little baby sister was buried there two weeks ago. We miss her so much. I have two brothers and two sisters living. We go to Sunday-school. Papa and mamma are members of the Methodist Church. I am eleven years old, and small to my age. Next time I will ask some questions.

NETTIE MURRAY.

STEEPS BANK, Mississippi.

Mr. Editor: I am a little girl 10 years old. My mamma takes the Advocate, and as I have not seen any letter from the boys or girls of this place, I will try to write one. I will answer Theodore Lewis' question: "How many stories high was Noah's ark?" It had a lower, second and third stories. It is found in Gen. vi, 14. I will ask the question: How old was Noah when the flood of water was on the earth?

Your little friend,

VIVIAN V. FOREMAN.

BATON ROUGE, Louisiana.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND
SOUTH MISSISSIPPI CONFERENCES OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HUNNICUTT.

THURSDAY JULY 3, 1884.

A Centenary Gun—Twenty-One Thousand.

We have been patiently waiting for some loud Centenary report that would thrill and arouse the entire Connection. Such an offering would stimulate this hopeful and put life into those who have industriously prophesied failure. We are glad that the first gun has been heard, the signal, we trust, of mighty achievements for our Southern Methodism. And it comes from the quiet little college town of Brookhaven, Miss. On Monday of last week the trustees of Whitworth College met in special session, at which time Dr. H. F. Johnson made a Centenary donation of a handsome new building and other property to the college, valued at \$20,000. To this was added \$1,000 in cash by Maj. R. W. Millsaps. That was a grand day for the college and for the great cause of education in our Southern Methodism. The history of Whitworth College, under the presidency of Dr. Johnson, has been an uninterrupted and phenomenal success. From those halls have gone out many cultured, Christian young women, who reflect honor upon their alma mater, and whose divine influence is beyond possible computation. To have trained so many young minds—to have equipped so many for the great conflict of life—is a noble, monumental work, worthy of all honor. But when in addition, our friend gives so freely the frugal gatherings of his toil and wise administration back to the church, he displays a liberality that commands the highest praise. We have long known his purpose to do this noble thing for his Lord, and we now rejoice in its happy accomplishment. It is neither our taste nor disposition to indulge in fulsome personal eulogium, but we must be permitted to say that this act crowns with honor a career of marvelous success, and writes conspicuously the name of H. F. Johnson in the honored roll of Methodist educators and benefactors.

Maj. Millsaps, who has made other offerings to the college, and for years has been an active member of its Board of Trustees, and whose well-poised character as a financier is unexcelled in this latitude, demonstrated his confidence in the growing success of the institution by adding another thousand. Now, if others, of ample means, will come forward, Whitworth will secure a liberal endowment, and be placed beyond the accidents and exigencies of annual patronage. To this end her friends should labor, in season and out, and with hearts and faith that will not fail.

Twenty-one thousand! Let its echo fly all over our spacious Methodism. In this great matter we hope two will not put ten thousand to flight, but stimulate them to like, if not equal, achievements. We can not allow this Centenary year to pass without a monumental offering of some kind and amount. After this signal gun, may we not hope for "resounding arms" along the entire length of our serried ranks? The months are passing away; District and Quarterly Conferences are being held; our Annual Conference sessions are approaching, and the question will be asked, What have you done? How have you shown gratitude for God's signal mercies of an hundred years to your church? Unless we hestitate ourselves immediately and mightily, some will have to respond in painful silence. Let us be up and doing. And let pastors remember that, not by large offerings from the few, but liberal gifts from the many, are we to rear a memorial worthy of our high estate.

"Extempore Listening."

We met this expression some days ago in a quotation from an address by the Rev. Brooke Hereford before the Unitarian Club on the subject of "Extempore Preaching." The following pertinent interrogation we reproduce: "Did it ever occur to you that listening, in order to be worth much, needs preparing for as much as speaking, and that there are a great many persons who listen extempore, who never think upon the great topics upon which they expect to hear the preacher speak, up to the last moment of entering the church?" That is an intensely significant and suggestive question, and is its own painful answer. The idea of preparation for hearing preaching does not occur to the ordinary church attendant. But just there, may be found the failure and "foolishness of preaching." The man who never meditates upon religious subjects before and after sanctuary service is not a very helpful, and never an appreciative, hearer. He discounts the message and depreciates the messenger just in proportion to his lack of preparation for worship. There may, indeed, be applause of the sermon's rhetoric and the preacher's style of oratory, but a strange indifference to its spiritual power, and edification. There must be the hearing ear in order to the understanding heart.

"Extempore listening" is the greatest enemy to profitable spiritual worship. The heart needs attuning before the hymn is sung; and heart preparation for Sabbath service is of almost equal importance with the preacher's careful, prayerful study. Those who pray for a profitable service will surely enjoy it. The Spirit uses very ordinary agencies to accomplish great things with those who live near to God. A sermon or a prayer meeting which to the extempore listener is the extreme of dullness to them is fruitful in divine suggestions and spiritual comfort. The pastoral visits of the succeeding week report infallibly to the preacher the character of his hearers on the Sabbath. He knows with absolute certainty whether the listening was prepared or extemporaneous. It is far more important in "getting ready for church" to consider the heart rather than the dress. To know if motives and desire are pure, than that the robe is spotless and the hat straight and the flounces properly adjusted. We do not depreciate tasteful attire for the Lord's house, but that is of minor importance to heart preparation. The one is to be "seen of men," the other commands the benedictions of the living Christ. But, alas! is not the order strangely reversed? We have known many to stay away from worship for lack of "something to wear," but have heard of very few who were distressed for want of heart preparation.

"Extempore listening" is an enemy to successful preaching. Among a certain people it is said our Lord did no mighty works because of their unbelief. And the most Scriptural, able sermon can be shorn of its power by extempore listening. Dr. Broadus, who is an authority on the subject of preaching, says that true eloquence depends as much upon the audience as the orator. If they are listless and unappreciative, his finest thoughts and most glowing periods will be as sounding brass or a tinkling cymbal. But when the congregation is in rapport with the preacher, his utterances have a fervor and power that sometimes seem phenomenal. The wonderful results attending the preaching of our fathers may be attributed as much to the praying, listening, "hungering church" as to their own rare gifts of nature and special endowments of grace. During a camp meeting, when three or four services are held daily, and the thoughts are almost constantly fixed upon spiritual things, preaching becomes easier to the speaker and more profitable to the hearer. A church goer's appropriation and assimilation of a sermon is in exact proportion to previous spiritual preparation. An extempore listener never has good spiritual digestion. But, on the other hand, the brother who prays for his preacher that he may have power and for himself that he may have ears to hear, will always hear "a good sermon." Dr. Jonathan Edwards preached with surprising power to himself on one occasion. Many were converted, and there were strange demonstrations in the congregation. He learned afterward that a large number of his brethren spent half of the night before in prayer for blessings upon the preaching that day. If all Christians would cease to be extempore listeners the world would stop prating about the pulpit declining in power. Listless pews will make a dull pulpit.

Editorial Correspondence.

Leaving Oxford on the early morning of Thursday, before the commencement exercises had closed, we started northward to attend the Corinth District Conference at Ripley. But, alas! for "hot-boxes" and their consequent delays. Reaching Grand Junction nearly an hour too late for the train eastward to Ripley, we were assured that courteous could be made at Jackson, Tenn., with the south-bound express on the Mobile and Ohio railroad, so that by way of Corinth Ripley might be reached that afternoon. But imagine our disappointment on learning that we were just twenty-two minutes too late, and forced to spend about eight hours in that city. Jackson shows signs of progress in everything except hotel accommodations. The afternoon was spent in editorial work and observations about the town. We called upon the pastor of the First Church, Dr. Guilford Jones, and with him visited the well-known Female Institute in charge of Dr. A. W. Jones, a place beautiful for situation. The First Church is not a very tasteful structure, but we learned from the pastor it is to be either remodeled or rebuilt at large cost this Centenary year.

At half-past eight P. M. we started southward on the Mobile and Ohio railroad, reaching Okolona, the seat of the Aberdeen District Conference, at two A. M. On account of so many missed connections and delays the Ripley visit had to be regretfully abandoned. Okolona is situated in the beautiful prairie region, and is evidently a town of solid wealth. The substantial brick buildings wear an expression of permanency and confidence in the future prosperity of the little city. Our church there, under the watchful care of its active young pastor, the Rev. S. D. Long, is doing admirably. In the Conference room we found Rev. R. G. Porter, the presiding elder, in the chair, and Capt. T. B. Sykes, of Aberdeen, at the secretary's table. The reports of pastors were, in the main, quite encouraging, some of them eliciting spirited discussion. In no District Conference have we heard more general and courteous debate. Church Conferences, class meetings, family worship, pastoral discipline and financial plans were discussed more or less at length. One brother made the very gratifying statement that 20 out of a membership of 150 will engage in public prayer. For many courtesies accorded, a patient hearing in behalf of the ADVOCATE, resolutions of cordial endorsement passed by a rising vote, a good list of cash subscribers and a pressing invitation to come again we are very grateful. To Bro. Farish, Col. A. Y. Harper and Capt. Frank Burkett, of the Okolona Messenger, we are indebted for charming hospitality. At two o'clock that night we continued our southward course, with Waynesboro and the Meridian District Conference as an objective point.

We reached Waynesboro on Saturday morning at ten o'clock, and at once repaired to the seat of the District Conference. Rev. James A. Godfrey was in the chair, and the business of the District Conference was quite concluded. The question of Sunday-schools had been appointed for that day, and it proved to be an occasion of real profit. No doubt the cause will gather inspiration from those discussions. Pastors and delegates will go home to renew diligent effort in that department. A few reports were especially gratifying. The DeSoto circuit, Rev. J. C. Brogan pastor, has five hundred church members and six hundred Sunday-school scholars. Enterprise station, under the pastorate of Rev. J. M. Weems, reports an excess of nineteen Sunday-school pupils over the membership of the church. But few such instances can be found in our Southwest.

The Conference very generously and thoughtfully, by unanimous resolution, urged Presiding Elder Godfrey to take some needed rest from his loved employ, promising to look after the prompt payment of his salary. That act was graceful and commendable, indicating the high esteem in which the sub-Bishop is held by pastors and people. The Conference also made cordial recognition of Dr. H. F. Johnson's great Centennial offering to Whitworth College, and directed the secretary to convey to him a copy of the resolution. The following, introduced by Dr. J. W. Harmon, was adopted without a dissenting voice:

Resolved, That it is the solemn and feeling sense and judgment of the officers and delegates of the Meridian District Conference, of the Methodist Episcopal Church, South, that it will be a violent disregard of the sentiment of our people to open on Sunday the gates of the Cotton Centennial Exposition, to be held in the city of New Orleans, beginning December 1, 1884, and hereby request the managers of the Exposition to close the

gates on the Sabbath during the continuance of the same.

For large congregations and a hearty, inspiring service of song, we have not found a better place than Waynesboro. Capt. Taylor's charming home will long be remembered by this travel-worn editor. At seven o'clock on Monday morning we entered the office at 112 Camp street.

Our Alma Mater.

Two or three days last week were spent at Oxford in attendance upon the Board of Trustees of the University of Mississippi and the commencement exercises. We regretted not being able to hear the commencement sermon, by Dr. T. D. Witherspoon, of Louisville, Ky., but heard from many that he quite fully met the high expectations of friends, old and new. In 1856 Dr. Witherspoon graduated, carrying off the honors of his class. After graduation at the University and at a theological Seminary, he returned to Oxford as a Presbyterian pastor, where he remained until the war between the States. His coming this year was greatly enjoyed. The Sophomore prize declamation on Monday was thought, in many respects, the best ever witnessed on that platform. The medals were won by Mr. Guston Thomas Fitzgugh, a son of Prof. Fitzgugh, of the University, and Mr. Mathews, a son of the late Mr. Print Mathews, of Copiah county. On account of the bereavement of his home—the death of his father, who attained such a national notoriety—his success was much enjoyed and highly applauded. The original addresses by members of the junior class, on Tuesday, attracted a large audience, and two or three of them had much merit. On Wednesday the address before the literary societies was delivered by Prof. Jones, of Memphis, Tenn. It was classical, thoughtful and in most admirable spirit. We feel quite sure it will accomplish great good.

Having to leave on Thursday morning, we failed to witness the exercises of commencement day. Sixteen young gentlemen received the degrees of the University, and were sent forth to the great battle of life. The honorary degree of LL. D. was conferred on Prof. W. H. N. Magruder, of Baton Rouge, La., Rev. T. D. Witherspoon, D. D., of Louisville, Ky.; and a local Wesleyan minister in England of scientific distinction, whose name has escaped our memoranda. We are especially grateful that Prof. Magruder, a Nestor in our circle of Methodist educators, has been thus honored by the great institution of his native State. He was the first native Mississippian who ever became a college professor, and in ripe scholarship ranks with the foremost of his noble profession.

The University has closed a very prosperous term with 276 students in attendance. It has an able faculty, ample endowment, most excellent buildings and equipments, and a campus of rare beauty. The State has reason to be proud of such an institution.

Deuteronomy xv.

The first bankrupt law upon record is here. Its provisions are too simple for the lawyers of this age, too lenient for the creditors, too strict for the debtors. The lawyer could not get up a dispute; he therefore would lose his fee. The creditor would find himself barred by limitation from even a renewal of obligation, and the debtor would find himself unable to make an assignment to his wife or children as preferred creditors. A poor man had the benefit; but fraudulent conveyance was not contemplated. It is noteworthy that Moses addresses people who are supposed to be honest in their motives; hence is not full of circumlocutions and provisos innumerable. He made no provision for those penniless wails who are taken care of by rich wives. How charitable the women are of this age! About one-half of them furnish their poor husbands with agencies or clerkships, and give them board and lodging. Such men were not permitted to shelter themselves behind their wives. A true assignment was necessary in order to enjoy the benefit of this bankrupt law.

Loans were obligatory even though the year of release might be at hand. It was really a charity, but so nicely concealed behind the form of a loan. A splendid lesson of charity is that which throws away the ostentation of a benefactor and assumes the exterior of a loaner; not indeed a shylock, but of a business man recognizing the manhood in a mendicant. It is degrading to the poor to receive the ostentatious charity of the rich. But if the poor man sits down to a full table, bought by the loaned money of the rich man, there is a feeling of honorable self-esteem excited in him. "I am poor, but my credit is good." Yes, and if he is not a travesty on manhood and a reproach to his Maker he will try the

harder to retain that credit. His will ask if he can not do something, and his worth double a hired servant. It discourages mendicancy. If the poor have loans made them and then be furnished employment they can pay, and if not employed they can not pay. If he can not pay he must, nevertheless, be fed; so that loans and employment are the best business policy. Worldly wisdom would counsel this course. Be it remembered this law forbids the dodging or trickery of the borrower as strictly as it does the oppressive selfishness of the money holder.

The paucity of beggars and loafers among the Jews is noteworthy. The prevailing and ever-growing tendency to tramp among the Christian nations is also noteworthy. It may be well to consider whether or not this great difference is due to the manner in which the precepts in regard to giving are kept. "The poor shall never cease." No man shall ever live and say that there was no opportunity for him to be charitable. But, on the other hand, no man should be allowed to expect these benefits unless he is worthy. Charity, indeed, does not regard the worthiness of the receiver, but, on the other hand, it forbids expectation on the part of those who make no effort to be worthy. If we extend this principle to the sinner's hope of heaven we show its fallacy.

"The poor shall never cease." But it is one thing to be poor and another to be a mendicant. Helplessness that is providential should never be allowed to beg. In fact, beggary is evidence of great social wrong somewhere. There may be cause in the beggar and also in the rich for strong animadversion, even punishment. But usually the responsibility should be shared. Let the question be pondered: 1. How did the beggar ever yield consent to beg? 2. How did his rich neighbor ever gain his consent to see his neighbor forced to beg? Honest investigation would enlighten the eyes of both. But here lies the difficulty. Neither will honestly lay aside his prejudices; both stubbornly pursue a course that is disgraceful to each and ruinous to society.

God honors the poor man. America could have done without the rich, but not without the poor. The poor man to-day is driving the engines, sinking the shafts, building the railroads, manning the fleets, plowing the fields and breeding the brail of the world. "The poor shall never cease." Thank God for that. What if we were all retired millionaires? In less than ten days a man who could fill a coal scuttle and lay it across the street would be the subject of more genuine affection than Prince Bismarck. Within the same time a woman who could use a dish rag and kindle the fire in the kitchen stove would command a more splendid reception than the mistress of the White House. The Lord's word is pledged that there shall be men to do and dare. Work shall be kept up. Enterprise, push and pluck shall be bunched tandem with the wheel-horse necessity. Humility shall abide in some cot. Charity will come to see her. The little dirty robin shall look up from his squat hiding place behind mother's chair to catch the radiance of heaven in the sweet face. The picture will be photographed forever. The boy will grow and the picture too. The angel face shall stoop at night, and the smile will come as the glimpses of the first dawn of heaven. Fancy will dwell upon the tones of voice until like the tinkle of far-off silver bells the echoes will weave themselves into the songs of the night. The youth will be a man. So will the picture present man's noblest gerdon and highest ideal. Temptations to sin and shame will come. But the man can not sin till he shuts his spirit eyes to that picture. Disappointments will befall; but the man can not despair while that sweet face beams upon him in the night vision. He will arise and once more to the breach. Sorrows will not be driven away; but under the wondrous magic of that ideal the deepest groans will be but the diapason which sound in accord with the air of a heavenly anthem which without them could never be sung. Age and decrepitude, heralds of the coming King, who knocks with equal force at hovel door and palace gate, may steal upon him ere he knows, but not too soon. Happy the child who sees an angel ere he has dandied with evil. Happy the boy whose angel in his dreams and loves her yet. Happy the man who, battling in the thickest light, still sees his angel overhead. But thrice and four times happy he who, tolling late, has not seen the setting sun until the angel stoops and touches his eyelid, and lends the glassy hall the radiance of celestial dawn, and whispers: Rest—God's toilers shall not cease, though poor, to drink in hope the sweetest draughts that heaven can give.

From Bastrop, La.

Our little daughter was too seriously ill to allow of our going with the temperance expedition which left this town for Plantersville last Saturday. However, we send you the following account of the affair, written by Bro. Samuel W. Handy: "The ladies of the Bastrop Woman's Christian Temperance Union went to Plantersville, ten miles from here, on last Saturday to organize a union at that place. We met with a warm reception. Rev. R. S. Isbell introduced to the large audience Mrs. Kate Vaughan, the president of the Bastrop Woman's Christian Temperance Union. The union called to order, prayer was offered by Rev. J. Byron Wire, of the Baptist Church. Then the president read some very interesting tracts on temperance, and made some encouraging remarks. She was followed by Mr. Wire, who gave us a most excellent talk. The temperance choir then sang 'Rescue Us Perishing,' and the Misses Bettie Bussey, May Compton and Minnie Evans were appointed to go through the audience and solicit signers to this pledge. Thirty-two names were taken, and among the signers were the most prominent citizens of the ward. The following ladies were elected as officers of the Woman's Christian Temperance Union of Plantersville: President, Mrs. Robert S. Isbell; first vice-president, Mrs. Henry Bailey; second vice-president, Mrs. McCrary; third vice-president, Mrs. A. Aldridge; corresponding secretary, Miss Mala Leavel; treasurer, Mrs. J. A. Williams. The union then adjourned for dinner, which had been sumptuously and elegantly arranged by the ladies of Plantersville and neighborhood for the occasion. Mr. L. F. Leavel, a leading man and merchant of Plantersville, says that he feels confident the ward will give a handsome majority for prohibition."

Bro. Wire and the ladies on Sunday afternoon, at the colored Baptist Church in Bastrop, partially organized a colored union, the organization to be completed at an early date. The work of temperance is going on, and we shall try to do as did Rapides parish—vote the whisky out.

JUNE 24, 1884.

To "Alonzo," in the Advocate of June 19, on "A Limited Episcopacy."

DEAR BROTHER: If I knew your address I would write you privately, but, as I do not, allow me to say that I am profoundly impressed with the belief, and have long been, that in our structural theology we preachers and church writers frequently use the terms *order*, *office*, *ordin* and other ecclesiastical terms in such different senses as often to misunderstand each other. We use these terms in a more or less technical sense, and, as they are frequently used in different senses, the writer or speaker supposes his readers or hearers to give to them the precise meaning he himself intends, which is not always the case. Hence seeming or apparent differences of belief among us when there is no real difference. Now, I am by no means certain that I understand the difference you make between *order* and *office* in the article alluded to. A common dictionary will not give the information, for they use the terms in so many different senses. According to Mr. Watson (*Die orders*), he uses the word to merely distinguish between the ministry and laity, but not different grades or functions in the ministry. I have no debate with or for anybody on this subject, and intend no argument, but I think it probable that a little free and easy explanation would bring us to a better understanding about the "framework of our church." There are several things about ministerial functions and duties which are, no doubt, susceptible of such explanation as would cause us all to see alike, while at present there is at least seeming difference of belief. The questions you ask show this. Either structural or doctrinal Methodism is capable of being made transparent. And it ought to be so in order that we successfully maintain the true ground in opposition to all forms of sacerdotalism. This is to be the battle-ground on all questions of church government; and we ought to maintain a clear, straight front. This, I am persuaded, we can easily do. Then let us understand each other, and do it.

I suggest, therefore, that "Alonzo" give us the clear and plain meaning, as he understands it, of the term *order* as contradistinguished from *office* pertaining to the Christian ministry. I think there is lack of understanding here that can easily be made clear. And I respectfully suggest that he also give us his name and address.

Respectfully, D. ABBEY.

Yazoo City, Mississippi.

A Letter of Love.

It cheers the heart to read such noble sentiments as those found in the letter below. They have the fragrance of the cloister and the inspiration of the Christian zeal which says: "The world is my parish." Several times already this year our brother has made like remittances, and we can testify to the great good accomplished thereby. In no better way can the kingdom of our Lord be advanced and young Christians be given careful nurture. Such deeds are worthy the son of that venerable, apostolic man of God, who was one of the original nine that composed the first Mississippi Conference. Though not written for publication, we crave our brother's pardon for giving this letter to the public eye, hoping thereby to provoke other brethren to similar good works:

DEAR BROTHER: Since the war I have been a subscriber to the Nashville and New Orleans Christian Advocate, and have experimental knowledge of the influence a Christian paper has in keeping the flame of spirituality burning in one's heart. I have read these papers, and I have said, when I neglect my Bible, and I never read them without becoming more or less under spiritual influence. There are many young converts who would and could be helped on their way to God by putting these means of grace into their hands. Enclosed you will find eight drafts for \$10, to send your paper to such as you may know to need it.

I hope the amount may be credited to the little account of "treasure in Heaven," I have been trying to lay up. Send where you think the most good can be done, and if at any time you become acquainted with a case, or cases where you think good could be effected, send him \$10 more is consumed, and send him \$10 more, and you send the paper and I will remit. Yours fraternally,

PETER JAMES.

Unsweetened Dynamite.

We give space to the following exactly as written, without the profanation of an editor's pen. And all for this exercising a little editorial judgment which failed to publish one or two unsought communications:

MR. EDITOR: Sir, in as much as your proceedings have obstructed my highest regards for you and the Advocate towards me in the past, I deem it highly expedient to with profound regret to order the discontinuance of it to me. I therefore hereby avow that if you send to this office thinking that I will pay for it any longer in the future, I assure you that it will be at your own expense. I never had my feelings so much hurt by one man I can not regard you as any part of a Christian nor a gentleman in any sense whatever. At the end of 6 months from to day I will send what is due to date. According to my opinion the money thus in the paper is all you crave and that the souls of men never have been so much in hell when you are in the truth as you are not a fit man for your position you have a highly favored opinion of yourself and no feelings for others I never desire any more to hear your name called. I think really you are not fit for good society, at least you had never undertaken it with me.

The following resolutions were passed by the Meridian District Conference, in session at Waynesboro: Your committee feel that little is needed to be said in praise of the NEW ORLEANS CHRISTIAN ADVOCATE. Its editor is one of us, and its liberality as a Christian gentleman and eminent success in his position is known and recognized by all. Yet we feel it only a duty we owe the church to commend his zeal and perseverance in the bold defense he makes of the doctrine and polity of our church and his fearless attack on the evils of the day. This Advocate is not simply an addendum to the pastor's work. It keeps abreast with the advancing host in its march and efforts to conquer the world for Christ. While we feel that much needed work should be accomplished during this centennial year, we doubt if any would prove more effective than to place a copy of the Advocate in every family in the district; therefore, be it

Resolved, That the members of the Conference earnestly labor to accomplish this much-needed result before the close of the year.

The Nashville Christian Advocate is every way worthy the high place it occupies as the general organ of the church, and we lament that it is not more extensively circulated in the bounds of the district.

Resolved, That we will use our best efforts to give it a wider circulation in the Meridian district.

The commencement exercises of the Konokusko Male and Female Institute, the Rev. T. A. S. Atkins, principal, have just closed, and in the minds of critics did credit to both teacher and pupil. The Rev. W. B. Murray, of Winona, preached the sermon, and there never was, perhaps, a commencement sermon that gave more universal satisfaction and delight. Indeed, it appears to have been in perfect keeping with the ease and grace of both manner and speech of the scholarly and singularly gifted young liberant.

—Princeton College has conferred the degree of LL. D. on President Arthur.

—The address of Rev. J. A. Ellis, treasurer of the Mississippi Conference Board of Church Extension, is Canton, Miss.

—Rev. J. A. Timmerman, of the North Georgia Conference, has been elected president of the Aberdeen Female College.

—The Arkansas Methodist has again changed hands. It has been purchased by Rev. John H. Dye, who has sold a half interest to Dr. A. R. Winfield.

—Dr. Ditzler is debating at Blanco City, Texas, with Elder Sweeney, of the Campbellite Church. All that "spouting" is of little account. Books, pamphlets, tracts and church periodicals, carefully read, are more helpful to right conclusions than listening to arid or sermonous debates.

—Bishop Parker left last week for Texas, after a few days rest at home holding the German District Conference. He has given two years of faithful, constant service to the church in that great empire State. His headquarters have been in the saddle.

—The Rev. B. Carradine, pastor of St. Charles Avenue Church, has been suffering from a painful illness of some days. Constant labor has told upon the strength of our friend, and we hope he will take a vacation of several weeks for a rest on the coast or amid the healthful air of the mountains.

—The Rev. Dr. Buckley, editor of the New York Christian Advocate, has gone to Europe for a season of rest and recreation. He sailed June 19 on the Baltic, in company with Revs. Robert Newton Young and Sylvester Whitehead, fraternal delegates from the English Wesleyan Conference to the recent General Conference at Philadelphia.

—Bishop Elliot, of Texas, in his annual address to the diocesan council, condemned the manner of raising money for church purposes by rallies, dancing and voting on the question of personal beauty or popularity. Such counsel would be helpful to "the church" in some other latitudes we wot of. Christ is often wounded in the house of such friends, and his cause put to an open shame.

—The Brookhaven District Conference was held last week at Magnolia, Rev. J. A. B. Jones, presiding elder, in the chair, and Prof. R. S. Kicketts, secretary. Bro. Carver, the senior publisher of the Advocate, was in attendance, and speaks in high praise of the courtesies extended him as a representative of the paper and its warm endorsement. The attendance of the lay delegates was very small. The reports from the pastoral charges were generally hopeful, and indicated measurable prosperity throughout the district. We regret that labors elsewhere denied us the pleasure of a day in their courts.

Roll of Mississippi Conference.

The chronological roll of the Mississippi Conference, which I have just used for many years, has been destroyed. I would be very much obliged to each member of the Conference if he would send me on a postal card the date of his admission, or readmission, or transfer into the Conference. My file of the pamphlet minutes of the Conference was also destroyed. If any brother has an extra copy of any of the pamphlet minutes I would be greatly obliged if he would send it to me. I need a consecutive record.

C. O. ANDREWS, Vicksburg, Miss., June 30, 1884.

Excursion Rates to Chicago.

To accommodate those who desire to visit Chicago and attend the Democratic National Convention, the Illinois Central railroad will sell round trip tickets from all local stations to Chicago and return for one unlimited fare for the round trip. Sale of tickets to begin July 5 and continue until July 8, good to return until July 14 inclusive. A fine opportunity to see the great city.

A. H. HANSON, Gen. Pass. Agt.

The Southern Cultivator.

From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

—Peace is the evening star of the soul as virtue is its sun; and the two are never far apart.—Coltoun.

The following statistics were reported to the recent International Sunday-school convention, in session at Louisville:

Sunday-schools in the United States, 98,303; teachers, 1,043,718; scholars, 7,068,833—making an aggregate of 8,712,718. The total for Canada, 500,000. Total for Great Britain, 7,000,000. In the whole world: Teachers, 1,883,451; scholars, 15,775,093; total in Sunday-schools, 17,658,524.

Bishop H. H. Kavanaugh.

Several years previous to his death, Bishop Kavanaugh entrusted to Rev. A. H. Redford, D. D., the task of writing his life, and one year ago, while in Florida, renewed the request. The work is just now completed, and the first thousand subscribed for. The work is published in two styles of binding, and sold by subscription only. The advertisement will be found in another column.

Plan of Episcopal Visitations for 1884.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP GRANLEY.		
Denver.....	July 25.....	Denver.
Montana.....	Aug. 21.....	Stevensville.
Columbia.....	Sept. 3.....	Dayton.
Pacific.....	Oct. 8.....	Spokane.
Los Angeles.....	Oct. 22.....	San Bernardino.
SECOND DISTRICT—BISHOP PARKER.		
West Texas.....	Oct. 29.....	San Antonio.
Northwest Texas.....	Nov. 5.....	Waco.
North Texas.....	Nov. 12.....	Sulphur Springs.
East Texas.....	Nov. 19.....	Longview.
German Mission.....	Nov. 27.....	Houston.
Texas.....	Dec. 3.....	Galveston.
THIRD DISTRICT—BISHOP PARKER.		
Missouri.....	Sept. 17.....	St. Louis.
Western.....	Sept. 25.....	St. Joseph.
Southwest Missouri.....	Oct. 1.....	Jefferson City.
North Carolina.....	Nov. 25.....	Wilmington.
Mississippi.....	Dec. 17.....	Yazoo City.
Baltimore.....	March 11.....	Salem.
FOURTH DISTRICT—BISHOP PARKER.		
St. Louis.....	Sept. 21.....	St. Louis.
West Virginia.....	Oct. 8.....	Greenup.
Arkansas.....	Nov. 19.....	Van Buren.
Little Rock.....	Nov. 26.....	Little Rock.
White River.....	Dec. 3.....	Little Rock.
Louisiana.....	Jan. 8.....	Batavia.
FIFTH DISTRICT—BISHOP PARKER.		
Indian Mission.....	Sept. 17.....	Paul's Valley.
Tennessee.....	Oct. 8.....	Nashville.
South Alabama.....	Nov. 25.....	Tallahassee.
South Carolina.....	Dec. 17.....	Charleston.
Florida.....	Jan. 8.....	Gainesville.
SIXTH DISTRICT—BISHOP PARKER.		
Kentucky.....	Sept. 17.....	St. Sterling.
Louisville.....	Sept. 25.....	Louisville.
North Carolina.....	Nov. 25.....	Savannah.
North Georgia.....	Dec. 3.....	Atlanta.
South Georgia.....	Dec. 17.....	Savannah.
SEVENTH DISTRICT—BISHOP PARKER.		
Holston.....	Oct. 22.....	Bristol.
Virginia.....	Nov. 12.....	Lynchburg.
North Mississippi.....	Nov. 25.....	Albany.
Memphis.....	Dec. 3.....	Memphis.
Alabama.....	Dec. 17.....	Opelika.

Bishop McTear has charge of the missions in China and Japan.

Bishop Keener has charge of the missions in Mexico.

Bishop Granley has charge of the missions in Brazil.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

See advertisement of a very desirable cottage for rent on Seashore Camp Ground; good location, partly furnished, clean in yard.

A lad who started for Texas to become a cowboy returned in three weeks a perfectly cured boy.

DANNER & CO.—We call the attention of our patrons to the advertisement of Danner & Co. Soliciting correspondence as to prices, etc., of white oak staves, they have facilities for offering highest cash prices. Before making sales of our staves consult with Danner & Co., 54 Canal Street.

Baby said to his mother, who had false teeth: "Mamma, you are very lucky." "Why, my dear?" "Because, if your teeth ache you can pull them out at once."

Rev. Prof. S. F. Gard writes: "Your Life Tonic will cure the chills. Have tried it. Result entirely satisfactory." A great amount of similar testimony at the Depot, 151 Julia St., New Orleans. No family in malarious districts should be without it.

"Will the youngest girl in the room please rise?" said a school superintendent in a rural district. Every female stood up, including the teacher.

For chills, fever, ague, and weakness, Golden's Liquid Beef Tonic. Children's; take no other. Of druggists.

"Can you give me ten cents for a drink?" asked a seedy-looking tramp of a reporter. "Certainly," replied the reporter, "bring in your drink."

Mr. Philip Werlein, 135 Canal and 18 Bourbon Sts., New Orleans, has good 2 octave rosewood piano for \$250; an elegant new 75 octave rosewood piano for \$500; an elegant new piano for \$250; or \$200 a week or \$50 a month, for the first year; another elegant piano, formerly \$500 for \$300 cash. Also a large assortment of first class pianos and organs at bargainable low prices. The Chickering, Weber, Mathushek, Decker, Hardman, Werlein, Hale, Schomaker, Blüthner and Cables pianos. The Mason & Hamlin, Steingard and Ray State organs. Mr. Werlein's guarantee goes with every instrument he sells, and secures all his customers. Immense stock of sheet music and musical instruments. Old pianos and organs taken in exchange, or part payments for new ones. His prices are the lowest, and free catalogues are sent to any address.

Inexpensive and effective is the great Anesthetic for sulphur baths, GLENN'S SULPHUR SOAP.

HILL'S HAIR DYE, black or brown, fifty cents. Pike's Toothache Drops are in one minute.

Responsible young ladies have their pet cats photographed. We're glad of it. Cats always do appear to better advantage when they're taken from life.

Fond Mother: "Are you better, my dear?" Little Em: "I dunno, is the jelly all gone?" Fond Mother: "Yes, 't is. Little Em: "Well, I'm well enough to get up, then."

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

"My daughter, you ought to have some sense in life," said a father to his sixteen-year-old. "Oh! I am going to, papa!" was the enthusiastic reply. "I have got my head already."

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the ADVOCATE or no.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUAX, New York.

CHURCH BELLS. The Bell Catalogue of the LIVERY MANUFACTURING CO. of Cincinnati, O., in addition to descriptions, prices, etc., contains some 1,500 testimonials from purchasers throughout the United States and Canada. The Bells are warranted two years. The prices are comparatively low, and with the reach of every family community. Churches needing Bells and none should be without—would do well to write for the Catalogue.

NEW ADVERTISEMENTS.

WANTED.

WHITE OAK STAVES.

Delivered in Mobile or New Orleans.

Write for particulars and prices.

DANNER & CO.,

54 Canalelet street,

NEW ORLEANS.

or MOBILE, ALA.

JERSEYS BY MAIL.

PRICES INCLUDE POSTAGE.

Plain back, all colors, \$1.25; best quality, \$2.50. Plain back with satin back, \$1.25; best quality, \$2.50. The above are the wholesale prices at which we sell retail with present stock is disposed of. Send exact list measure and sleeve length. Perfect fit guaranteed or money refunded.

J. N. COLLINS,

Stenton 100 paper, 32 W. 11th St., N. Y.

BARGAINS IN

DRESS GOODS.

48 inch Allabroze (Nun's Veiling) in all fashionable shades, at 50c, reduced from 75c. 62 inch light weight Ladies' Cloth, for tailor-made dresses, in all the new shades of Tan, Fawn, Brown, Grey, etc., etc. per yard, worth 80c, reduced from 1.00. 42 inch all wool black and white checks, 60c per yard—reduced from 75c. 42 inch all wool French Cadouline, in all colors and black, one per yard—formerly 65c. 40 inch a 1/2 black Nun's Veiling and Allabroze, at 25c per yard—reduced from 35c. Clearing out of Rich Embroidered Ribbons in Nun's and Cadouline, in street and evening shades. Full Wrapper Patterns, \$1.00—formerly \$1.50. Fall Trimmings, \$1.25—formerly \$1.75. (If samples are desired, enclose stamps.)

LE BOUTILLIER BROTHERS,

Broadway & 14th St., N. Y.

ESTABLISHED 1840.

No More Nauseous Doses.

It has been reserved to our swamps to furnish materials for the greatest cough and teething syrup extant for all throat and lung complaints—the New Life Remedy. Contains no poison, and is delicious. Home references by thousands. Life Tonic, invaluable for children.

House Depot, 151 Julia St., N. O.

JOY TO THE WORLD.

In Character Notes.

More than 100 Times and 238 Hymns.

A collection of Choice Spiritual Songs and Tunes, for SUNDAY-SCHOOLS and SOCIAL MEETINGS, edited by Prof. T. C. O'KANE, C. C. McCABE and J. R. SWENEY.

Besides the usual number of new pieces, it contains a large number of the Grand Hymns of the Church.

The popular and rapid sale of the "Round Note" edition of this book induces us to publish this "Character Note Edition."

If you want the best and cheapest, give this a trial. Send 25 cents for sample copy.

Only \$3 a doz.; \$25 a hun'd.

For sale at Book Stores.

CRANSTON & STOWE, Publishers,

Cincinnati, Chicago and St. Louis.

EDUCATIONAL.

VANDERBILT UNIVERSITY,

NASHVILLE, TENN.

SESSION 1883-84.

Permanent Endowment, \$750,000.

THE Academic, Biblical and Law Departments open September 1. The Medical, Dental and Pharmaceutical Departments open October 1. Fees: Academic Department, \$45; Biblical, \$15; Law, \$100; Medical, \$200; Dental, \$50; Pharmaceutical, \$25. The Schools of Science are supplied with the most approved apparatus. The School of Engineering is supplied with a work-shop for practical instruction. Two Post-graduate Fellowships, worth \$50 each, and four Graduate Fellowships, worth \$30 each, are annually awarded. Board from \$12 to \$20 per month. The Annual Register is sent on application to John W. Shilpp, Secretary of the Faculty.

L. C. OARLAND, Chancellor.

MANSFIELD FEMALE COLLEGE.

MANSFIELD, DeSoto Parish, LOUISIANA.

The twenty-ninth Annual Session will begin on the 12th of September, 1883.

Mansfield is situated on the Texas and Pacific Railroad, forty miles south of Shreveport in a beautiful and healthy country, and is easily accessible from almost every portion of Texas and Louisiana. The College is the property of the Methodist Episcopal Church, South, and is managed by the Louisiana Conference. The buildings and grounds are extensive and all the facilities for instruction are provided. The College last year had nearly a hundred boarders and sixty pupils in Music, thirty in Art and one hundred and twenty in all.

Board and tuition, per term: \$30.00.

Medical and Pharmaceutical \$25.00.

Tuition charges in Art Department and Modern Languages. F. N. GRACE, President.

The E. A. Seminary

This school, for boys and girls, is located at Arcadia, Bienville Parish, La., a town on the railroad that joins Monroe and Shreveport.

The course of study is thorough and practical. The discipline is rigid, with mildness.

For circulars, address R. A. SMITH, Principal.

LINDENWOOD COLLEGE FOR YOUNG LADIES,

ST. CHARLES, MO.

ORGANIZED 1834. CHARTERED 1838.

Fall term, Sept. 10. Course full and thorough. Art and Music specialties. Early application necessary to secure room and board. Tuition, \$20.00; for the highest grade in junior class. For catalogue, etc., address Rev. ROBERT EDWIN, D. D., Pres.

- SCIENCE - HILL -

An English and Classical School for Girls.

FOUNDED 1825 BY MRS. TEVIS.

Aims to give its pupils elements of a complete education. Faculty selected from best Eastern Colleges. Terms reasonable. Send for Catalogue. W. T. POYSEN, D. D., Principal, Shelbyville, Ky.

MISCELLANEOUS.

A author from chronic diarrhoea writes: "I tried various preparations, but even the simplest and most recommended failed to give relief. I tried your 'Witch's Food,' and it cured me. I feel better than I have for years. It is the best medicine I have ever used. I will never be without it. I will send you a testimonial. The supply was changed a few times, but I always found a return of interest in the night. I have used it, 4 bottles, 4c. each, \$1.25 and \$1.75. WOODBURN & Co., Palmer, Mass., on every label.

WATCHES.

We are selling the watches of the American Watch Company, Waltham, Mass., as low as they are sold anywhere.

Extending Silver Watches at \$12.

Stem-winding Silver Watches at \$15 to \$25.

Stem-winding Gold Watches at \$35 and upwards.

All fully guaranteed. Send for a catalogue.

A. B. GRISWOLD & Co.,

116 Canal Street, New Orleans.

603,292

SINGER SEWING MACHINES

Sold in The Year 1882.

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MISCELLANEOUS.

THE PILLOW-INHALER!

ALL-NIGHT INHALATION!
CATARRH, BRONCHITIS AND CONSUMPTION CURED.



THE Pillow-Inhaler is one of the most effective medical
inventions of the age. It is a triumph of science over
disease. It is indispensable in its effects, for it is the conqueror
of Catarrh and the whole horrible phalanx of kindred ailments.

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A CURE OF THE WORST TYPE OF CATARRH.

I had Catarrh of the worst kind, and then I was going into Consumption. I was
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blessing. The pastor in my church, in Baltimore, knows how I feel, and also many friends in Philadelphia and
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Christian Advocate.

IS THE OLD FAITH DYING?—It is
often said specifically that men of af-
fairs, as a class, have lost their interest
in the churches, and an attempt was
lately made to test the truth of this
assertion. In an Eastern city, with a
population of a little less than forty
thousand, the president and cashier of
one of the national banks were re-
quested to furnish a list of the fifty strongest
business firms in the city, with the
name of the head of each firm. The
gentlemen furnishing the list had no
knowledge whatever of the use that
was to be made of it. In classifying
the list, the great majority of them com-
municants. In a Western city of a lit-
tle more than sixty thousand inhabi-
tants, a similar list of fifty-two names
was obtained in the same way; and the
analysis showed three whose ecclesiastical
standing was unknown; one Jew;
and two regular church-goers, of
whom thirty-one were communicants.
These lists were both made up by well
informed and sagacious business men;
the cities represented by them are not
conspicuously religious communities;
and the composition of them gives
small color to the notion that the in-
crease of our cities are extraneous
from the churches. It is astonishing
that such a notion should ever have
gained currency. In the face of the pal-
pable fact that so much money is con-
tributed every year for the support of
the churches and the prosecution of
their charitable and missionary enter-
prises.—Century.

"DOING A GRAND WORK FOR ME."

In sending for a new supply of Com-
pound Oxygen, a gentleman at Walnut,
Iowa, says:

"I can not get along without it, as it
is doing such a grand work for me. I
would not believe me to be the same mis-
erable man I was a year ago to see me
now, I am getting so fast in flesh. I
weigh more now than I ever did in my
life before, but I still have pulsus
through my lungs when I do any work;
but other ways I am feeling as well as
ever I did."

Our "Treatise on Compound Oxygen,"
containing a history of the discovery
and mode of action of this remarkable
curative agent, and a large record of
surprising cures in Consumption, Cat-
tarrh, Neuralgia, Bronchitis, Asthma,
etc., and a wide range of chronic dis-
eases, will be sent free. Address, DR.
STARKY & PALEN, 1109 and 1111 Girard
St., Philadelphia.

WITHOUT GOD.—Earthly things can
not satisfy the cravings of an immortal
spirit. It came from God, and to him
it will return. The body will die, but
the spirit can not. Man, being a com-
pound being, and peculiarly constitu-
ted, is in a state of dissatisfaction.
Like Noah's dove, he is restless. There
is no place for him to rest the soles of
his feet in peace. He desires some-
thing beyond this present world; for
his wealth, honor, and pleasure are
vanishing, uncertain and perishable.
In view of the vast future and God's
eternal inheritance, being out on the
world's restless tide, and seeing there
is nothing permanent but heaven, as a
wise man he exclaims, "Return unto
rest, O, my soul." God alone is
that rest, and all who make him their
rock of refuge will be prepared for this
life and that which is to come.
Reader, are you without God? If so,
you are without gospel hope; and if
you thus die, being without God, you
are without spiritual life, and the ab-
sence of this is death eternal. Escape
for thy life, before the gathering storm
settles down upon your deathless ex-
istence.—Texas Methodist.

MISCELLANEOUS.

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MISCELLANEOUS.

Worth Thinking Of.

What Ayer's Cherry Pectoral does:—

It prevents the growth, to serious ill-
ness, of a dangerous class of diseases
that begin as more trivial ailments, and
are too apt to be neglected as such.
It alleviates even the most desperate
coughs of pulmonary diseases, and
affords to the patient a rest and the
only chance for restoration to health.

It breaks up a cold, and stops a cough
more speedily, certainly, and thorough-
ly than any other medicine.
It soothes inflamed mucous membrane,
and gives the patient a rest and the
only chance for restoration to health.

How Ayer's Cherry Pectoral Does Such Good.

It expels the mucus from the throat and
cleanses the mucous membrane.
It allays inflammation, puts a stop to
tickling in the throat and coughing,
and enables the patient to rest.
It heals sore throat, reduces the swollen
tonsils, and restores natural tone to the
affected vocal cords.

It soothes in natural and refreshing
slumber, during which Nature regains
strength to combat disease.
It clears out and breaks down air cells
in the lungs, and helps Nature to repair
the waste made by the corrosion of pul-
monary disease.
It puts a stop to the enervating drain of
Catarrh.

Why Ayer's Cherry Pectoral is so Perfect a Medicine.

Because it is a scientifically ordered com-
pound of great potency, the product
of years of study, observation, and ex-
perience in the treatment of throat and
lung diseases.
Because it is prepared from the purest
forms of the drugs employed in it,
chemically combined by a process of
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Christian Advocate.

VOL. 30.—NO. 28.

NEW ORLEANS, THURSDAY, JULY 10, 1884.

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JAS. B. GALLOWAY, D.D., Editor.
JAS. B. GALLOWAY, D.D., Editor.

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NO NIGHT AND NO SORROW.

BY GEORGE H. EMERSON.

There are miles of living round the way:
There are clouds which shadow the day;
There are nights darkened and dreary;
There are hearts laden and weary;
There are storms on every track,
And tears we can not keep back;
Grief making the sunset and morn—
But one day these shall be no more.

There are sighs for joys not tasted,
And wallows for loss not wasted;
There are battles fought and won;
And trials for each heart to run;
There are tears for the loved and lost,
And prayers for the tempted and tossed;
There is mourning on every shore—
But one day these shall be no more.

One day, a brighter, better day,
When earthly scenes have passed away;
When, with the angels of ransomed souls,
Freed from all terrestrial ills,
Sorrow and grief shall be no more;
And all about the great white throne
Shall be no weeping, sick or sore;
For each his smile there shall be over,
O'er laden and weary.

There is light for the path so dreary;
There is grace for the heart so weary;
Look to the world's light and be glad;
"I am the Way," he hath taught us;
With his own blood he hath bought us;
Hath prepared a mansion on high,
Where each shall be banished for aye,
O'er laden and weary.

And when the ages e'er us roll,
In that blessed time of the soul;
When the ceaseless and a flow
Of glory shall drink upward so,
Toward the shadowy unknown,
Incense shall rise as a day dawn,
For there'll be no night for sorrow,
No pain, no sickness, nor sorrow.

Letter from China.

(Continued.)

Mr. Editor: Our first Sabbath at sea was a dreary one to us all. No public worship was held, for we found it necessary to remain in-doors and keep the Sabbath each one as best he could. The second day out we saw a vessel with mainmast torn away, and this was not very comforting to us, for we did not know how soon we, too, might be brought into difficulties. On the third day the sea was more calm, the sun shone out brightly, and our hearts were greatly cheered. We began to find our way to the deck, and, with all eagerness, we scanned the horizon to see if any land was near; but we could see nothing save the sky and the deep blue sea. During the day we saw many little birds in large flocks following in our wake, and they are called by sailors, "Mother Carle's chickens." Our party was nearly idled up and out and able to take some refreshment after their long fast. We saw many porpoises, and they afforded a great deal of amusement by their peculiar shape and actions. This is the sea-ho. They would leap out of the water two or three feet and seemed to be chasing each other. It was indeed a strange sight to see "land lubbers," as the sailors call us and all others who are not seamen.

The third night out was beautiful, and all except two of our party were able to be out to unite with us in earnest prayer and thanksgiving to God for his kind and gracious care of us. I spent several hours on deck during the evening, and my thoughts went back to my earthly home and loved ones, and then to my heavenly home above. The fifth day at sea was almost a perfect calm, and we scarcely more than crept through the water, while our sails would flap back and forth against the masts. Then the sailors began to think, and say, "We have too many Jonahs aboard." We saw many little branches floating on the water—one of which we secured. It was from

the Bahama Islands, and to it was attached many beautiful little shells.

On the seventh day out I began to learn a little Chinese, and the first word, or character, was *lieu*—heaven. We had many days of calm weather, and on the fifteenth day a squall came up and some of our sails were taken in for the first time. In the evening black and angry-looking clouds rose in the south, with lightning and heavy thunder, and all betokened a storm. The captain walked back and forth on the deck and looked anxiously around, and the men flew about in every direction at his command, and all was excitement. It was all strange to us, and yet we could only look on in silence, for we had never seen a storm at sea. Our port windows, only four inches in diameter, were closed as the angry clouds drew near. Loud peals of thunder rolled incessantly, and our ship began to toss upon the waves, and then our sky-light above was closed. It was the first gloomy evening we had experienced since leaving the shores of our native land, and we scarcely dared ask the captain what he thought of the storm rising. The night was dark, and we went pinning through the foaming waves. The pilot stood all alone at the helm, for he dare not leave his post for a moment. Come life or death, he dare not move. The storm came upon us quickly, and was soon over without any damage. That was our first storm, and resulted in a little scare for the landmen. The next day was a beautiful Sabbath, and all was quiet. The storm had passed and left a dreadful calm. In the morning we had a good experience meeting, and we felt it was good to be there and thus to commune with each other of God's dealing with us. At three P. M. we had a sermon, from Bro. Belton, on John iv, 34. It was a sermon of great spiritual power, and we all felt greatly blessed. We had a calm without and a blessed calm within our souls.

The first two weeks was a time of great blessing to my soul. I felt greatly impressed with the necessity of drawing nearer to God, living near the cross and trusting alone upon the power of the Holy Spirit. The word of God was precious to me, and I began to gain clearer views of the way of holiness than I had ever before experienced, and my soul hungered and thirsted after righteousness. While in New York City I visited Mrs. Palmer's Tuesday afternoon prayer meeting, and my soul was made glad to hear the witness of many of God's people to the cleansing and sanctifying power of the Holy Spirit; and since then that blessed theme has been the joy of my soul and, I trust, will be till I die. In searching the word of God, it seems to me to be the privilege and the duty of every Christian to know and realize from blessed experience the workings of God's Holy Spirit upon the heart to the uttermost.

On the twentieth day at sea, everything being so calm, the captain had a boat lowered, and Bro. Belton, young Mr. Jenkins and myself accompanied him on a row around the vessel. Before leaving the vessel the sea seemed perfectly smooth; but when we got into the little row-boat we went down at times so deep into the trough of the sea as to hide the hull of our vessel entirely from sight. Our good ship in full sail upon the white ocean was a beautiful sight, and we enjoyed the ride. On the twenty-first day we saw a vessel in the distance and prepared letters to be sent home; but, alas! we were disappointed, for at eleven A. M. she disappeared from sight, and our hopes fell.

Our twenty-third day out was a Sabbath. I preached and directed my remarks mostly to the seamen present, who seemed deeply interested. The vessel rocked so much that I could scarcely stand erect without holding on to the pulpit, which was the pulpit, and I felt it was preaching under difficulties. The next day there was a calm, and such a calm! Nothing to attract the attention from morn till night, and the sun's rays were burning hot all day. Two days more and we sped on our way at a good rate. Eighteen three English men-of-war, and coming so near we could speak with them. They asked us if we had seen the English fleet,

and then, wishing us a pleasant visit, passed by us homeward bound. That was an exciting occasion and one of pleasure for our little band. How eagerly we leaned over the bulwarks and listened to catch a word from the strangers as they passed by us.

In the evening of the thirty-fifth day out Neptune sent his card aboard. This was on Friday. On Monday old Neptune, with his attendants, came aboard about six P. M. to visit the sailors and passengers and to see who were strangers entering his dominions. It is customary with sailors when crossing the equator to have their sport, and if any of the crew or passengers have not been across, they are required to pay a fine or submit to a process of shaving which old Neptune superintends. He is one of the old sailors dressed in white fur of some kind, and a long white beard of the same, and he, with his attendants, examine the history of every one aboard. If there be a young sailor who has not crossed the line, we be to him if he can not pay a fine! If any of the passengers have not yet entered his dominion, they must pay a fine by giving something—a piece of money, something good to eat or a little wine. (The latter they prefer.) On this occasion old Neptune had his wife with him; also his physician who had his bottle of salt water, and through the cork two needles projected, which were applied to each patient to see if he was able to undergo the process of being shaved. The barber followed the physician with his long tin razor, which was in shape to a reaping-hook, with teeth on one side half an inch in length which served as a comb. In one hand he bore a brush of canvass which was lathered with soap, grease and tar. Neptune had his secretary read out the names of all persons aboard. He and all his attendants were painted, so that none could be recognized. Several boys were aboard as young seamen who had never crossed the line and, as their names were read out, they were laid hold of and blindfolded and roughly seated on a bench in front of a hoghead of salt water. The secretary would then question them as to their names and where they lived, and when they would attempt to answer would thrust the brush of soap, grease and tar into their mouths. They covered their faces with it, and then the barber would go through the process of shaving and scraping the men with his tin razor and combing their hair with the tin comb. After this they were shoved into a barrel of salt water. Some six or seven sailors went through this ordeal. We landmen stood by and witnessed this scene with great astonishment, and we could but pity them; but they seemed to take it in good humor. I believe we all paid a fine rather than make the acquaintance of Neptune in that unpleasant manner.

We were under the equator, and the sun poured upon us his burning rays. The fortieth day out our progress was exceedingly slow and monotonous. The captain became angry because of adverse winds and calms. He swore and blasphemed the name of God because there was no wind. We prayed for him, and we prayed that God would help us in this trying hour. On the night of the forty-first day out we passed within fifteen miles of the Island of St. Paul, but we did not see it. We were creeping through the water. We were all dumb.

Yours in Christian fellowship,
J. W. LANDRY.
SHANGHAI, CHINA, May 20, 1884.

Roll of Mississippi Conference.

The chronological roll of the Mississippi Conference, which I have used for many years, has been destroyed. I would be very much obliged to each member of the Conference if he would send me on a postal card the date of his admission, or readmission, or transfer into the Conference. My file of the pamphlet minutes of the Conference was also destroyed. If any brother has an extra copy of any of the pamphlet minutes I would be greatly obliged if he would send it to me. I need a consecutive record.

O. G. ANDREWS.

VICKSBURG, Miss., June 30, 1884.

"Alonso's" Inquiry—Orders in the Ministry.

Other minds than that of "Alonso" are exercised with regard to the number of orders in the Methodist ministry and the consequent relation of Bishops to the church. Are there not three orders in the Methodist ministry? It is answered, "Our standards recognize only two orders." Then are our standards not inconsistent with themselves and with reason? What constitutes an order in the ministry? Are not the duties and powers of a Bishop as distinct from those of an elder as are the functions of an elder from those of a deacon? Does not a Bishop outrank an elder more decidedly than an elder outranks a deacon? If it be answered, the orders of deacons and elders may be reached by all ministers who comply with certain conditions, it may be replied, so may the order of Bishop. Personal qualifications and votes are the only conditions in the one case as well as the other—the wants of the church limiting the number in each case.

But it is said, "Bishops are not ordained." They are simply elected and consecrated and, therefore, do not constitute a separate order. Yet this position will not bear examination. Those who take it, no doubt, think they state a forcible fact. Let us see. In the first place, if it is the policy of the Methodist Church to consecrate her ministers to office and to ordain them to orders, why does she not consecrate those selected for the office of presiding elder? Do not those who are made Bishops publicly profess to be "truly called to this ministration" just as in the cases of elders who are made deacons or elders? Does God call ministers to the merely elective offices of the church? Let it be further observed that in consecrating Bishops the Methodist Church uses throughout, with very slight verbal variations, the ritual of the Church of England and of the Protestant Episcopal Church of America. Their ordinal speaks of making deacons, ordering elders and of ordaining or consecrating Bishops. ("Consecrate" is their preferred word in this connection.) I confess I was a little surprised when I found that Methodists can not claim priority or proprietorship of any sort in the use of the word "consecrate," as applied to the setting apart of Bishops. They simply borrow that, as they do the whole form of consecration, from the English Church, which has always held the doctrine of a third order; but deny that, in using the word and the form, they confer a third order. Is that generous, self-respectful or courteous? Shall the very words and forms of others be borrowed, and yet the meaning which their authors and conservators attached to them be denied? Are not those who use a form of ordination inconsistent in saying they do not ordain? In using the form for conferring a third order in the ministry, would not any church afford the plainest evidence of holding and conferring a third order? Shall we undertake to define the phraseology and ritual of a church much older than our own? If our views of the relations of church officers are different from theirs, is language so scarce or thought so meager with us that we can not frame a ritual of our own? Or is legislative genius so lacking among Methodists that they must adopt the offices and form of another church, while they deny the significance which their authors gave them? To be candid, is not our practice in this particular at war with our theory? Do we not appear to the impartial observer of our polity and practice to claim the highest authority for presbyterial ordination only because John Wesley, a presbyter, gave us orders, while in the consecration, the duty, the dignity, the authority and the prerogatives of our Bishops we claim the biggest things for them and never allow a presbyter to ordain while a Bishop lives?

It has been shown that the use of the word "consecrate" instead of "ordain," as implying something different, is delusive. They mean in this connection the same thing. If anyone doubts, let him turn to the Discipline, and read, "We present unto you this holy man to be or-

dained a Bishop." If anyone doubts that the Methodist Church holds the doctrine of a third order in the ministry, let him read, on the page opposite to that from which the last quotation is taken, these words: "Almighty God, giver of all good things, who, by thy Holy Spirit, hast appointed divers orders of ministers in thy church, mercifully behold this thy servant now called to the work and ministry of a Bishop."

If we use other people's bottles, we are apt to get some of their wine. Each of two neighbors spelt his name "S-m-i-t-h," but one of them persistently denied that his name was Smith, insisting that the "i" was long, and that his name was "Smith." That the latter was the son of the former added to the unaccountableness of the distinction. If anyone still doubts that Methodists hold to three orders in the ministry, let him undertake to show what changes in the ritual and usages of the church would be necessary to conform them to that doctrine. If we have a third order, why not acknowledge it and rejoice in it?

W. L. C. JR.

Texas Letter.

THE OUTLOOK.

Stirring times are these in which we live; but not more stirring than hopeful, for that sentiment of Carlyle always seemed to me true and universal—that an under-current of sincerity has always characterized the attitude of humanity as a whole. At bottom there is more than a mere casual or prejudiced view can take in. The beginnings of political destiny are with us, and not without prophetic presaging of a satisfactory outcome. This is far from being an era of good feeling in any ideal sense; but the momentum of enlarged thought and progress has touched all our interests and is rapidly gathering into national sentiment. The secret of all this is growing confidence, without which there can be no certain prosperity or advancement. Those words of St. Paul, "Honor all men," have in them a profound and far-reaching significance. But it may be answered that where the conditions are favorable confidence will result necessarily. This is by no means certain. Nay; experience often shows a contrary result. Political prejudices and selfish aims sometimes unfit us for taking large and patriotic views of public measures, social methods and their advocates. After times or alien judgments can see what the actors in great political dramas are unable to discern. England to-day enjoys the most beneficent, large-minded and humanitarian administrations its history has every known, and yet that government maintains a precarious existence only by the sufferance of those who have temporarily suspended their private judgments with full confidence in the greatest living Englishman. A cotemporary has unheeded, in the following language, a deplorable perversion of our judgment and conscience; yet one, we may hope, is as rapidly diminishing as present conditions will admit. "How is it that we can see a moral blemish in the candidate of the other political party so much easier than in one belonging to our side?"

THE TYRANNY OF MAJORITIES.

The philosophy which proceeds upon the assumption that the judgment of majorities is the embodiment of truth and right is, of all things, the most dangerous, and it is not far to go to discover its fallacy. We need only look at the fate of those great moral and social issues in which are bound up the hopes and blessings of the future, and which are held in abeyance before interests of infinitely less moment. It was a matter of no small importance when a few weeks since the greatest social and moral question of the age—prohibition—was presented to a political convention for its earnest consideration, and it was far from being a trifling matter when the question was recklessly laid aside. But it will be renewed under different conditions. It is not idle assumption to say that we have a right to demand that something be done with this transcendently important matter. Of what significance are taxations,

currency, and economies else, as compared with the influences to be set in motion by its settlement?

LETTERS OF JOURNALISM.

Thanks to you, Mr. Editor, for a copy of your address on the above subject. Judging from the policy and utterances of some newspapers, the ethics of the profession are either little understood or grossly ignored. But it is a cheering thought that there is a true and well-defined standard of morals that has been arranged and adapted to the needs and purposes of journalism. It is true that every profession has or should have its ethics. Those of journalism are distinct in proportion to its diversified offices and its relation to every department of human weal. The standard of journalistic honor is being elevated day by day, and nothing, it seems to me, is better calculated to enhance the weight and scope of its obligation than such utterances from one of the craft as are contained in your address. The time is coming when dignified criticism and sober declaration from the newspaper press will prove the mould of public opinion and the matrix of destiny, but when rampant aspersions and pointless libel will recoil with ruinous force upon the heartless tenacity that gives them birth.

LOCAL ITEMS.

There is little new about which to write in Texas Methodist circles, and this is no unfavorable sign. We are moving on in the even tenor of duty and orthodox Christian preaching. Hundreds of conversions are being reported weekly from our fields of labor; but it is the old story of the power of the gospel and the efficiency of Methodism. One item of material prosperity is worthy of note. The church extension movement has already produced visible and gratifying results in the number and character of church buildings now being erected. The last matter is of much consequence—church architecture. The plan of the society—to furnish good, common-sense plans—is an excellent one. It often saves money and quite often edifies taste, and thus preaches the gospel; for if there is any one incontrovertible fact outside of the grace and salvation that came of the gospel, it is this—that religion properly enjoyed cultivates good taste.

Our schools are all closing prosperous sessions with the usual *clat* of commencement. By the way, there seems to be coming into vogue a more rational idea about commencement sermons than heretofore. We hear now fewer labored and technical discourses, oratorical efforts, and more sound gospel preaching that will be of lasting good to young people in their after life. A good sign none will question!

District Conferences are growing more popular and more useful. The accompanying Sunday-school convention is now an institution. Why should the District Conference be thought an anomaly and a failure? It can be made a success, and our economy would now be incomplete without it.

H. M. DUBOSE.

HUNTSVILLE, TEXAS, JUNE 13, 1884.

From Bastrop, La.

The children's Centenary was held here on the night of June 30, and was an enjoyable and successful occasion. The prayer was by Rev. J. Byron Wise, of the Baptist Church; the reading of the Scriptures by George P. Roberts, Esq.; the speaking and singing by the children; the responsive service conducted by Hon. T. Newton, superintendent, and the twenty minutes' Centenary address by Rev. Robert S. Isbell, of Brokeaux, La. Everything passed off well and something was realized for the children's Centenary fund. The usual collections were all taken up by May 15, and so both the Centenary collections have also been taken. The people have in addition, agreed to build a handsome Centenary church in place of the present structure, and to have it dedicated, if possible, in the fall. The temperance cause is moving steadily onward in our parish, and many of the first ladies and gentlemen of this section are praying and laboring for the overthrow of whisky.

S.

July 8, 1884.

Christian Advocate.

THURSDAY, JULY 10, 1884.

THE PROMISED LAND TO-MORROW.

BY GEORGE M. HANLEY.

High hopes that burst the stars sublime.

Go down the heavens of freedom.

And true hearts perish in the time.

We hurriedly fled them.

But never all we found and say.

"There's nothing left but sorrow."

We walk the wilderness to-day.

The promised land to-morrow.

Our little of soul are silent now.

There are no flowers blooming.

But life beats in the frozen blood.

And freedom's spring is coming.

And freedom's tide comes up to-day.

Though we may stand in sorrow.

And our good angels, agonized to-day.

Shall find again to-morrow.

Our hearts bleed over the past; our eyes

With smiling futures glitter.

Lo! now the dawn bursts on the skies—

Lean out your souls and listen.

The earth rolls freedom's radiant way.

And ripples with our sorrow.

And 'tis the martyrdom to-day

Gives victory to-morrow.

The weary watching wave by wave,

And yet the tide leaves onward.

We climb like coral grave by grave.

Yet beat a pathway onward.

We're beaten back in many a fray.

And where our vanguard rests to-day

Our rear shall rest to-morrow.

Through all the long, dark night of years

The people's cry ascended.

The earth was wet with blood and tears

Ere their necks suffered ended.

The small host never away.

The host of the living to-day.

But Christ shall rise to-morrow.

Then youth, flame, earnest, still aspire

With energies immortal.

To many a heaven of desire

Your yearning opens a portal.

And though age wears by the way,

And hearts break in the furrow,

We sow the golden grain to-day.

The harvest comes to-morrow.

Columbus District Conference.

COMMITTEE'S REPORT ON THE STATE

OF THE CHURCH.

We find from observation and re-

ports from our ministerial brethren

that the spiritual condition of the

district is about as good as the average,

but of us would like to see our Zion

arise and shine with such effulgence

as to attract all people and bring on

such a continual outpouring of the

Holy Spirit as to cause every heart

within its portals to be glad and rejoice

continually because God is with us in

the hope of glory. We would like to see

every member of our church exhibit a

purer and holier influence, as will

work good to those who are strangers

to grace, and make of us, indeed, a

power for good in the land. Method-

ism, as a branch of the great church of

God, has been owned and blessed by

him from its beginning. Its work has

been accepted in every field. That its

preachers have been called of God to

this work and anointed by his hands

their successes show, and all along

these years our members have shown

bright examples of true piety, and

have died glorious deaths, in hope of

the glorious history of the past will

serve to keep alive such zeal in the

ministry and earnestness in the mem-

bership as will cause the glad shout of

praise to ring out at every appointment

and thrill every soul within our

bounds. Brethren say here and there

are good people, holy, Christian people,

who exemplify the religion they pro-

fess, but not all the membership; un-

fortunately there are instances of mem-

bers who not only do not live good

lives, but are doing wrong to them-

selves and communities. Oh! what a

pity it is that men can get their con-

science to live such lives or indulge such

habits as will blight their own souls

and curse their children and neighbors

and all the while hold fellowship in the

church of God. Oh! for such a re-

awakening, such an outpouring of the

Holy Ghost as will bring all such back

to their first love. How can this

glorious result be attained is a question

your committee would gladly answer

in such a way as to fire every heart in

our district and turn every wandering

son back to the house of plenty, the

Father's arms of love. We know there

is nothing wanting in the doctrine of

our church, nothing in the polity,

nothing wanting in its social features,

nothing wanting in the will of the

Father, nothing wanting in the readi-

ness of the Holy Spirit, nothing want-

ing in the cleansing power of the blood

of Christ; no, thanks be to God, the

blood has power yet to cleanse every

heart and purify every life. To it we

look, in it we trust for our own sal-

vation and that of every wayward son

and daughter of our church. But how

shall we fix their eyes on the cross and

bring their minds to accept its at-

tainments, your committee would suggest

first more zeal on the part of the min-

istry, a deeper sense of the burden of

their call, a more positive conviction

that the word is self I preach not

the gospel, but to be satisfied by mere

pulpit efforts, but rest upon them

every moment of their lives; they

stitutions of our church have passed away, or nearly so, but enough are left to work wonders in this land for church class meetings. Why can not our brethren substitute family class meetings, and around these home altars keep alive this flame of sacred love? Why can not the church Conference make a source of social pleasure which will serve to bind our people into a oneness of mind and heart? Brethren of the ministry, think what an engine of power your church has given you in this institution of church Conferences, and use them. The lever is in your hands; hold it with a firm grip and fearless heart. We would have our preachers more impressed with their duty toward the Sunday-school; no excuse here. Here is the nursery for the lambs. Where are the shepherds? Bring milk, the sincere milk of the word—your storehouse is exhaustless—and raise up stalwart Christian characters to tell on the ages as they roll their ceaseless rounds. Such work the ministry can add should do, and to hold up their hands. We suggest that all our laymen be urged to build an altar in their homes and daily draw around it their loved ones. How can a Christian father fail here? How can Christian mothers allow the fire to go out while their tender ones are drawing the inspiration which is to shape their future? Can professing parents feel guiltless when they see their children, raised in prayerless homes, go to the bad? Oh! ye preachers, here is a work for you to do. Preach on this subject, talk about it everywhere until there is an awakening which will reach all our people and cause altar fires to blaze up around every hearthstone in the land. Thus will our Centenary year be glorious to us, and honoring the God who has so wonderfully blessed us in the past and whose promises are not yet exhausted.

N. D. GUERRY, for Committee.

Brandon District Conference.

REPORT OF COMMITTEE ON SUNDAY-

SCHOOLS.

The committee to whom was referred

the Sunday-school cause beg leave to

make the following report: That from

the several reports made by the pastors

we see an increasing interest in the

Sunday-school cause, and gladly report

the same with profound gratitude to

God, our heavenly Father. Yet we have

reason to chide ourselves for much

neglect. Many communities within

the bounds of the district are without

Sunday-schools. This does not bespeak

much of zeal or appreciation of religious

education and training of our young,

whom God hath given us to train for a

holy life and a happy eternity. We

recommend a special effort on the part

of the pastors to stir up the people of

those communities on that subject. We

greatly rejoice to see an increase of

Sunday-schools bearing the name of our

own beloved church, while we have reason

to believe that a like increase is realized

by our sister churches, in which we rejoice.

We also greatly rejoice to see that our

people have not lost their faith in the

covenant relation of children to God in

baptism, as a large per cent. have their

children baptized; indeed, there is an

increase of faith in this doctrine; there-

fore be it

Resolved, That our people should call

to memory that their first and solemn

obligation to the church of their choice

and faith, and that which we bid other

Christians God-speed in the glorious

Sunday-school work, yet we feel that

the interest and success of our own

church—an effort to build up an

institution, a union school which, upon

the basis of its existence, justly refuses

the watchcare and supervision of any

of the established churches of the land

or their ministers, and that encourages

or necessitates the neglect of doctrinal

instruction in the Sunday-school, and

that an effort should always be made

first to organize a Sunday-school under

the auspices of some recognized

church. That we offer to God our

humble thanks for his blessings upon

the Sunday-school work for the past

year, and earnestly invoke his bless-

ings to be continued in the next.

In conclusion your committee ear-

nestly recommend that the pastors call

the attention of their Sunday-school

workers to the importance of seeking

the conversion of the children in all

their Sunday-school labors.

OEO. BANOFROT, for Committee.

Woman's Work.

Mr. Editor: I was requested by our

general vice-president, Mrs. C. G. An-

drews, to write a short notice of the

proceedings of the first quarterly meet-

ing of the Woman's Auxiliary Mission-

ary Society, of Rodney, Miss., and send

it to your paper for publication. We

now have 31 members, and since our

first regular meeting have collected the

sum of \$8 50 dues, besides the Cente-

nary offering, which was over four

dollars, and a small sum for paying the

expenses of delegates. At present there

are but two of the members who take

the Woman's Missionary Advocate,

though several speak of doing so soon.

The majority of the members are very

punctual in paying their dues, though

many of them are far from rich. They

are faithful and true, and their hearts

are in the work. But, as women's

heads and hands are more accustomed

to managing domestic affairs, to

work of sewing on ruffles and laces,

tying ribbons, etc., than making or

administering the laws of societies, I

hope that any little errors or mistakes

which we may make will be looked

upon with an indulgent eye. With

many good wishes for the success and

prosperity of the ADVOCATE, I remain,

Respectfully,

MAGGIE HARPER, Cor. Sec.

RODNEY, Mississippi.

Letter from Texas.

Mr. Editor: I suppose that you are not troubled very often with letters from the preachers of the Texas Conference; therefore I will trouble you with one.

So far this has been a remarkable year for rains. I have never known as much water to fall in the same length of time as I have this year. The old Texans say this is a country of extremes, "and I partly believe it." For when it is wet, it is extremely wet; when it is dry, it is extremely dry; when it is cold, it is extremely cold, and when it is warm, it is extremely warm. But, with all these extremes, this is a great country. The heavy and continued rains have greatly injured the crops, and the crops are at least four weeks late. On the rivers the farmers have suffered heavy losses, and the waters are not entirely off the farms at this time; so the farmers on the rivers are compelled to give up part of their crops, and in many places on the highlands they have had to abandon them to the weeds and grass. I have never known so many men to have the blues; but with the gloomy prospect there will be a sufficiency made to supply the needs of the people.

Our Conference is making some advance. Parsonages and churches are being built and old churches are being repaired. The preachers are trying to establish the principles of Methodism in the minds and hearts of their people. It is believed that the general state of the church is improving. We are not having as many conversions as some Conferences, but we have some difficulties with which to contend that those Conferences do not have where they have had so many conversions; but we are gratified to say that some of our charges have been blessed with good revivals.

A few words about our female college at Chappell Hill, and also Soule College, at the same place. Both of these schools closed the third week in June. Soule College has been presided over by Dr. Pitts; but with this term he resigned. The Board of Trustees are looking out for a president. So far as we could learn, there is a good future for this school. Chappell Hill is surrounded by a good country, and it is located on the western branch of the Houston and Texas Central railroad. It is accessible from all parts of the State, and is directly connected with the States east of Texas. The Chappell Hill Female College is presided over by Rev. E. W. Tarrant. This is his first term at the head of this college and his first year in Texas. He transferred last fall from the North Mississippi Conference to take charge of this college. He has won the confidence of his brethren and friends, both as a Christian minister and an educator. We were gratified to learn that its patronage is increasing and to find such good evidence that it deserves its increasing popularity. Rev. E. W. Tarrant is a born teacher, and magnifies his office as a Christian educator. The exercises showed that the president and his excellent collaborators had spared no pains nor labor in the work which has been committed to them. Among the quiet and pleasant surroundings of Chappell Hill, with the supervision of such a president and teachers at this college, the bodies, brains and morals of the young ladies are well guarded. So you can say to the readers of the NEW ORLEANS CHRISTIAN ADVOCATE that we have a first-class female college in the Texas Conference.

J. B. ADAIR.

GIBBING, Texas.

Sweet Home.

How sweet the word home, where heart beats in unison with heart, where sympathy responds to every call. In unity there is strength, harmony and prosperity. Unity is a strong defense, and home can not be home without it. Love and affection must predominate to constitute and define the word home.

In cultivating the finer feelings many virtues are drawn out that otherwise would lie dormant. They grow and expand in beauty and strength day by day. Home is to the soul what the beautiful flowers are to the sight or the sweet strains of music are to the ear. It is a place of rest, a reunion of family ties, a retreat from the world, where the most implicit trust and confidence are reposed. Fond memory may quietly sleep and slumber, but ever and anon it will awaken and cling and cluster around the home of long ago. It may be of the beautiful flowers sparkling with dewdrops, bathed in the morning sun. It may be of some sweet and sad strain of music by the hand of one whose touch was as soft and gentle as the Eolian harp. It may be of some prayer or kind admonition of a father. And it may be of the time when bowed with folded hands at a mother's knee, listening to the words, "Our Father." Or it may be the last words of a mother. Those precious memories that quietly sleep in the heart's closet will awaken, filling the soul with love and reverence. Home; there is no place like it. See the bright smile, the cheerful greeting, and hear the merry peals of laughter as they re-echo with the words inscribed in letters of gold—this is home. Their little bark sails on over the rough sea of life, guided by affection and controlled by love. At last the tie is severed, the chain is broken, and one by one they are transplanted to their beautiful home beyond the skies. There is no sorrow there, no tears, no pain, no night and no separation. It is a reunion of loved ones to live throughout time and eternity in

that beautiful land beyond the stars. A home in heaven, how sweet the words. ETTA. EXTENSIVE, Mississippi.

Our Conference Brotherhood.

Mr. Editor: Already official notice has been given by the secretary, Rev. Inman W. Cooper, Benton, Miss., of the death of Bro. G. M. Gilmore, who was a member of our brotherhood. The secretary writes me that up to date he has received \$155, and that if all members pay their mortuary dues the total will be \$400. We not only suggest but urge every member to forward dues promptly to Bro. Cooper at Benton, Miss. Such as fall to pay at the expiration of four months will have forfeited their membership. Let every member pay as early as practicable. For the information of those who have been making inquiries in reference to the brotherhood I would say that we organized at Natchez last winter by the election of the following officers: Rev. W. D. Dominick, president; Rev. T. S. West, vice-president; Rev. Inman W. Cooper, secretary; Rev. George Bancroft, treasurer. Since our organization a constitution has been adopted and the organization has been chartered as "The Brotherhood of Traveling Preachers of the Mississippi Conference, of the Methodist Episcopal Church, South." All brethren who have given their names and paid the initiation fee have been enrolled as members. Now, brethren, forward promptly that Sister Gilmore may have the money. At our next annual meeting such changes and amendments can be made as the majority may think best.

SHEPHERD, Miss., June 25, 1884.

From the Work.

CAYUGA, MISS.

Mr. Editor: I have seen no report from this part of God's vineyard, so I write you a few lines relative to what we are doing in the way of church improvement and other matters. We have expended on our house of worship this year about one hundred and sixty dollars. Have had it well painted inside and out, and the box, misnamed pulpit, has been removed, and in its place have had erected a neat reading stand and lamp-stands on each side. In addition to this we have placed in the church a nice awning lamp just over the pulpit, thus rendering it more pleasant in every way for the minister. We are now trying to devise some means to procure a set of pulpit furniture for our church, and hope by the time our presiding elder makes his fourth round to have it in a neat, orderly condition. The Methodist Church at this point has been struggling for several years for existence, being hardly considered as ten in the enumeration of the societies holding meetings here, but, by the grace of God, we are getting our heads above water, and if God will continue to bless us and our members, take a more and more increased interest in the affairs of the church, this Centennial year will witness the Methodist Church outstrip every other church in our midst, both as regards membership and spirituality, and also in their house of worship. We intend having ready by Conference for our pastor, whoever he may be, a neat and comfortable parsonage. I have just received notice from the "mill man" that he would ship the lumber for same this week, but as business of every kind is so dull at this time I hardly deem it probable that much more than getting the lumber on the ground will be done before October. Our presiding elder has held two Quarterly Conferences on this circuit. Collections so far exceptionally good, and the prospect, on the whole, very encouraging.

J. D. N'KIE.

JUNE 25, 1884.

Marriages.

HAWKINS-WHITE.—At the residence of the bride, June 24, 1884, by Rev. Thomas J. Upton, Mr. C. D. Hawkins and Mrs. Minnie White, both of New Iberia, La.

WEST-WHITNEY.—At the Methodist Church, in Fayette, Miss., on the evening of June 18, 1884, by Rev. J. P. Drake, Mr. Howell F. West to Miss Emma B. Whitney, all of Fayette, Miss.

WARD-LAWRENCE.—At the residence of the bride's father, in Rapides parish, La., May 29, 1884, by Rev. J. M. Beard, Mr. C. W. Ward to Miss Katie Lawrence.

Obituaries.

IRVIN.—It is with a sad heart that we chronicle the death of our much-loved and trusted friend, Mrs. LEMENDA M. IRVIN, who, by the will of an all-wise Father, has been called to a more beautiful land than ours.

Mrs. Irvin was born at Edwards, Miss., March 12, 1838, and died, at the same place, May 9, 1884, at the residence of her eldest sister, Mrs. M. T. Osborn. She was married to Dr. C. C. Radliff at Edwards, in 1858, who died about four years afterward. She next married Dr. W. D. Stovall, of Vinson, Miss., with whom she lived happily six years, when he, too, was summoned to join the band in the land beyond. In

Christian Advocate.

THURSDAY JULY 10, 1884.

TAKE IT TO GOD.

Has thou a care within thy heart
That chafes from thine eyelids sleep?
To thy Redeemer take thy care,
And change anxiety to prayer.

Has thou a hope within thy heart
Wouldst thou feel it almost dead to part?
Entrust thy God that hope to crown,
Or give thee strength to lay it down.

Wilt thou the care that breaks thy rest,
Wilt thou the wish that swells thy breast,
Spread before God that wish, that prayer,
And change anxiety to prayer.

Christian Activity, the Demand of the Times.

BY REV. J. H. WALKER, D. D.

"The great God and our Saviour Jesus Christ, who have blessed us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."—Titus II, 11.

The gift. The most wonderful fact of all the wonderful facts Revelation makes known to us is the great self-gift of Christ. It is a gift without precedent or parallel. Peradventure for a good man some would even die. Some have died for country, some for humanity and some for friendship; but God commended his love toward us while we were sinners and enemies, Christ died for us.

The purpose of this gift was: First, to redeem us from all iniquity. "We, as a race, were utterly helpless. We could not atone, could not redeem, could not save ourselves. Jesus sought us wandering from the fold of God, and to rescue us from danger interposed his precious blood. But this great redemptive and recovering gift contemplates even more than deliverance from the guilt of sin; it means and seeks our sanctification also—"to purify" unto Christ and for Christ "a peculiar people." The purchased gift of the Holy Spirit renews us in the spirit of our minds and makes us new creatures in Christ Jesus. But the text teaches us that all these are but great means looking to a great end—to make "a peculiar people." The distinguishing peculiarity of Christ-redeemed and purified people is this—"zeal for good works."

Zeal, we all know, is by no means confined to the pure and those careful to maintain good works. Satan and his hosts are zealous; but their zeal is for evil. Satan goes about seeking whom he may devour. He is the accuser of the brethren. We see him slandering Job; we see him tempting in all ages; like the greedy birds of the air following the sower through the fields to devour the precious seeds of life. Among sinful men we see wonderful and persistent zeal in all the walks in which they pursue the various passions of life. Is it ambition for place and name? See, from the days of Nimrod to Napoleon, how the whole race of power lovers have put forth the most active, as well as the most persistent and stupendous, exertions to realize their aims. By night and day, through all weather, all perils, and often against tremendous odds, they have labored unceasingly toward their selfish *bona fides*. Is it a covetous greed of gain? See how the sons of avarice in all times and lands have toiled for gold. Under the burning line, in the frozen north, in malarious swamps, on snowy mountains, on hostile shores, in deep mines and on perilous seas; in youth, in mature manhood and in age oxen—unflinching, unceasing. Or is it the search for pleasure? See how sinful men, who are lovers of pleasure more than lovers of God, rush, with tireless activity, into the thousand paths of sinful and selfish indulgence. That distant journeyers over continents, seas and mountains! What sleepless nights! What wearisome labors and exhausting exertions!

We find men equally zealous for pleasures. See the libraries of books which have been written to propagate and maintain opinions. What millions of treasure expended! What flaming outbursts of passion! What bloody and wasting wars and what cruel persecutions for opinions! What zeal has often been put forth for mere forms and ordinances, saying, "Ye can not be saved unless you observe our forms and follow us! So from the earliest times down to the latest ritualist."

But the zeal of Christ-redeemed and purified people is for "good works"—such as have for their aim, "Glory to God in the highest, peace and good will to men." This zeal for good works has always been a conspicuous trait in truly saintly men. Moses for forty years, laboring only to honor God and bless his countrymen; Paul, the Apostle to the Gentiles, going from house to house, day and night, with tears in his eyes, and from country to country, as though God did beseech him, he persuaded and urged them to become reconciled to God, and ceased not to work until he ceased to live. Look at Luther. Behold Wesley and Whitefield for so many toilsome years traveling, preaching all over the British Islands. See Howard flying like an angel of mercy over and around Europe on a circumnavigation of charity. Consider Coke traversing England to raise money for missions, eight times crossing the stormy Atlantic in slow-sailing ships, and at last going down into his coral bed in the Indian Ocean. Look on the saintly Astbury, whom the love of Christ constrained, a devoted soldier of the cross, year after year to tread the wilderness from the North to the gulf, and from the Atlantic to the Mississippi, crying out

with unwearying voice, "Behold the Lamb!" These were representative men; but a countless host in narrower and humbler fields, according to ability and opportunity, have served God in their generation. Zeal for good works, then, has been the shining characteristic of God's people in all the ages of the church.

Christian activity is the peculiar demand of our times. What, it may be asked, is there in the conditions of our times making a special demand for Christian activity? The first answer we find is this: The worldly spirit of our times works fast. See, for example, the large class of writers, how diligently and how rapidly they pour forth books—many of them against "the truth as it is in Jesus." The attack seems unceasing, untrifling and endlessly various. These attacks must be met and repelled with equal ability and activity. We must circulate through books, periodicals and papers a conservative literature. Our students and thinkers must write and triumphantly set forth and vindicate the truth.

We see again the spirit of the world manifesting itself with great activity in all our towns and villages in building in advance of the church its various haunts of crime, drinking shops kept open all the time—three hundred and sixty-five days and nights in the year. Gambling and dance houses rise in our towns more rapidly than churches. Then see the persistent zeal with which these establishments are conducted. We might say these establishments hold protracted meetings, extending through the entire year, rarely closing before the midnight hour. At this the world expresses no surprise; but what would not the world say if the church was equally active and zealous. Doubtless it would provoke from the sensual and covetous much unkind criticism; but it would also compel them to admit that Christ's people are tremendously in earnest. These haunts of dissipation manufacture drunkards, paupers, gamblers, disease, crime and a sad assemblage of widowhood and orphanage. Do not such facts loudly call the church to come forth to "the help of the Lord against the mighty?" Can we afford to stand all the day idle? Dare we bury our Lord's money in a napkin or hide our lights under a bushel?

Again, the hurry of our times in travel, in various intercourses, in rapid interchange of ideas, and in the demand for the services of young men, all tend to the rapid development of character, to develop it with a pre-maturity unknown to slower and more cautious times. If the church does not hasten to put the stamp of Christ upon the characters of the young, it is certain Satan will label them for death and hell. If the church does not put forth a holy activity to direct, and lead the footsteps of the young, Satan will surely entice them into the broad and downward way. The young who are not taught to pray will soon, by example, be taught to swear. If not soon enlisted as soldiers of the cross, they will be mustered under the black banner of Satan and sin. In this work, as important as the salvation of immortal souls can make it, there is no time to lose, now is the time to work. The day of salvation to the young is the church girl herself for the holy task, and hasten to save the young while it is called to-day.

Another feature of our times demanding zeal is that the providence of God has opened up and developed avenues of usefulness and opportunity for sanctified activities unknown to former times. Artist can not work without tools; Christians can not work without opportunities, nor with the best success without suitable instrumentalities, but it is a matter of pious felicitation that opportunities are greater and facilities better than in any previous age. Now we hold it as an axiom, that the measure of our capacity and of our opportunity is the exact measure of our duty. As to knowledge, we know more of nature, and more of man, than any generation. Universal travel, printing, and the general diffusion of knowledge rolls the world in all its aspects, needs and possibilities, like a grand panorama picture under our eyes. Truth and benevolence are now organized for the great conflict with error and selfishness as never before. The Bible is translated into hundreds of languages; the great Bible societies are sending forth the Scriptures of the printed page, like leaves from the tree of life for the healing of the nations. Translations are annually making, and each new year opens some island or nation to the ingress of the word of God. This grand opportunity, unknown to the olden times, indeed to quite recent times, invites us to be up and doing until Bible-light, like sunlight, shall shine upon every land, and all the earth rejoice because its light has come and the glory of the Lord has risen upon it. Every considerable branch of the church has its domestic and foreign missionary organizations to send the gospel to all. Here is another wide and open door for prayer, gifts and good works.

The Sabbath-school has undertaken to obey the Saviour's broad command to "feed" with the bread of life the millions of the "lamb" and gather them into the fold of God. Now here is an opportunity for every man who can give a dollar, sing a song or teach a lesson. Too many of our mature members of the church are too neutral, too much at ease in Zion in this im-

portant work. Do something, look up, children, teach in the Sabbath-school; or, at least, often look in on its gathered companies and by your presence say, Amen.

In this favored period we occupy the position of generals-in-chief, we stand on a great height, and with our glasses can sweep the field. Our travel, our mail facilities and our telegraphs, like couriers and aid-de-camps, bring us intelligence from the lines and outposts. Our unparalleled advantages impose great obligations, and demand corresponding activity.

There is another reason for religious and spiritual activity growing out of the spirit of the present time that appeals with special urgency to us as men striving to make sure work for eternal life. It has been well said by a wise observer that "he must be something more, or less than men who will not burn in the general blaze." Ours is eminently a commercial age, the world is busy buying and selling. This spirit of enterprise and worldliness, this general rush after material good with which the very air is impregnated must operate a powerful influence upon us. Perhaps the current of the world is stronger in this direction than ever before, and demands a mightier and more diligent effort to escape its indurative than Christians men were ever before called on to make. When the eyes of the prosperous thousands around us are fast set upon the glittering prizes of earth, Oh! how much faith it requires to turn away from the temporal things which are seen to the eternal things which are not seen by the light of reasons glimmering ray, and only seen by those who believe in God and walk by faith! How much watchfulness, how much prayer, and how much holy zeal our circumstances demand! In the midst of these glittering attractions and material activities our greatest, almost our only refuge, will be found in zeal for good works. Let us enter heartily and actively into all the open doors to well-doing we can, and work with a will for God. Let us be too busy serving God to have any time or zeal left for the sinful and the wrong. But zeal for good works will not only safely occupy our time and thoughts, but will spiritualize our affections and raise us above the alluring spirit of the world, and help to kindle our aspirations after holiness and heaven. Thus shall we be able to walk through the world's fiery furnace without so much as the smell of fire upon our garments.

The encouragement to work is all that we can reasonably ask. Great and precious promises are made to all who "ask"—they shall receive. The effectual fervent prayer of the righteous availeth much, for God has never said seek ye my face in vain, nor turned one empty away. The work of sowing and teaching has the promise it shall prosper, if we sow to the spirit we shall reap of the spirit life everlasting.

The results which have followed faithful labor have been great, blessed, and enduring. We must remember when Christianity began its great task of converting the world to the religion of the cross, that the earth, with the small exception of the Roman province of India and the scattered Jews, was wholly given to idolatry. That the great majority of the Jews, even from their mistaken conception of the Messiah's kingdom, were the bitter enemies of the gospel. That the governments, the philosophers, the priesthood and the people of all the nations, from various causes, united to oppose the spread of the gospel. That no means were left untried to hinder its success and to break it utterly down and crush it forever. But see the outcome of the conflict, heathen idolatry has been banished from all Europe and America. From the West Indies, from Australia, Van Diemens Land, New Zealand, the Sandwich Islands, Madagascar and Greenland. And see further that missionary stations have been planted and are in successful operation all around the coast and in the interior of Africa. In Persia, Burmah, India, China and Japan, and the churches in the great nations who wield the political and commercial power of the world, are the leaders in the movement which marches to the conquest of the world to Christ. The general survey is full of encouragement, and so are many special examples. Look at the Sunday-school, it has in a century spread all over the world, and, perhaps, fully eight millions of English-speaking children are thus learning the way to Christ and heaven. See what the Methodist Church has wrought in North America in one hundred years. She has increased from fifteen thousand to more than four millions, and instructs and influences twenty millions in our federal Union. Look at the blessing upon the zeal and love of godly families in training households for Christ.

Let us consider the blessed results that would flow from a general realization of Christ's redemptive purpose; millions on millions of good men, zealous of good works. Think of a single church thus alive! An altar of prayer in every house. Every child old enough to be there at Sabbath-school. The prayer meeting not a dreary solitude, but thronged, prayerful and praiseful. The holy Sabbath a delight. The house of God crowded with a zealous host. All joining in the service of song and sending praise in ascending flames to heaven. The air of the holy place all aglow with the ardors of devotion.

For Visiting Committee.

FAVETTE, MISS., June 15, 1884.

—Among the one hundred and fifty Roman Catholics who have united with the Presbyterian Church in Valparaiso, South America, one-third have said that the turning-point in their religious experience took place while witnessing the celebration of the Lord's Supper. Is not the promise fulfilled, "And I, if I be lifted up, will draw all men unto me?"

—The women of the Presbyterian Church keep at their work steadily and increase their gifts. The receipts for foreign missions from the various boards and societies of the Presbyterian Church amounted to \$29,751 7/8. Since these auxiliary societies of the women came into existence during the past fourteen years they have contributed \$1,707,184 70.

—The Lutheran Church, known as the "Old Dutch Church," situated about two miles from Madison Court House, Va., has been thoroughly renovated, and recently rededicated. The building is 144 years old.

vation. The preacher encouraged, and his arrows taking fire in their flight as they sped from his bow. Saints made happy in God. Sinners made to the heart, melted down and brought to Jesus. Penitents pardoned, regenerated and filled with holy joy, and all the consecrated place glowing with the manifested presence of God.

Oh, how many, and how great the motives that should prompt us to be zealous of good works. Let us realize the Redeemer's gracious purpose and be "a peculiar people, zealous of good works."

Port Gibson Female College.

MR. EDITOR: It was my good fortune to attend the latter part of the closing exercises of Port Gibson Female College, going up on our new, smooth-running Louisville, New Orleans and Texas railroad, Monday morning, the sixteenth instant, I was in time to hear the proceedings of the Board of Trustees. It appeared that the session just closed had been one of solid success. The resident members warmly testified to the careful and thorough training of the pupils committed to President Bradford's care. The boarding department was worked to the satisfaction of the patrons and, I think, of the girls themselves, who seemed warmly attracted to the lady manager of this important arm of the institution. We were much gratified to learn that the college is now more than paying its current expenses, and to see that improvements to the fencing, etc., are being made. Grounds so capable of being made superbly beautiful ought to have the benediction of some liberal-hearted Methodist. Here is a place most suitable to erect a graceful "monument of the signal mercies" of our God to Methodism, such as posterity may rejoice in. A whole square on the apex of a gently sloping ridge, higher than all its fellows, gives special advantage in drainage and room for exercises, as also an elevating view of a classically beautiful country town, whose citizens take special pleasure in adorning their promises, and preventing that dissipation so distressingly common in our country. The surroundings in social, moral and religious influence here are exceptionally good. Every incentive to a right progress is afforded. Its health record is remarkable. Among the hundreds of young ladies boarding here through a long series of years, not one death has occurred in the college.

The exhibition of the younger classes on Friday evening was highly recommended by good judges who attended. The commencement sermon, by Dr. C. K. Marshall, was reported as his best style—admirably suited to the occasion. Monday night a fine audience was delighted with a series of recitations in prose and poetry, both grave and gay, interspersed with good music. The articulation of the girls was noticeably distinct, showing thorough training. The slight fault of dwelling on last syllables is, perhaps, a virtue, as we feel usually in an opposite direction. Mingling with Southern society will soon tone down any extra preciseness in this particular.

Tuesday morning we had three choice and chaste original essays from the juniors. One graduate to the degree M. E. L., Miss Addie Gordon read a beautiful valedictory that would have done credit to any female college. Evincing classical culture, it was also so replete with common sense and womanly feeling that many eyes were moistened, and hearts sent up fervent petitions that the bark just launched might have a peaceful voyage and blissful anchorage. The well-digested and forceful address of Dr. C. G. Andrews on "Woman's Realm—the beautiful," the polished and feelingly eloquent address of President Bradford, and the racy, stirring appeal of Dr. Marshall closed the morning feast of reason.

At night we had a musical treat in many well-rendered vocal and instrumental solos, duettes and choruses, and a calisthenic drill. This department of the college showed the same careful culture as the others had done. Not a single failure in the whole round of literary and musical exercises. The general verdict was "well done." The doxology and benediction suitably closed these delightful days.

In conclusion, let me say that to no other college, North or South, would I rather commit the training of our daughters. The attendance during the last session was larger than at any time since the war. It is now thoroughly accessible, with all needful advantages. Let it have the patronage it richly merits.

J. P. DRAKE.

For Visiting Committee.

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Our Young People.

THE BOY MAKES THE MAN.

The kind of a boy often shows on the man.
For boys are the stuff men are made of.
The boy who will do all the evil he can
Makes the man we may well be afraid of.
The boy who delights to learn all that is good,
And does it as far as he learns it,
Will make such a man as gains honor of God
And blessing of man as he earns it.
Then what kind of man are you going to be.
A blessing or curse to your fellow?
The day is approaching when many will see,
Not can you not even now tell us?

MR. EDITOR: Papa says he wishes me to write a letter to you and tell you something about Robeline. He says I am a good little girl, and try to do everything he tells me; so I reckon I must try and write you a letter. He says this letter will go close to "Botany Bay," and will run some risk in getting drowned. I am studying geography; but I do not know where this bay is. This town is a growing town, situated seventy-three miles below Shreveport, on the Texas and Pacific railroad. It has 500 inhabitants, but no church. All the preaching is done in the school-house, where papa and mamma teach nearly seventy pupils. Bro. Chappin, our minister, preached one Sunday, last month, and told the people that the way to get rich was to pay their dues to the Lord. At night he took up a subscription to build a Methodist Church; \$573 75 was subscribed. A Building Committee was selected, and we are glad that we are going to have a church soon. I gave all I had—which was twenty-five cents. A little over a year ago we moved here. A Sabbath-school was organized and papa was elected superintendent, and he has been carrying it on ever since. They call it a union school, but we use our literature published at Nashville.

On June 1 several ladies met at our house and organized a woman's missionary society. Bro. Chappin made a speech and, among other things, he stated that a nickel given for this purpose was like bread cast upon the waters that would return in due season *but-tered*. Now, you never knew anyone who loves butter more than mamma, and when she saw this prospect of having her supply of butter increased at so little cost, she at once became a strong advocate for missions, and she will go as a delegate to the Woman's Missionary Convention, to be held at Mansfield, La.

You must make due allowances for errors, as I have not been studying grammar long. I say my prayers, and I am going to ask God to bless you and your good paper. Papa says it is the best religious paper he ever read. Your little friend,

ZENA FREEMAN.

MR. EDITOR: As all the children are having a word in your good paper, please allow me a chance just once. We are very much interested in missionary and church affairs this centennial year. Our good superintendent, Mr. George Galloway, gives us words of admonition and encouragement from Sabbath to Sabbath, and it would indeed be a pity if we did not turn our thoughts away from the things of this world. We call our society the "Wide Awake Missionary Society." We have twenty-six members. We allow each one to make his or her own assessment; but the most of us pay two and a half cents a month, while some pay as much as five cents. They have conferred on me the treasurer's office, and last month we paid over to our preacher, Mr. Caldwell, \$2 75. I must say something about myself. I am an orphan, and I live with my aunts and uncle. I am going to school now. My teacher says I have lots of mischief in my composition which will bubble over on almost every occasion. With love to the little cousins. Will some of them write to

ORALIE THOMPSON.

MR. EDITOR: I am very much interested in reading your good paper. My adopted mother takes it, and we all read it with delight. We hear from our distant friends through its columns. How sad we all felt when we heard of Bro. Gilmore's death! How much we sympathize with Sister Gilmore and her children! They were with us two years at China Grove. We loved them dearly, and yet they are fresh in our memories though absent. Bro. Gilmore was our pastor when my dear adopted papa went to heaven. May we not feel assured they are happy together in the presence of our dear Saviour? I hope we will meet them there where death enters not and parting is not known! I will answer Pippie J. Lewis' question. It is found in 11 Kings xviii, 4. Hezekiah broke the brazen serpent in pieces, "for unto those days the children of Israel did burn incense to it." I will ask the cousin's question: Who increased the widow's oil, and what were the circumstances?

MATTIE YARBOROUGH.

CHINA GROVE, Mississippi.

MR. EDITOR: Mamma has been taking your paper ever since I can remember. I love to read the letters from the little folks. As I have not seen any letters from this part of the country, I thought I would write one. We have no Sunday-school now at our church, but expect to organize one soon. My uncle, Mr. A. Nason, is to be our superintendent. We have preaching once a month. Bro. J. S. Parker is our preacher. I will ask a question: Where is the word "sprinkle" found in the Bible? Your little friend,

KATIE C. JONES.

PIKE GROVE, Louisiana.

MR. EDITOR: Will you kindly permit me to join the little folks circle. I am quite a little boy and will write quite a little letter. My old grandma Davis, who is my "papa's" grandma, sends us the Advocate in real, and mamma reads such nice little letters to me from the children's corner. I can not yet answer their hard questions, but my mamma has taught me a good many from the Bible. I am going to school to aunt Laura Davis. She is so good and kind to us all, and we have such a nice time that we are sorry when Friday comes. But then we meet again at our nice Sunday-school "which is all a time with the love of Jesus' name;" also our little mite society which shines like "a candle on a candle-stick." Although I am a little boy, it makes me feel very proud to walk up with the big folks and pay my little dues. Grandpa says he is going to give me a pig, that I too may raise some missionary money. I will ask one question that mamma has taught me: What were the names of Moses' parents? Your little friend,

CLYDE T. THOMPSON.

MR. EDITOR: I am not fond of writing, but I want to answer Miss Bessie Vaughan's question. The answer is C. B. Galloway. I hope I am correct. I live in the country, and go to school to Miss Julia Richert. I love her very much. She devotes one evening in the week to teaching us about the Bible. Mamma teaches us also on Sunday, as we have no Sunday-school at our church. We have no preaching now either, as our dear pastor, Bro. Gilmore died a few weeks ago. This makes us all quite sad, and I guess many of the little folks who read the Advocate knew him and loved him too, so sorry to hear this sad news.

JONES P. CARRUTH.

MR. EDITOR: Seeing so many children writing to you, I thought I would honor you with a letter. The answers to Ida and Carrie Allbright's questions are first, "Mary Magdalene," and second, the word "Jehovah" occurs 6,855 times. Lyman Haven asks, "What verse contains all the letters of the alphabet?" Ezra vii, 21, has all the letters of the alphabet except "j." Now I will ask some questions: Who first divided the Bible into chapters? In what year? What is the shortest verse in the Old Testament? How many times does the word "and" occur? Trusting you will print this in the children's column, I remain,

Yours truly,

PRINUS TEMPUS.

SATCHEL, Mississippi.

MR. EDITOR: I thought I would write you a letter to answer and ask questions. I will answer John D. Edle's question: "Cheese" is found in 1 Samuel xvii, 18. I will also answer Mattie S. Gibson's: "Aaron's rod" is found in Numbers xvii, 8. "Coffin" is first mentioned in Genesis xix, 24, and Joseph was put into it. Daniel interpreted Belshazzar's vision. It is found in Daniel v, 26-28. Seth was the third son of Adam and Eve. Now, I will ask some questions: Who was the Philistine's champion? Where is "artillery" mentioned in the Bible? Where is "partridge" found in the Bible?

C. F. MURKIN.

MUSKOGEE, Texas.

MR. EDITOR: I am a little girl eleven years of age. My papa is a Methodist local preacher. He has been taking the Advocate ever since I can remember. I love to read it, especially the letters from the girls and boys. Our pastor is Bro. A. P. Cox. We all love him very much; he is such a good man. Samson's riddle is found in Judges xiv, 14. I will now ask my little friends a question: Who was the mother of Moses?

Your new friend,

VIOLE KLAS.

VALPARAISO, Mississippi.

MR. EDITOR: I am a little girl six years old, but I thought I could do something for the cause of missions. I have succeeded in collecting one dollar, which I forward to you to be appropriated where you think most needed. I go to Sunday-school. My Uncle John Clark, is our superintendent. Mr. Emily Pike is my teacher, and we love her because she is so good. My papa wrote this for me.

Your little friend,

J. CRAIG HOPKINS.

PERAZANT HILL, Louisiana.

MR. EDITOR: We have a good Sabbath-school, and a great many children and grown people who attend. Bro. J. S. P. Sheppard is our pastor this year. I will answer one of Willie Goodwyn's questions: The word "reverend" is found in Psalm cxi, 9. I will ask a question: What blood relation was John the Baptist and our Saviour?

Your little friend,

EMMA E. ORRIS.

LONG SPRING, Louisiana.

MR. EDITOR: I am a little girl ten years old. I go to Sunday-school every Sunday. I go to day school every day. I am studying grammar, arithmetic, geography and dictionary. I will answer Mattie Gibson's question: It was Aaron's rod that brought forth buds and bloomed blossoms and yielded almonds in one night. I will close for this time.

LUCY E. HAMMETT.

MR. EDITOR: Papa takes your paper, and we love to read it, the best in the world. We have no Methodist Church here, but we are going to build one soon. I will answer Florence Bylie's question: Sarah was one hundred and twenty-seven years old.

FLETCHER TATUM.

VANCE, Alabama.

Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors: REV. J. T. SAWYER, REV. W. L. C. HENRICHT.

THURSDAY JULY 10, 1884.

Another Thousand.

Centenary day was observed at Moss Point last Sunday, and was a glorious occasion. It was a fitting close of the Seashore District Conference. After a rather lengthy Centenary discourse, one thousand dollars was subscribed in a few minutes. A heavy rain-storm in the afternoon interrupted the children's Centenary service, or the offering would have been still larger. This is but the beginning of greater things. Every member will be granted the privilege of making a Centenary offering. Well done for Moss Point! If our stronger charges show like liberality more than the resolved sixty thousand will pour into the Conference Centenary treasury.

President Arthur has vetoed the Fitz John Porter bill. It is certainly to be regretted that the interposition of a veto should prevent justice being done a greatly wronged man. Mr. Arthur's objections were mainly constitutional, but are thought to be very strained inferences from that much and variously interpreted instrument. Gen. Grant, who once thought Gen. Porter guilty and approved the finding of the court-martial, has revised his opinion and ardently supported this measure of relief. We thought his article in the North American Review on the subject quite conclusive.

"Sunday Laws" was the theme of editorial discussion in a recent issue of the Times-Democrat. While there was no clear deliverance against such statutes, the entire trend of the article was an advocacy of no Sabbath. The infusion of new blood and the immigration of Continental ideas were referred to as liberalizing our puritanism. Just so, and with the degradation of the Sabbath in any city, we have enjoyed the fruits and sweets of communism—the reign of the mob and the flames of the riot. At another time we will refer to our neighbor's statement of supposed facts.

The Presbyterian Observer thus characterizes the relations between the two Presbyterian Churches. It will be remembered that the Southern Presbyterian Assembly declined to send fraternal messengers to their Northern brethren any more, and chose rather to write letters:

Northern Presbyterian Church to Southern: Do you love me?

Southern Church: Yes.

Northern Church: Do you enjoy my visits?

Southern Church: Well, rather—O yes.

Northern Church: May I come to see you again?

Southern Church: Suppose you write. That will do just as well.

The Methodist Episcopal Church grew rapidly during the episcopate of Bishop Simpson. The following summary of service and results we find in the New York Christian Advocate: Bishop Simpson presided over 247 Conference sessions. At an average of a week each, this would be four and three-quarter years spent in Conference duties. Ordained deacons at these Conferences, 1,263; ordained elders, 180. Since his own consecration Bishop Simpson has assisted at the consecration of 22 Bishops. The 37 Conferences in 1882 waxed to 59 in 1884; church members from 638,500 to 1,709,500; missionary contributions from \$150,000 to \$650,000.

As we go to press our friends are gathering at the Seashore Camp Ground for a grand feast of tabernacles. The indications are that the meeting will be more largely attended than ever before. Distinguished ministers from abroad will be present, and work in pulpit and altar as becometh a Methodist preacher. In the name of the Lord will the gathering of the people be, and upon them we invoke a Pentecost. Ample arrangements have been made for the comfortable accommodation of all who come. The railroads have shown marked liberality, extending even more than their usual facilities. In addition to the full publication of routes and rates made for two weeks or more, we are requested to say that the Illinois Central will sell round-trip tickets as last year and the Vicksburg and Meridian will extend like favors. Next week we hope to chronicle some gracious and inspiring spiritual results.

The Sabbath and the Cotton Centennial

In the Times-Democrat of June 29 appears an open letter from our distinguished friend, Dr. C. K. Marshall, of Vicksburg, on the observance of the Sabbath at the coming Exposition. We do not often have to take issue with our brother with whom we have taken counsel for years, but this letter and the proposition it contains can not command our approval. Indeed, while honoring the motive that prompted its publication, we feel assured it will achieve what we are endeavoring to avert. In response to a resolution of the Sunday League, of this city, the pastors and official members of the several churches here have petitioned the Board of Management of the Exposition to close the gates on the Sabbath. And as the national government has endorsed the enterprise, and several States have made legislative appropriations for special State exhibits, religious bodies outside the city have united in the petition of the Sunday League. The General Conference of the Methodist Episcopal Church, embracing a communicant church membership of 1,700,000, in recent session at Philadelphia, passed an urgent resolution in favor of Sunday closing. Several District Conferences in Mississippi have also joined in the request. Other bodies in the several States will heartily unite, thus voicing the dominant moral sentiment of the entire nation.

But in the midst of this growing sentiment, and the collection and collation of these requests, our friend, Dr. Marshall, suggests another way, which in our judgment is a total surrender of the whole question. We quote as follows:

"Doubtless the board will realize the embarrassment of the Sunday problem in view of all the questions, claims and criticisms that must arise. Pleas, protests and remonstrances will be laid on your desk in great numbers. But for one I do not believe it will be in the power of your board to resist the pressure of the countless multitudes of people at home and from abroad who will desire to spend a part of the holy day upon the Exposition grounds. I wish it were otherwise, and that the claims of the sacred day were better understood and more fully appreciated. But we are not a Christian people, save in the name, and worship must be voluntary or it is worthless. Forced and formal worship is as hateful to God as the hollow pretenses of hypocrisy."

In that last sentence our learned friend falls into the common error of all objectors to Sunday laws. They have nothing to do with religious worship, whether "forced and formal" or voluntary and joyous. These statutes have only a civil significance, but are founded upon the broadest philosophy and the wisest statesmanship. A State must conserve the morals of its people or suffer declension of power and the loss of all elements of prosperity. True, in some sentences following the doctor pays an eloquent tribute to the American Sabbath—its industrial, social, civil and moral influence upon the happiness and greatness of our people. But this reference to "forced and formal worship" is irrelevant and unfortunate. But to his proposition:

Viewed from this standpoint, I am of the opinion that the best thing that can be done at the Exposition Temple, or Great Hall, will be to make ample arrangements for public worship on the Sabbath day, mornings and evenings, under the management of a joint committee, and let the most eminent clergymen of all over the world be invited to preach and conduct divine service agreeably to their several creeds and customs, so that all sensible men will on such occasions, controverted and irritating sectarianisms as themes of discussion. Let the platform and the pulpit be placed at the disposal of Jews and Gentiles, Greeks and Mohammedans, Roman Catholics and Protestants, from week to week, as may be desired, arranged and agreed upon, so that no clashing or jarling may arise.

It is the World's Exposition—let it be the occasion of broad, high, ecumenical worship and praise. Without discussing the impracticability and incongruity of Sunday worship conducted by Mohammedans, Jews, Greeks, etc., in turn, we must say that this proposition defeats the very end we have in view. It will give excuse for Christians away from home to desecrate the Sabbath. Of course they will only go to the Exposition on Sunday to hear preaching! Just as many parents go to a circus "to show the children the animals!" We very much fear the good doctor has furnished New Orleans with a plausible defense for outraging the moral sense of the nation. He says, further, that "of course no machinery will run on the Sabbath." Well, why not? If the gates are opened and the entrance fee is paid, each visitor has a right to the full display. If not he is denied the promised value of his purchase money. Such a compromise can not be made, and ought not, in all fairness. No, the gates ought to be sealed, and every hard-worked employee allowed his legitimate rest.

The great Centennial at Philadelphia was closed on Sunday, albeit powerful pressure endeavored to force an entrance. The Louisville Exposition was closed on Sunday, and the whole nation applauded the prompt refusal of a petition in favor of its being opened. Nor will "a discerning Christian sentiment" be satisfied with any less on the part of the managers of the World's Exposition in New Orleans. Indeed, as Sunday is a national, civil day, protected by statute, we doubt if the appropriations by the several States can be honestly used, in morals, if the Sabbath sentiment of the people be so grossly violated. Even that \$1,000,000 national loan might fairly be withheld, until some assurance is given that the national Sabbath and, therefore, the nation's good name is to be respected. If the general government can prohibit the transmission of obscene literature through the mails, or the letters of that local iniquity, the Louisiana Lottery, surely it might protect the integrity of our national day. While fully appreciating and applauding the motives of our honored friend in his proposition, we oppose the principle and fear the evil results.

Editorial Correspondence.

One day at home in more than two weeks is all we have been allotted, and that was largely spent in furnishing copy for the ADVOCATE and preparation for another trip abroad. Leaving on Wednesday night, we reached Courtland, the seat of the Grenada District Conference, on the Mississippi and Tennessee railroad, Thursday morning for breakfast. Quite a number of the brethren, including the presiding elder, joined us at Grenada, and the journey onward was much enlivened by such companions of travel. The Conference was presided over by Rev. S. M. Thames, the presiding elder, and Prof. R. W. Jones, of Oxford, was elected secretary. Reports from the pastors were rather better than we have heard at other Conferences. Revivals and large gatherings had blessed a few churches. Especially was this notable at Grenada, where two revivals have been enjoyed by the church during the past few months. Collections for connectional purposes and pastoral support were well up, indicating a marked advance over previous years. We felt quite impressed with the fact that the church throughout the district is in good condition and on a steady, healthful advance. The Conference gave us a patient hearing on the interests of the ADVOCATE, and a handsome list of cash subscribers. Leaving Courtland about nine P. M., we returned southward, and at the urgent solicitation of friends stopped at Winona to celebrate "the glorious fourth of July" by attending a grand prohibition mass meeting. By act of the Legislature the question of license or no license was to be submitted to a vote of the people on Tuesday, the eighth instant. For weeks past the contending forces have been engaged in a hand to hand struggle. Under the leadership of Rev. W. S. Lagrone the prohibitionists are well organized, and have made every hill-top and valley in the county vocal with temperance eloquence. Two weeks ago there was a joint discussion, the whiskey men importing a champion from Grenada. He was met by Rev. W. B. Murrah, and so thoroughly vanquished that some of the saloonists acknowledged a signal defeat. They haven't asked to "divide time" any more. The interest in the issue is intense, and we confidently look for prohibition to gain a glorious victory. The immense audience that crowded the courthouse on the fourth, including a number of ladies, and patiently listened to a perspirational speech from this editor for two hours in the high noon of a hot day, is sufficient evidence of their devotion to the cause. It was reported that the wholesale whiskey dealers of the large cities had sent down large sums of money to be used in carrying the election for license, but our friends, working "without money and without price," were jubilant with hope; indeed, felt that victory was quite assured.

Leaving Winona in the afternoon, we continued our southward journey bound for the Seashore District Conference, at Moss Point. Reaching Jackson at half-past ten P. M., the woman who "tarries by the stuff" was at the depot with a fresh valise and a good-bye. In five minutes we were thundering down the Illinois Central, and at seven o'clock next morning walked into the office at 112 Camp street. An hour at the desk preparing grist for the hopper and onward we go by the Louisville and Nashville to Moss Point.

The Seashore District Conference had nearly concluded its business when we arrived, about noon on Saturday. We found Presiding Elder Rayner in the chair and Rev. B.

Jones at the secretary's table. The attendance of both preachers and laymen was very small, owing to the distance and expense of travel. That district covers an immense territory, and is a great tax upon the time, strength and purse of a presiding elder. Only seven of the preachers were present, and less than a dozen lay delegates. We understood that the work on the district generally is moving forward with vigor and great promise. The next Conference will be held at Hattiesburg. The following were elected delegates to the Annual Conference: J. B. Smith, R. Habbington, Henry Ware, M. M. Evans. Alternates: C. H. Woods, J. W. Starr, J. P. Carter. Strong resolutions were passed on the subject of temperance, inveighing vigorously against the use of tobacco. As that is about the first action taken by any Southern Methodist body against the weed, it is worthy of note. We hope the Seashore is thus leading a much-needed reform. President MoVoy, of East Mississippi Female College, was present, preached twice, and spoke effectively in behalf of his institution. The Conference, by resolution, warmly commended the college as worthy of patronage and Centenary contributions. We are indebted to Bro. Griffin, a venerable and versatile Methodist patriarch, and the large-hearted, liberal Bro. Dantzer, for delightful hospitality. Rev. R. J. Jones, the pastor, has favor with his people, and is doing well. Sunday was observed as Centenary day, and right royally was it celebrated, as will be seen by a notice elsewhere. We are obliged to the Conference for the following, and with it we close these jottings:

Resolved, That the NEW ORLEANS CHRISTIAN ADVOCATE is worthy of the high place it occupies, and that its editor is to be commended for his zeal and energy in the defense of the truth, and for making it emphatically a religious paper.

Resolved, That we will use due diligence to give it as wide a circulation as possible.

Partisan Praying.

Recent political conventions have developed some new features in the character of public prayer. Enterprising newspapers have given them full and wide publicity together with all other proceedings. At the National Republican Convention, on successive days, distinguished ministers, of unquestioned political orthodoxy, offered prayer invoking Divine blessing upon the "grand old party." Like petitions have been made by preachers at several State Democratic Conventions. As we have read these proceedings, thoughts have been suggested that may be of general profit.

Much praying, so-called, is for the ears of man rather than the throne of God. In rhetorical phrase, the relation of local incidents, and expressions of opinion upon matters purely secular and partisan, the purpose of the performance is perfectly manifest. The papers pronounce it "very eloquent," and the prayer-orator reads the tribute with genuine satisfaction. Every such notice offends the spiritual propriety of true Christians and wounds the cause of Christ. Prayer—"the soul's sincere desire"—is only for the throne of grace and may be as true and efficacious "uttered" as "expressed." When offered in public, it should simply lead the devotions of the congregation for needed blessing, and not entertain the people with devotional stumping. "Beautiful" and "eloquent" prayers are a delusion and a snare. They should not be voiced in incorrect or infelicitous language, but their intellectual quality should not be prominent. The spirit should breathe through the words and not the words shroud and conceal the spirit.

Prayers for party and by partisans have the odor of secularism rather than the fragrance of true piety. They prophesy party success in the form of prayer, and in that attitude stir up the faithful to an active campaign. We doubt the propriety of praying for the triumph or defeat of any party as such. We may and should ask that all party conclusions be directed to the general good, and that divine blessings dwell upon the entire land. But to pray for Republican success or Democratic defeat, or vice versa, is more partisan than pious—an unseemly, if not unsanctified, performance. An entire elimination of selfish purpose or ambition is necessary to true prayer. We need pious rather than partisan praying.

Rev. S. W. Miller, of the North Mississippi Conference, stated to us at Courtland that at a recent appointment in Pontotoc county, while in the pulpit preaching, he was fired upon by some unknown party, the ball barely missing his head. We hope the miscreant will be discovered and made to suffer the law's extreme penalty.

Delayed Correspondence.

MR. EDITOR: The second week in April last I received a letter from Bishop McTyeire informing me that I had been selected as the clerical delegate to accompany Gov. Colquitt, of Georgia, the lay delegate, to Philadelphia, the seat of the General Conference of the Methodist Episcopal Church, to bear the fraternal greetings of the Methodist Episcopal Church, South, to that body. I had heard people talk about the astonishment which comes from a loud clap of thunder out of a clear sky, but I could never form a distinct conception of its meaning. I believe now that I can guess at it with tolerable correctness. There was no doubt as to the genuineness of this letter of information, for the Bishop's chirography carries its authenticity in every stroke and dot. After making what preparation seemed to be necessary, on the last day of April, I started on what has been to me a memorable journey, by the Queen and Crescent route to Cincinnati, thence by the Baltimore and Ohio railway to Washington City. Your space is too valuable for me to fill it with the thoughts that passed through my mind while spinning along through the barren pine regions of Mississippi up to Meridian, or with the dreams that chased each other through the corridors of my brain, while, during the thought, we whirled, like a cyclone, from southwest to northeast through the mining regions of the great State of Alabama, or with the kaleidoscopic views which came and went as we turned northward at Chattanooga and sped in a straight line across the commonwealth of Tennessee, or with the emotions that filled my soul while, with increased velocity, we thundered along among the hills and over the beautiful valleys and through the center of the famed "Blue Grass" region of Kentucky. These thoughts and dreams and visions and emotions have become a part of my being, and while a man may be interesting to himself, it would do for him to think that he is always interesting to others; so I forbear at this point the process of elaboration.

We arrived at Cincinnati late in the evening of the second day out, and, having an hour to wait, I thought I would see what I could do of that city. Before starting out, being covered with dust and soot, I sought a place to wash my face, and was charged ten cents for the privilege. This was a new experience to me. The idea of paying for the privilege of washing my face, in a place where water was so plentiful, had never entered my mind. It had the effect to change my whole purpose during the hour spent there. I just went back to the depot waiting-room and sat down. What little things sometimes change the whole course of life! I kept thinking about that face-washing and that ten cents, and after while I worked it out. I came to the conclusion that from the style of that I wore I was taken for a "typical Southerner with a pocket full of money." Alas! what mistakes men do make. Leaving Cincinnati at half-past seven P. M., we scudded across the Southern portion of Ohio in the darkness of the night, seeing nothing, dreaming nothing. Daylight came peeping over the big hills of West Virginia, and, as the sun shot his arrows of flame into their summits, they appeared like towering Titans, upon whose heads sat crowns of golden glories. During all the morning the scenery was of that varied kind most calculated to charm a man who has lived all his life in the monotonous low-grounds of Louisiana. From Parkersburg to Harper's Ferry, while the scenery does not present many sublime views to the eye, there is absolutely nothing to weary. Coming to the headwaters of the Potomac, near Oakland, the road winds along down that stream to Washington City, and there is presented a succession of landscapes of surpassing beauty. We had breakfast at Cumberland, and it was the best meal we obtained on the whole route, and plenty of time to eat it. We passed Harper's Ferry about noon. Here is the finest view, in some respects, that we had. How did the river get through that mass of rock? There is a passage in Habakkuk which explains the process: "Thou didst cleave the earth with rivers." But what Southerner these days passes Harper's Ferry without thinking of Bill Arp and his "burning questions?" "Who is old man Harper, and what does he keep his ferry for, anyhow?" At half-past two, being two days and two nights out from home, we rolled into the capital city of the nation, and Dr. Cox, the quiet, popular pastor of Mt. Vernon Place Church, was at the depot, and gave me such a welcome as made me feel that I had found another true friend, and was at home.

"The time would fail me to tell" of what I saw in this beautiful city.

With my host as a guide I went everywhere and saw everything, worth seeing. That you may know something of my patriotism and political whereabouts, I will state that the first place visited, after a night's rest, was Mount Vernon, the residence during life and the resting-place after death of George Washington. The place and surroundings are lovely to look upon. What a queer old house it is! How strangely it is divided and sub-divided into the cutest little bed-rooms and sitting-rooms and reception-rooms and parlors! Many relics of the Washington family have been gathered into it, and in looking upon them the memory travels back to the good old days of our simple-hearted ancestors. Washington's camp chest and equipage look as if they had gone through all the wars since the time of William, the Conqueror. The tomb in which lie the remains of George and Martha Washington is a very plain brick vault, containing the two stone coffins, with the simple inscriptions, Gen. Geo. Washington—Martha Washington. On the outside are the other members of the Washington family, among whom I noticed the name of the wife of one of the sons of Louisiana. The grounds and gardens are said to be just as they were left when the great man died. The flower garden is a beauty, and my guide said the box-trees were planted by Washington's own hand. I was told that the famous, historical hatchet was there, but I did not see it. I stood under willows that purported to be transplanted from the grave of Napoleon at St. Helena. What curious emotions come to us when we are assured that we are treading the same soil and looking upon the same scenes where the great ones have lived and died!

The next place to visit was the "Bureau of Printing and Engraving." This is where the treasury notes and bank bills are made. It requires the work of 100 men and 100 women to keep the country supplied with money. The process of making a bill is such an elaborate one that it requires thirty days to make one bill. Everything is reduced to a perfect system, and if there is the least mistake made in counting the sheets of paper which are in process of development into money, the doors are all closed and guarded until the mistake is found and rectified. I came away with the feeling—no wonder the United States is so rich, when it can make money after that manner. As we passed out, just to the left of us was the long-talked-of Washington monument, now 425 feet high, and still going up toward the sky. I was told that the purpose is to make it the tallest structure in the world, and that to be this it must reach 535 feet into the air. When I looked up at the workmen there looked like little boys, and the huge stones they were placing upon the walls looked to be about the size of ordinary bricks. Though so high, I was told that a cat jumped from the top the other day and scampered away toward the Potomac, apparently with the best use of his legs. I am inclined to think that that was the old traditional cat, who possesses nine lives. I was informed that those who have the work in charge proposed to finish the monument and have a grand celebration on February 22 next, and that the man who made the oration at the inception of the work, fifty years ago, is to be the speaker on that occasion. The next places visited were the Smithsonian Institution and the National Museum. I spent about four hours looking and wondering and thinking. It would require two sides of your paper for me simply to set down the names of the things I saw without describing anything. The fish commission came next, and the young man in charge told us many new and strange things. The post-office, treasury buildings, naval department, with their interesting details, occupied much time. In one of these is the original "Declaration of Independence." The body of the instrument is still legible, but the honored names are almost entirely faded from view. Corcoran's Art Gallery is a delightful place to spend an hour, if you happen to have one, a companion who can appreciate and point out to you the beauties of art. I don't know much about such things, but my companion, Miss Maria Cox, took such delight in instructing my ignorance and making everything so interesting that I came away feeling that I had lived one hour of pure pleasure in an art gallery. Of course I went to see the White House, but did not see the occupant. When passing through the East Room I could not help but be struck by the portrait of the author of a "Comic History of the United States," "this is the room where Mrs. Adams used to dry her clothes on wash-days." Nobody goes to Washington without visiting the capitol. It was a memorable day—the day the Morrison Tar-

Weekly Market Review.

(For Week Ending July 8, 1884.)

COTTON.

Low ordinary	74 1/2
Good ordinary	75 1/2
Low middling	76 1/2
Good middling	77 1/2
Middling fair	78 1/2
Fair	79 1/2
Good fair	80 1/2
Full fair	81 1/2
Prime	82 1/2
Strictly prime	83 1/2
Choice	84 1/2
Seconds	85 1/2
Yellow cleared	86 1/2
Gray cleared	87 1/2
Choice whites	88 1/2
Granulated	89 1/2

SUGAR.

Interior	3
Common	4
Good common	5
Fair	6
Good fair	7
Full fair	8
Prime	9
Strictly prime	10
Choice	11
Seconds	12
Yellow cleared	13
Gray cleared	14
Choice whites	15
Granulated	16

MOLASSES.

Syrup	17
Prime	18
Choice	19
Fancy	20

RICE.

Choice	54
Prime	55
Good	56
Fair	57
Ordinary	58
Common	59
No. 2	60

FLOUR.

Minnesota lakers	6 1/2
Minnesota patents	6 1/2
Extra fancy	6 1/2
Winter wheat patents	6 1/2
Choice	6 1/2
Fancy	6 1/2

CORN PRODUCTS.

Green meal	4 00
Corn meal	3 15
Grits	4 00
Meal	4 00

GRAIN, ETC.

Corn	77
White	78
Yellow	78
Mixed	78
Oats	41
Western	42
Texas first-proof	42
Beans	95
Red	95
White	95
Choice	10 00
Prime	17 00

PROVISIONS.

Pork	10 75
Prime mess	15 50
Rumps	15 50
Bacon	11
Choice breakfast	11
Shoulders	12
Sides, clear	12
Sides, clear rib	14
Sugar-cured	13 1/2
Dry salt meat	6 1/2
Shoulders	6 1/2
Sides, clear	6 1/2
Sides, clear rib	6 1/2

FISH.

Mackerel	14 25
No. 1, in bbls.	14 25
Half bbls.	7 15
No. 2, in bbls.	13 75
Half bbls.	6 87
No. 3, in bbls.	13 25
Half bbls.	7 00

GROCERIES.

Coffee	91
Rio, choice	113
Cordova, choice	12
Java, choice	22
Breakfast	20
Western dairy	20
Country	15
Lard	8 1/2
Choice	8 1/2
Texas	50
Choice	50
Tail	25
Oils	18
Coal, cases	13
Coal, bbls	13
Cotton seed	45
Lard	80

VEGETABLES.

Cabbages	1 00
Western	1 00
Country	1 00
Potatoes	1 00
Louisiana	1 00
Krout	17 00
Onions	2 25
Bbl	2 25

BALING STUFFS.

Baling	104
12 b	114
Baling twine	134
12 b	134
Ties	1 30
Bundle	2 75

SUNDRIES.

Poultry	5 25
Chickens, Western	5 50
Young	1 50
Chickens, Southern	4 25
Young	1 50
Turkeys, Southern	9 00
Eggs	12
Western	13
Southern	14
Wool	18
Lake	18 1/2
Laurens	10 1/2
Hurry	8
Hides	7
Green salted	10 1/2
Dry salted	10 1/2
Staves	50 00
Oak, kegs	50 00
Oak, barrels	50 00
Oak, hoops	50 00
Hoop poles	40 00
Barrels	20 00
Half barrels	12 50
Fertilizers	12 00
Meat	23 75
Pure ground bone	42 00
Muriatic acid	3
Sulphuric acid	24
Bone black	24

NEWS OF THE WEEK.

DOMESTIC.

CHICAGO, July 1.—Allen Pinkerton, the famous detective, died this afternoon. He had been gradually sinking from the effects of malaria fever, contracted some weeks ago, while on a visit South.

DECATUR, Ill., July 1.—A national prohibition camp meeting, under the auspices of the National Association, opened to-day at the Fair Grounds, and will continue ten days, bringing together a remarkable array of men.

MILWAUKEE, July 1.—The Citizens' League have decided to attempt an enforcement of the Sunday law, which demands that all the saloons be closed on that day. The first test case will be that of a saloon called the Y. M. C. A., which opened last week next door to the Young Men's Christian Association and took that name. The Association members were strenuous in their opposition to granting a license to this saloon, but the Council sided with the saloon-keeper.

KEOKUK, July 2.—In the week of a construction train of the Chicago, Burlington and Kansas City Railway passing through the Grand River Bridge last night, from twenty to twenty-five men were precipitated into the stream, and from ten to forty to fifty feet, and from ten to fifteen men were more or less injured, several of them fatally.

MILES CITY, M. T., July 2.—The committee appointed by citizens of Eastern Montana to-day telegraphed Secretary Teller, urging immediate removal of the North Cheyenne Indians, now on Tongue and Rosebud rivers. They number more than 300, are without rations and are starving. There is nothing to suggest an except range cattle, which they are killing in large numbers. The stockmen will make armed resistance if they are not moved, and the result will be serious trouble with the Indians who are independent and angry.

WASHINGTON, July 2.—The message of the President vetoing the Fitz John Porter bill was received at the House at half past 3 o'clock. The reading of the document was proceeded with amidst profound silence. From Slides moved to the bill press. The years and days were demanded, and as the voting proceeded the interest was most intense until the announcement was made that the bill had passed by a vote of 168 to 78. When the cheering did begin it was loud and hearty. It was led by Gen. Sherman, and was given three times three and a cheer.

St. Louis, July 6.—Dispatches from Decatur, Springfield, Shelbyville and other places of Central Illinois, report that a very severe wind storm swept over Macon, Sangamon and Christian counties, between midnight and daylight Saturday morning, which destroyed much property, but so far no lives were reported lost. The loss in Sangamon county, as far as heard from, is estimated at over \$100,000. In Macon county the destruction is still greater, nearly all houses and outbuildings in the path of the storm being entirely demolished or badly damaged. The wind lifted the cars off the track at Road Station, and the Madison Presbyterian Church and parsonage were entirely destroyed. The loss in Macon county is estimated at \$200,000. Christian county is also said to have suffered severely, but no details are given.

WASHINGTON, July 6.—The appropriation for defraying the expenses of the Government exhibit at New Orleans, Cincinnati and Louisville was fixed in the sundry civil bill as it passed Congress at \$300,000. Ten thousand of this amount is to defray the expenses of unpacking at Cincinnati and \$10,000 more for unpacking at Louisville. Both houses have been in session all day, taking recesses at intervals.

NEW YORK, July 6.—A great many thousand New Yorkers enjoyed a holiday to-day in the shape of a Sunday concert in Central Park. Thousands joined in singing "Old Hundred" when the time was played by the band, and the crowd did not leave the park till after sun-down.

DETROIT, July 7.—This is the fourth day since the prohibitory law was to go into operation. So far it has had little visible effect upon the liquor interests of this city. The breweries closed Sunday, but to-day are running as usual. A large number of saloons were also closed Sunday, but they, to-day, are openly dispensing all kinds of liquors. So far not a single saloon out of 126 licensed by the city is observing the law. Beyond a disposition to close on Sundays and holidays and exercising more care in selling, the saloons have determined to pay no attention to the law. Wholesale dealers seem to be as active as ever, but packages have assumed a new shape and seek different channels of transportation.

Just What they Need.
Those complicated stomach, kidney and nervous troubles from which many women suffer soon find a mild but active operation of Parker's Tonic.

WASHINGTON, July 7.—The flags of the Houses of Congress were hoisted down this afternoon at precisely 2:50 o'clock. At the same moment Mr. Edmunds in the Senate and Mr. Blackburn in the House spoke the usual address to the members, and, among the gavel down, pronounced the two houses adjourned without a day.

FOREIGN.

LONDON, July 2.

Advices from Toulon state that five cases of cholera occurred by inhaling pure oxygen. The effect is immediate and consists in restoring warmth to the system, making the pulse normal.

PARIS, July 4.—The formal presentation of the Bartholdi statue of "Liberty Enlightening the World" by the French Government to the United States took place in Gauthier's workshop to-day.

Toulon, July 6.—There have been seven deaths here since last night. The oxygen cure is unsatisfactory.

Marseilles, July 6.—There was no death from cholera since last night. Intense heat aggravates the cholera. An outbreak of small-pox has occurred at Vigan, Department of Gard, and there have been seventeen deaths. A military cordon is ordered.

PARIS, July 7.—Advices from Snakum report that Gen. Gordon was murdered by his soldiers, and El Mahdi occupied Khartoum.

Merchants and grocers, hotel-keepers, colleges, managers of boarding department, and others would do well to address Mrs. P. M. Goodwyn, manufacturer, 170 Grand St., N. O., for price list of Goodwyn's Eureka Yeast Powder, a superior household product of the Crescent City. Positively free from alum or any other harmful ingredient. It not only invites, but squarely challenges comparison with any and all standard articles in its line.

DISTRICT CONFERENCES.
The Enfield District Conference will meet at Midway, Wednesday night before the fourth Sabbath in July. The preachers will please write their reports, and send them to Dr. Humble, at Midway, at least a week beforehand.

The presiding elders of the North Mississippi Conference will please send me promptly the names in full, of the several delegates elect to the ensuing Conference, and of their alternates.

BYHALIA, Mississippi.
The Vicksburg District Conference will be held at Phoenix, Yazoo county, beginning on Thursday, July 31. Opening sermon on Thursday, at eleven A. M., by Rev. S. J. Cotton.

Delegates to the Vicksburg District Conference can come either by rail to Benton on the Yazoo & Mississippi Valley railroad, or by water to Satastia. The Patriot Line will take delegates from Vicksburg to Satastia and return for five dollars round trip, or three dollars fare each way. Delegates are required to present their credentials to the clerk of the boat to get this reduction. Conferences will be at Satastia on Wednesday morning. Satastia is the most convenient point for us, it suits the delegates as well. Delegates must let us know by what route they are coming, if they want conveyances, for we will only meet those who so inform us.

PHOENIX, Mississippi.
The Woodville District Conference will be held at Woodville, beginning on Thursday, July 24, at ten o'clock A. M.

The Holly Springs District Conference will meet at Pleasant Grove, Hickory Flat circuit, July 25, 1884. Opening sermon by E. H. Moon, Friday 25, at 11 o'clock A. M.

CAMP MEETINGS.

The camp meeting at Mt. Zion Camp Ground, near Beech Springs, N. O., will commence on Friday night before the third Sabbath in August. All ministers are invited and will be well cared for.

The Downsville Camp Meeting will begin on Friday before the third Sabbath in August. All ministers are invited and will be well cared for.

The Davis Springs Camp Meeting commences Friday night before the second Sabbath in August. Preachers are cordially invited and will be handsomely cared for.

The Goshute Academy Camp Meeting commences Friday night before the first Sabbath in September. Ministers have a special invitation to come and preach the word. You will be well cared for.

There will be a camp meeting at Cypress Camp Ground (near Stonewall, on New Orleans and Paducah railroad) commencing Friday before the second Sunday in August, next.

The Little Creek Camp Meeting, Rayville circuit, Delhi district, Louisiana Conference, will commence on Wednesday night before the third Sabbath in August, and will be conducted strictly on the self-sustaining plan. Ministers and their families will be cared for. Friends are earnestly solicited to come and help us.

The Belle Chenery Springs Camp Meeting will begin on Tuesday, August 5, 1884. This camp ground is beautifully located in the parish of St. Landry, La. Preachers generally are invited, and will be furnished free transportation from Levee on the T. P. railroad to camp ground and return. Apply to D. Brewer, at Levee.

The annual camp meeting of Henderson Camp Ground, near Cross Creek, Miss., will commence, Thursday, July 11, and continue eight days. Ministers are especially invited.

The question has been agitated—Why did the Executive Committee of Henderson Camp Meeting Association, appoint the annual meeting for the year upon the same time as that of the preceding year? The Executive Committee have an answer to this question. The time of holding the annual meeting of the association was fixed several years ago; therefore the Executive Committee, on motion, at their next meeting ordered the secretary to have published the rule governing the association as to the time of holding the annual meeting of Henderson Camp Ground, shall read "each year."

The camp meeting for St. Matthew's Camp Ground will begin on Friday before the second Sunday in August. It will be sustained as heretofore. Ministers are invited. The brethren will be conveyed from Hickory to camp ground by rail.

The China Grove Camp Meeting will commence Friday before the fifth Sunday in August. All ministers are invited and will be well cared for.

The Lake Camp Meeting will begin on Friday before the fifth Sunday in August. Preachers generally are invited.

The Providence Camp Meeting will begin on Wednesday, July 30, and continue six days. The camp ground is beautifully located near Rockport, fourteen miles east of Lakeport. Preachers generally are invited, and will be furnished free transportation from Lakeport to camp ground and return.

QUARTERLY CONFERENCES.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.
St. Francis Street, Mobile, Ala., July 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, July 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15,

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UNREST.

BY FRANKS RIDLEY HAYWARD.

"Our heart is restless till it rests in thee."—St. Augustine.

There is a strange wild wall around, a wall of wild unrest.

A moaning in the music with echoes unconfessed,

And a moaning (wither there and there, with small notes shrill and thin,

And deep low shuddering groans that rise from caves of gloom within.

And still the wild wind crosses the harmonies of God,

And still the waters wander through his fair lands rich and broad;

Grave thought, explorers swell the cry of doubt and nameless pain,

And careless feet among the flowers trip to the dismal strain.

They may wander as they will in the hopeless search for truth,

They may wander in the quest all the freshness of their youth,

They may wrestle with the nightmares of sin's unending sleep,

They may meet a futile plummet in the heart's unfathomed deep.

But they wait and wait and wander in vain and still in vain,

Though they glory in the dimness and are proud of very pain;

For the life of Titan struggle is but one sublime mistake,

While the spell dream is upon them, and they can not, will not wake.

Awake, O thou that sleepest! The believer is near, arise, go forth to meet him! Bow down, for he is here!

Thou shalt count your true exultance from this first and blessed tryal,

For he saith to reveal himself, the very God in Christ.

For the soul is never satisfied, the life is incomplete,

And the synchroisms of sorrow find no cadence calm and sweet,

And the earth-lights never lead us beyond the shadow of our grief,

And the lone heart never resteth till it findeth rest in him.

North Louisiana Notes.

BY REV. F. M. GRACE, D. D.

RED RIVER—AN EX-FEDERAL JOURNAL—A "WIRE ROAD," AND

THE SUBVERSIVE DISTRICT CONFERENCE.

MR. EDITOR: It has been my privilege to go on a short tour with our presiding elder, Rev. B. F. Alexander.

We attended a Quarterly Conference on the Coushatta circuit, Rev. A. C. Couey, P. C., and a District Conference at Natchitoches, Rev. C. F. Stivers, P. C.

As it was my first visit to Red River, I saw much that was novel and interesting.

First, we crossed Bayou Pierre, east of Mansfield, and saw the recent marks of high water in the swamps.

In fact, we were the first travelers since the last flood, and had, literally, to drive the first stakes for the ferryboat and to make the first tracks in the mud between the bayou and the Red.

We had the honor of being ferried over by an ex-Federal general, who has turned his attention from the noblest of war to the ignoble business of running a ferry for the accommodation of his rebel foes.

The general's case reminded me of that of one of Napoleon's marshals who kept a ferry in Prairie Creek, near Demopolis, Ala., after the fall of his great master in 1815.

His dithought brought him back to bank, and one had only to drive in and out to get across the stream.

In fact, it was a bridge rather than a boat. The charge was only ten cents, and Marshal Levee was satisfied.

"To such base uses do we come at last," Coushatta gave us a good congregation on Thursday night, and a day of delightful visiting on Friday.

Approaching the river from Bayou Pierre through the swamp, we finally reached the cultivated land near the

Pastoral Methods.

MR. EDITOR: In your issue of June 19 there appears, on the same page, two articles of very different thought on the same subject, and yet both worthy of our consideration, as pastors and laymen.

The article by "Laymen"—"Pastoral Courtesy"—opens up more questions than one; the article by Dr. Deems—"Our Plan of Pastoral Work"—solves that problem to many an overworked preacher.

I trust that every reader of your paper has read that article and will act upon it. And, further, I wish that every member of the Methodist Episcopal Church, South, could be furnished with a copy. I am in agreement with Bro. "Laymen" that Dr. Hill did well in following up the absent member; nor would I too readily excuse the seeming neglect of courtesy on the part of the four brethren held up by "Laymen."

Still we can not fully agree that it is altogether the result of indifference or a disposition to be discourteous.

Such a character as is represented by "Laymen" is not unknown to the pastor of average experience.

A young man, "wild, skeptical in religious matters, and by no means disposed to be communicative with his friends at home in regard to his business or spiritual interests." Why, what a familiar face! I doubt not that every preacher who has attained to elder's orders does at once recognize every feature in the picture.

As a pastor, we have always held it a duty to see all strangers who come to our notice and invite them to the various church services; but the manner in which most of these wild, skeptical, uncommunicative young men meet such invitations and exhibitions of interest in their welfare brings at once to mind our Saviour's exhortation in reference to giving holy things to dogs and casting pearls before swine.

Why, sir, such as these are in every community—wiser in religious and Bible truths than seven men who can give a reason; choosing darkness rather than light because their deeds are evil; absorbed in their business and dissipations, what care they for the preacher's welcome or invitations?

Doubtless the four brethren were direct in their duties, to an extent, in not answering the brother's letters in reference to his wayward brother.

Yet there is much dependent upon what course the wayward young man is pursuing. I know young men concerning whom I would hesitate to write a true statement to any one of their manner of life.

What father, mother, sister or brother would appreciate a letter running thus: "I know your son (or brother). He is leading the life of a libertine; often drunk; gambles extensively; very profane; never comes to church, though often invited; keeps company only with the most wicked and dissipated." And yet there are thousands of such whom the preacher is expected to invite again and again only to see a cold, stolid indifference to all his kind intentions.

If parents would only give their sons the proper education as to their duties to the church and the minister, all this hunting of young men would be obviated.

They would hunt the church and the society of the minister instead of waiting to be invited to the house of God.

If our prominent laymen would manifest some interest in these dissolute young men, attend church better themselves and bring these with them, it would greatly help the pastor and improve the boy.

Few people are capable of appreciating the arduousness of a conscientious pastor's work.

The general impression seems to be that he has an easy time, with nothing to do—whereas he must do the office work of a lawyer, the active work of a physician and the social and religious work of a preacher.

If our people would adopt the plan of Dr. Deems, and visit the pastors when they are in trouble, and not demand so much unnecessary and inopportune visiting by the pastor, the church would thrive better and the pastor would have more time to devote to the wayward and backslidden.

During a ministry of ten years (and we have not been among the uncultured or unclean) we can count on our fingers the number of visits paid to us by our brethren as social, friendly visits;

and as for those in trouble, few make their cases known to the pastor, and yet condemn him loudly for non-attention.

Let every man of us look to the interest of one another, and all pull together, and the work will prosper.

T. B. H.

Letter from Oregon.

MR. EDITOR: As I write to have the address of the ADVOCATE changed to Albany, Oregon, it presents an opportunity for a word from the country of the setting sun, or, in other words, the occident, or, as the beloved Bishop Doggett tersely called it, the "ultimate West."

Of your movements and that of the great church in the Southland we keep somewhat posted in the ADVOCATE and by private letters.

Truly, it is a time of moving to and fro with our Israel. The good accomplished in enlightening the world as to the birth, growth, struggles, triumphs and world-wide breadth of Methodism will be one of the facts of our Century.

Turn on the light! Let the people know we are of God; are not ashamed of our paternity; that our one work is and has been to spread scriptural holiness over the land—to aid and abet in bringing about millennial glory.

There is chance for us to improve on the past. We see our errors; we know the source of our strength and success.

"Except the Lord build the house, they labor in vain who build it." We feel the quickening of our pulse when we read and hear of your doings; but, oh! we would be so happy to feel the throbbings of the great bosom of the church.

We are here in our remote and distant place from the great centers of Southern Methodism. We bide our time.

There is nothing strange, wonderful or unusual to write as to this country. That we live under the reign of Divine protection and care; that we share the bounteous stores of Divine munificence; that we have the sweet drawings of Divine grace about our hearts; that we feel the everlasting arms are underneath us; that Divine pity and love is ours; that our kinship with the Father is attested by the constant intercession of the Son; that the Divine Paraclete is to abide with us forever; that the full fruition and unutterable glories of our Father's house is our inheritance is enough to enrapture our being.

God bless you! My address for the present is Albany, Oregon.

T. B. WHITE.

Mississippi Conference Brotherhood.

Several articles appearing of late in the ADVOCATE relative to the interests of our Conference brotherhood, showing an evident misunderstanding, I have thought that, as I was secretary of our preliminary meeting just prior to adjournment of Conference, a statement from me might be in order.

Our meeting was very informal, without general previous notice, mainly to get signatures of brethren to form such an organization, elect officers, appoint committees to draft constitution and by-laws to be submitted to the brotherhood at our next session of Conference for consideration.

Initiation fee, ten cents; for stationery and assessment fee on the death of a member, \$5 was assessed to; but if any one at that meeting said anything about provision for any member who might die this year, I certainly do not remember it—much less any period of sixty days as a limited period to pay assessment in.

Until a consideration and adoption of constitution and by-laws by members we are yet in a formative state.

While I heartily am in favor, as an individual, of paying assessments this year for the deaths of all who signed the agreement to form a brotherhood for future operations; yet, as a member, I do not feel bound to any period in which to pay it, as no action has as yet been taken by the brotherhood upon this point.

It certainly will be most desirable for all to pay, within sixty days; but some of our brethren more highly favored with personages, ready cash and prompt payment, etc., forget that along in the eastern and southern borders of our Conference many faithful preachers have a lot that em-

phasizes the prayer, "Give us this day our daily bread." I know that there are periods in the year when for months the minister of God does not receive cash enough to buy food for his own family, and is compelled to go in debt or locate.

When it comes to adopting the "time clause of our by-laws" I shall certainly insist upon sixty days, if possible, or until the meeting of the society at Conference session before forfeiture of membership shall occur.

Now, while this subject is up, will our people who we serve suffer a suggestion from us.

This death assessment of five dollars per member will prove a blessing to the widow and orphans of a deceased preacher that can scarcely be measured, and yet if out of the meager salary received the preacher must deprive his own loved ones of food and raiment that they need, some one will miss a golden opportunity to bear a heavy burden and get a blessing from Christ.

Will not some young lady constitute herself a special committee to raise this death assessment from the church by small assessments on each member, and on notice of the pastor of the death of a minister go at once to work and collect the money?

If this can be done, the widow and orphans will not have to wait sixty days? Then there are our veterans resting, not on an income accumulated while fighting for Jesus in the forefront, but weary, aged and infirm, every morning throwing open the case, looking for the ravens or the angels—just as God wills. Will you not raise their assessment anyhow?

ROBT. B. DOWNER.

Grenada District Conference.

The Grenada District Conference convened at Courtland, Miss., and was in session July 3, 4 and 5.

Rev. S. M. Thames, P. E., called the Conference to order and presided over its deliberations, giving direction in large measure to its proceedings and displaying his intense earnestness in all the departments of ministerial activity and church interests.

Toward the close of the session he was taken sick, so that he was unable to remain and preach on Sabbath, as was greatly desired.

The visits of Dr. C. B. Galloway and Rev. James D. Cameron were very highly appreciated.

Dr. Galloway delivered an admirable, strong centennial address on Thursday, at eleven A. M.

That night he delivered a most interesting and instructive sermon. The Conference and the people of Courtland were charmed by his pleasant manners and fine discourses.

Bro. Cameron made some excellent speeches on the floor of the Conference, and at the centennial meeting, Friday evening, he and Rev. T. J. Newell, of Grenada Institute, made strong impressions upon the people in favor of Methodist progress and influence by their skillful presentation of the facts and figures of the church's history.

The first morning a half hour was devoted to a prayer meeting, which was delightful and refreshing to the soul.

The usual prominence was given to the preaching of the word of God. In addition to those already mentioned, sermons were preached by Rev. S. W. Miller, Dr. W. T. J. Sullivan, Rev. T. G. Freeman.

We trust the seed faithfully sown here by these brethren will produce a glorious harvest.

The reports showed the general condition of the district to be in advance of what it was last year.

The spiritual condition of the church, in the main, is very encouraging.

The Grenada station has been blessed with a most gracious revival.

Resolutions were passed (1) strongly endorsing the NEW ORLEANS CHRISTIAN ADVOCATE, commending the great work of the editor and pledging an earnest effort to put a copy of the paper in every Methodist family in the district;

(2) urging the importance of a proper observance of the holy Sabbath during the Cotton Centennial and World's Exposition, and calling on the management to have the gates closed on Sunday;

(3) requesting R. W. Jones and W. T. J. Sullivan to present to the next session of the North Mississippi Annual Conference a memorial, praying that an assessment of \$1,000 be made on the whole Conference to aid young

men who are preparing for the ministry.

ORENADA COLLEGIATE INSTITUTE.

The Conference was highly gratified at the prosperity of this institution of the church under the prudent and wise management of Rev. T. J. Newell, A. M., and with great confidence recommended it to the patronage of the public.

The revival at Grenada began with the pupils of this school, and at its close there was but one young lady who had not been converted.

Strong testimony was borne to the faithful teaching and pure, invigorating moral and religious influences brought to bear on the pupils.

Mrs. Newell has admirable qualifications for the domestic management and the motherly oversight of girls.

The property of this school is very valuable. There is a small debt on it which ought to be speedily paid.

The Conference, by vote, asked that the people of the district raise this balance during this centennial year.

A proposition was made for a number of persons to give twenty-five dollars each, to which there were several responses.

Wesley Chapel, at Water Valley, was chosen as the seat of the next District Conference.

R. W. Jones, E. J. H. Christian, Rev. Jesse B. Porter, O. F. Bledsoe were elected delegates to the Annual Conference;

Dr. A. E. Hardin, Rev. J. W. Wells, alternates.

The Conference most cordially thanked the good people of Courtland for their kindness in opening their hearts and homes to us, and prayed the blessing of God upon them.

A vote of thanks was also given to the secretary for the performance of his heavy duties.

I enclose the following resolutions offered by R. W. Jones and W. T. J. Sullivan:

Resolved, That we highly appreciate the visit of Dr. C. B. Galloway to this Conference.

His presence and services have been delightful and profitable to us.

We tender him our thanks for the able, interesting and instructive centennial address which he delivered at eleven A. M., of the first day's session, and for his earnest, fresh and inspiring sermon that night.

Resolved, That we most highly appreciate the NEW ORLEANS CHRISTIAN ADVOCATE, of which he is the faithful and successful editor.

It is a valuable assistant to the pastor, a safe counselor in the family, a brave defender of the truth, a zealous opponent of evil.

Its voice is raised in behalf of purity and right. We pray for its large success and usefulness, and will use all practicable efforts to put a copy of it into every family.

R. W. JONES.

Sec. Dist. Conference.

JULY 8, 1884.

A Centenary Watch-Night.

On Friday night, April 9, 1742, the first watch-night service in London was held by Mr. Wesley.

It is proposed that we have a Centenary watch-night on August 6, 1884.

This service the church is requested to come together and unite in earnest prayer for the outpouring of the Holy Spirit.

1. We need, as ministers, a baptism of the Spirit of God, the spirit of holiness, of power from on high.

2. The church needs this baptism. (1) To quicken the cold, lifeless members. (2) To increase the measure of grace and religious comfort in the hearts of the faithful. (3) To awaken sinners and to convert the penitent.

3. The service of each place to continue at least one hour, beginning at eight P. M., August 6.

4. A prayer meeting held in Baltimore, closing at nine o'clock, will end just as the meeting in St. Louis begins; and when the St. Louis prayer meeting closes, the meeting in Denver will have commenced; and when the Denver meeting closes at nine o'clock, it will be past eight in San Francisco.

When the San Francisco meeting closes at nine o'clock, it will be midnight in Baltimore, and thus across this great continent the voice of prayer and supplication will go up to the throne of grace in one continuous appeal for a revival of the work of God.

Brethren, are there any among us who do not feel the need of this work? Are there any that will refuse to co-operate in this movement? Are there any reasons why we should not engage in this appointed time in this concert of prayer?

The Central Centenary Committee, by formal action, invites the church to observe the evening of August 6 for such watch-night services.

R. B. RENDIX, Chm.

W. P. HARRISON, Sec.

Central Centenary Committee.

Christian Advocate.

THURSDAY, JULY 17, 1884.

For the New Orleans Christian Advocate.
THE WORD OF GOD.

BY GEORGE SHARPE.

How precious is thy sacred word,
My gracious, kind and loving Lord;
It fills my mind with heavenly light,
And brings my Saviour to my sight.
It points me to the things above,
Where all is joy and peace and love;
When called to suffer grief and pain,
It comforts and brings the heart again;
There Jesus shines on every page,
Our fears and sorrows to assuage;
It is a sure, unerring guide,
To lead us to the Father's side,
It smooths to all the path of life,
And when we shall see the fearful strife,
Will lead our souls above the sky,
Where sin and death forever fly.
To live with God and angels bright,
In that bright world where is no night.

Spiritward.

Every one who looks at the past must ask, Whence? and he that looks to the future must ask, Whither? An atheist would answer both questions by saying we came from nowhere and will return to the same country. The agnostic would answer with a simple "I do not know." The devout Christian would say, We are God's children, and will receive an inheritance with his heirs. Between the whence and whither there not only swings the pendulum of time, but also that of human thought and destiny.

If we were to inquire of the "watchman" what is the world's great trend? what is its movement and its end? we would not, perhaps, get an answer as from whence it came or to whither it was going, but an answer as to the now and that would be spiritward. Let us look at this tendency in human experience, in philosophy, in government and in the church.

I take an experience common to every life. Every man has thoughts of his childhood, of his young life, and these are intimately associated with the objects that gave them being. These symbols, around which hang his most delightful memories, are one by one decaying and passing out of their former existence. The stones are broken up, the trees are dying, the forests are cleared up, the houses rebuilt, the branches and creeks changing their course. All that is left him is the memory of things that have been. His very experience is spiritualized. The trend is only in one direction.

The work of the plodder is to unearth facts for scientific purposes. Facts are not things, only ideas of things gathered from activities. When these facts are collected by the thinker, and transformed into thoughts that make for the betterment of our race, we need not ask the tendency. Materialism is losing itself in the governments of the world, and we are fast learning the principle that a people is best governed who have the least use for government. Whenever any nation becomes so obedient that there is no need for the enforcement of any law you have the model, the ideal of earthly governments. What is lost in rulers, in codes, in prisons, in courthouses, etc., is gained in manhood, in principle, in freedom, in virtue, in truth, in goodness, etc. The trend is the same.

Since the day John Wesley began to preach a new movement has been introduced into the church, or rather an old movement has been intensified. The Jewish Church was a failure in spiritual power, because of its adhesion to rites and ceremonies, to formality and deadness. Christianity has suffered from this cause, and in many institutions suffers until now. Apostolical succession on a historical basis is one of the drawbacks in some churches. Some reverence the Bible to such an extent as to render it almost a fetish, even when it is written "the letter killeth, but the spirit maketh alive." Some seem to think and preach more crucified than "Christ and him crucified." Some could never endorse St. Paul's principle, "though I have known Christ after the flesh, yet know I him so no more."

I place true Methodism as the highest blossom on the "tree of life," justly ignores all such materialistic views, and worships God, not in the church, its rights, its members, but "in spirit." It looks beyond the outward man to the inner man, and teaches him, not that he must belong to the church or be baptized, etc., but that he must have the testimony in himself that he is a child of God.

Let us then gather up the threads of our argument. We have seen that the trend of experience, of philosophy, of government and, lastly, of the church is spiritward. This world, in all its complications and mysteries, in its wonderful unfoldings and revelations, in its beauty and deformity, teaches us one great, grand lesson—its spiritual tendency as comprehensible by the human mind. The tendency of this movement on individuals is to make them better acquainted with themselves, by a close examination into their powers and usefulness. The tendency on humanity is to bring it more in conformity with our heavenly Father and his divine Son, if these are the objects to be accomplished, and if the Methodist Church is in wonderful harmony with such a movement, then we need fear no evil to our Zion, for the same spiritual forces that have made her great in the past will carry on her work in the future; until all things are subdued to the kingdom of Jesus Christ, and the glory of God established forever.

JOHN E. ROBINSON.

Sunday-School Celebration at Franklin-ton, La.

Our time to rejoice has come. The hearts of all were made glad by holding a Sunday-school celebration on the fourth of July. Preliminary steps had been taken early in May. Suitable, judicious and active committees were appointed, selection of speeches, dialogues and discussions were made, and as the day approached the interest manifested by old and young was intensified. The spacious and shady grove around Mile Branch Church was at an early hour filled with anxious and expectant hundreds. Grandparents with silvered locks and feeble step, and smiling infants, were also there. The day seemed propitious. The sun's beams passing through floating clouds were soft and mild. The air was balmy and pleasant. At ten the organ, accompanied by a score of rich, mellow voices, summoned the multitude to well-arranged and comfortable seats. No. 165 of the New Life was used as the opening hymn. Prayer was offered. No. 53 was then sung with great effect. The opening address was beautifully rendered by Miss Mary W. Bateman. A short address on the mutual duties of a neighborhood and its Sunday-school was delivered by the writer. And while "The flowing fountain" was being beautifully and grandly rendered the clouds that had been sending down almost daily showers for the past month caught the inspiration, and sent down their flowing fountains for the space of two hours and deluged the grounds. The crowd retreated to the church for shelter, and there a most attractive, happy and social scene was enacted. Friend held fellowship with friend. All hearts beat in unison, while the sweetest music was made by skillful and fair fingers on Estey's best instrument, cultured and mellifluous voices harmonizing in its vivifying strains. Ere the rain had ceased, and while pearly drops were hanging from leaf and flower, and suspended in mid-air, all lit up by the sun's bright rays, a procession was formed, children in front, and a grand march was made to the grandest table ever supported by fifty legs. It was circular in form, fifty yards in diameter, one plank wide, with a center table ample enough to hold the stuff of life, the twenty-five barbecues of sheep, lamb and veal, the scores of Methodist preachers' fowls and the countless rich and rare delicacies. The crowd surrounded the table as if by magic or military strategy. No Joshua's horn was blown, but a blessing was asked; no walls fell, but a feast was enjoyed richer than the food given to the Israelites in the wilderness. The St. Nicholas Hotel in New York is not conducted with more success than was displayed by the Messrs. Bateman and their able coadjutors on that occasion. And if the managers of the World's Exposition at New Orleans need good, efficient and true men to head any of its departments no better can be found than these. After such a happy morning and such a sumptuous dinner of course everything was inspiring and everybody in the best humor.

At two o'clock the programme was resumed, and each piece and every song was better than its predecessor. The interest culminated in the appropriate, able and efficient address of Dr. Aiford, of Washington parish, La. The doctor is a retired physician, and seems now "ready unto every good word and work."

Methodism is doing something here. The "children's day" will be held at Franklin-ton on the first Sunday in August. We would be pleased to see an editor's or a college president's face. Come and see us.

Fraternally, ROBERT MOORE.

Family Religion.

(Report on the State of the Church, Adopted by the Board of District Conference.)

The family is God's institution for the perpetuation and good government of the race. Here are both Church and State in miniature. This is clearly shown in the first form of government instituted of God in which the father was both high priest and chief magistrate of his own household. This government not only has the divine sanction, but the sure promise of the divine favor and blessing upon its proper administration. This is seen in the case of Abraham, of whom God said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." This is the reason given as to why he should become a great and mighty nation, in whom all the nations of the earth should be blessed. But failure in this administration has nothing but the promise of bringing the gray hairs of the parents in sorrow to the grave and the entailment of the curse of the parents upon the children to the third and fourth generation. Nor does the curse stop with the immediate posterity of the parents thus failing, but is infectious and widespread in its consequences. This is shown in the case of Samuel's sons, through whose bad administration of the affairs of government Israel was led to reject God and ask a king. One has said that the family is the seed-plate of the church. Here the tender plants are reared, whence they are to be transplanted to the garden of the Lord; As are the seed and the plants thus sown and reared such are the growth and pro-

ducts of the garden. We all know that our best church members and most of our preachers come from well-regulated, Christian families. Not only so, but our best citizens come from the same quarter. Home training shows itself everywhere, at home, in the schoolroom, in the social circle, in business relations, in our legislative halls, on the battlefield. Said a distinguished Confederate general: "Our best and most reliable soldiers come from well-regulated households." It is especially with the fact that good family government promotes the spiritual interests and eternal salvation of children that we, as a church, have to do. And on these accounts we would emphasize the necessity, the absolute necessity, of good family government. Childhood is the gateway through which God and Satan both enter the world, and by this way the conquest of the largest number of souls is made. It is for the parent to say who shall enter, and for whom the conquest shall be made. It is not for us to lay down special rules to be adopted and rigidly adhered to in all families. The absurdity of such a thing will at once occur to every observing head of a large family. He knows that the same rules will not answer for the different members of the same family, but that he must study temperament and frame his rules according thereto. The utmost we can do, if possible, to impress upon the minds and hearts of parents the paramount importance of the spiritual interests of their children. With this impression deeply imbedded in the consciousness of Christian parents their minds will become prolific sources of wise methods and expedients. In general terms, this will lead to godly example, wise counsel, earnest prayer and proper discipline. Accepting, as we do, the teachings of God's word, we are bound to believe that parents are largely responsible for the conduct, character and destiny of their children. One fact which strikes us, and which is cause for much pain, is that children are turned loose to take their own course and shape their own character and destiny amid the uncertain or dangerous influences into which they may fall just at that time of life when they most need parental direction and restraint. Solomon says: "Train up a child in the way he should go, and when he is old he will not depart from it." This language clearly implies that the training is to continue through the formative period of life. The figure is that of a vine being trained on a trellis. We are not assured that the vine will not switch off till it has reached the top of the trellis. So children are to be trained up in the way in which they should go, and the promise is when they are old they will not depart from it. Eli's family was cursed because "his grown up sons made themselves vile, and he restrained them not." The judgment and eternity may make some fearful revelations on this subject. If this Centennial year of our beloved Methodist can witness a return to the custom of the fathers, a family altar in every home, much will have been accomplished toward her perpetuity and success as an agency for good in the Master's cause. We offer for adoption the following resolutions:

Resolved, That every Methodist head of a family should keep up regularly, night and morning, family prayers. Resolved, That it is the duty of pastors to urge upon our people, both in public and in private, the faithful discharge of this duty.

J. D. CAMERON, for Committee.

Personal and Pleasant Memories.

MR. EDITOR: Of late years I seldom trouble the knight of the tripod, but in your last issue appeared an obituary notice that awoke sweet memories of other days and brought me again in vital contact with scenes and associations that transpired twenty-seven years ago. That year the sainted dead alluded to was my parishioner, and I a novice in the ministry. My first night upon the work was spent at his beautiful and hospitable mansion in company with my predecessor, the Rev. G. T. Vickers, now of Covington. I found the family composed of himself, his wife and a sister-in-law, then a charming young lady of deep piety and rare literary and social accomplishments.

"There is a tide in the affairs of men
Taken at the flood leads on to fortune"

(I quote from memory) sings Rochdale's noble band, and ages yet unborn will echo back the truism. On that night began the labors, joys and the varied and checkered experiences of 1857, to me the happiest year of my life. The work consisted of two appointments, the county seat and a neighboring village, and was served on alternate Sabbaths. On the second Sabbath in May began a work in the village, the like of which I have not since witnessed. The divine Schekiah unveiled in part the hidden mysteries of redeeming love, and with his glorious presence filled his sanctuary. Saints shouted, sinners wept and penitents cried out, "Men and brethren, what must we do to be saved?" A literal fulfillment of the prophet's declaration: "They that wait upon the Lord shall renew their strength, they shall mount upon wings as eagles, shall run and not be weary, shall walk and not faint." With unabated interest the great work swept on through the remainder of the Conference year. Scores were added to the church, and "the bow of promise" sat as "a thing of beauty" upon the brow of the church of God. It was then and there I began to know and to love Daniel G. Pepper,

of Richland, Holmes county, Miss. The deceased was then in the prime of life, and surrounded by princely affluence. He was the preacher's first friend, the church's liberal supporter. His house was an oasis in the itinerant desert, and doubtless many of "the redeemed of the Lord" will rise up "in that day" and call him blessed. During these months of revival power, when penitents were converted at nearly every bi-monthly appointment, he often told me with suppressed emotion, "Brother, I have never felt the Lord so precious as during this year," and the brethren oft remarked, "I have never seen Bro. Pepper so thoroughly suffused with the Holy Ghost." Those are yet living in and around that once beautiful but now dilapidated village to whom the scenes sketched above are well remembered.

With the close of the year my labors ended for a time with that loved church. I was gone for ten long years, during four of which the continent shook beneath the red hoof of battle. The direct campaign recorded by the historic Morse was waged. Theories and principles hitherto regarded axiomatic, and whose locks were whitened by the flight of years, were overturned as if nothing worth. I was returned. Much I found changed, but not in Bro. Pepper. The same plain, sweet spirit characteristic of his former self, the same staunch friend of the preacher and the church. After this year I seldom saw him, but doubt not his "path grew brighter and brighter" till in the valley of death he met "the chariot of the Lord and the horsemen thereof," and was borne to Abraham's bosom. I lay this little wreath upon his new-made grave with the prayer to Elijah's God that "the widow's barrel of meal and cruse of oil" may ever be replenished.

WAYNESBURG, MISS., July 6, 1884.

Moreau Street Church.

We left home, near Minden, La., on Wednesday before the first Sunday of this month for our city home as pastor of the above-named church. It was not long after reaching here before we were enjoying the hospitalities of Dr. Adams, whose family treated us in a manner calculated to make a new preacher feel that he had fallen among God's good people. We found the church newly repaired and wearing a tasty appearance, much to the credit of its members. Our office has been comfortably furnished by the Ladies' Aid Society, and in that respect we have all that we could wish. A nice boarding place was procured near the church, and in a Christian family whose influence is like home to us.

This people have not had a pastor among them this year, but have been blessed with good preaching on Sunday from Bro. Ivy. He could not be among them in the family circle, as his home was up town, some distance away. Our service on Sunday was very well attended, and the sacrament was administered by Bro. Ivy. Our soul longs to see this people blessed with the outpouring of God's Spirit, and hope that one and all will "come up to the help of the Lord, to the help of the Lord against the mighty." We do earnestly pray that God will bless our labors, and that this church, now seemingly in a cold condition, before this year closes will be "spiritualized and active in promoting the cause of our blessed Saviour. Brethren, it is time for us to work, and it is our privilege to feel that "the Lord of hosts is with us, the God of Jacob is our refuge."

HORACE KIMBALL, P. C.
NEW ORLEANS, JULY 9, 1884.

From Texas.

MR. EDITOR: Your excellent paper finds its way to me here in north Texas, and is just as welcome a visitor now as it was last year at Marietta, Miss. My work this year is the Colfaxville mission, Sherman district, North Texas Conference. I like Texas very well, but can not get as near the people here as I could in Mississippi. We have had no revival meetings yet, but have received twenty-six members into the church, most of them by letter. I heard the history of your conversion not long since, from the lips of Dr. J. S. Moore, pastor of the Presbyterian Church at Sherman. He told me that you and he were at college together. He left Sherman a few days since for Belfast, Ireland, whither he goes as a delegate to the Pan-Presbyterian Alliance. He esteems you very highly, and bade me if I should ever write to you to give you his best wishes, which thing I do. Long live the Advocate.

Yours, R. J. ALLEN.
COLLINSVILLE, TEXAS.

Obituaries.

REMBERT—J. P. REMBERT died, April 8, 1884, in his fifty-ninth year. He was born in Copiah county, Miss., where the whole of his life was spent. He was married to Miss Sarah Jane Holaday, of the same county, January 29, 1851, who survives to mourn his loss. In his early life the writer knew him intimately, attending the same school with him. He was then a pleasant companion in a social way. After a separation of years we met at a protracted meeting, where in conversation he expressed himself as desiring above all things the knowledge of his acceptance with God. Soon after this he became a great sufferer and conscious that he was near life's close. He prayed very earnestly to God for pardon and mercy, and though he felt great fear of death, yet when the hour came he was calm and peaceful, leaving to his loved ones the consolation that he rests in Jesus.

TURNER—The subject of this notice, MRS. GOODMAN TURNER, was born in Charleston, S. C., July 2, 1829. She was married, in Mobile, to Mr. Samuel C. Turner, January 28, 1847. She was the child of godly parents, and early taught to remember her Creator. In after life she experienced a gracious evidence of pardoning grace.

She was amiable in disposition and pleasant in her manners. She was for years a sufferer from an inward cancer, but did not murmur against God. She remarked to a friend, as she selected a spot for her grave, that she knew her end was near, but "I am prepared and willing;" but the thought of the affliction and bereavement of her children was most painful. In May, last, her disease suddenly developed into mortal violence, and on May 25, 1884, at Arcola, La., she passed from pain and suffering to eternal rest. Blessed are the dead who die in the Lord; they rest, and their works do follow them. Her example and her end invite the loved ones who mourn her loss to meet her in "fairer worlds on high."

T. N. WALKER.

COMPTON—Died, in Richland parish, La., May 21, 1884, Mrs. JULIA E. COMPTON, whose maiden name was Potter. Sister Compton was born in Illinois county, Ala., June 1, 1822; moved to Copiah county, Miss., in 1855; from thence to Louisiana in 1840. She was married to W. W. Compton, October 9, 1851.

Her disease was cancer, which caused her intense suffering; yet she endured it all without murmuring. I visited her a short while before her departure and found her suffering greatly. I asked her if she realized that the Lord was with her in her afflictions. She said that she did, and if it were not for his assistance, she could not endure her affliction; that she only waited for him to say: it is enough; come up higher. Sister Compton joined the church in 1837, and remained a member of the church militant until the day of her death, when her membership was transferred to the church triumphant. She truly died in the faith, exhorting those around her to meet her in the holy city; also sending messages to absent ones to meet her in heaven. May the Lord incline their hearts to enter the highway that leads to eternal life, and comfort the bereaved!

C. T. MCHOLLAND.

AUSTIN—The following resolutions were adopted by the Quarterly Conference of Spring Ridge circuit:

Resolved, As it has pleased Almighty God, in his providence, to take out of this world the soul of our beloved brother, J. G. Austin; therefore, be it resolved, by the Quarterly Conference of Spring Ridge circuit that while we bow with submission to the will of God, we feel that we sustain a loss in the death of one so useful and benevolent in our church. In the death of Bro. Austin the community has lost a valuable citizen, his family an affectionate, kind and indulgent husband and father.

Resolved, That we sympathize with his afflicted family, and pray that God may uphold them by his grace and enable them to be resigned to his will in this their sad bereavement. Resolved, That these resolutions be spread upon a separate page of the record book of this Conference, and a copy sent to the family, and also to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

W. E. HARRIS, For Committee.

TURNBOW—Died, at her home, in Red River parish, La., February 28, 1884, WILLIE A. TURNBOW, wife of W. D. Turnbow. She was married April 6, 1852; was a daughter of W. T. and M. A. Cargill; was born January 2, 1833; joined the Methodist Episcopal Church, South, July, 1851, and continued a faithful member till death.

Willie possessed a quiet, amiable disposition, was frugal and industrious, and acted well the part of a fond, affectionate, true and loving wife. No husband ever lost a better wife, no parents a more loving daughter; no true or kinder sister ever lived. Her neighbors have lost a true friend; but heaven has gained a soul. She leaves a little babe ten months old. Oh! it seems hard that death should invade the home, the circle of friends, and snatch from our embrace one we love so well, and yet so young! Her race is run; Willie is at rest. Let her sleep until Jesus shall wake her with all of God's children to dwell with him forever. Her uncle,

B. B. CARGILL, L. D.

McGEHEE—MRS. AGNES D. McGEHEE, wife of Mr. S. M. McGehee, died in Cono, Miss., May 20, 1884. Sister McGehee was born and reared in Panola county, and was near forty-six years of age when called to her reward.

She had been a member of the Methodist Episcopal Church, South, about twenty-two years, leading a beautiful Christian life to the day of her death. For three long years she suffered, her kind, anxious husband and large circle of attentive friends expecting her departure at any time. Through all these afflictions no impatience was seen; the Lord was present. When friends were singing at her request, although in an agony of pain, her pure spirit, so near its final home, would respond, "How sweet!"

May this same sweetness of communion with Jesus enjoyed by her be realized in life and death by the dear weeping ones left behind that they may join her where parting is no more!

E. D. RANSKY.

HAYES—At a called meeting of the Sabbath school, of the Opelousas Methodist Episcopal Church, on motion, J. T. Stokes was elected chairman, and J. M. Morris, secretary. On motion, the following preamble and resolutions were adopted unanimously by a standing vote.

Whereas, It hath pleased the wise and gracious Lord, our Saviour, to take from our school CHARLES P. HAYES, son of J. L. Hayes and Mary V. Thompson, born January 8, 1875, and died May 19, 1884; therefore, be it

Resolved, That we regret his departure from our midst, but rejoice in the hope of his far happier state.

Resolved, That we will try to love his Saviour better and influence others to do the same that we may also be welcomed to that better land.

Resolved, That we offer to his parents and teachers our sympathy.

Resolved, That the foregoing be published in our paper, the NEW ORLEANS CHRISTIAN ADVOCATE.

J. M. MORRIS, Sec.

HOWELL—EDWARD T. HOWELL was born May 31, 1858. In early life he professed religion and was happy in the love of God. He was received into the church by Rev. John Hancock, on October 12, 1881, he was happily married to Miss Mattie Coleman, who now is bereaved of a loving husband; yet a sweet little boy, hearing his father's name, cheers his gloomy hours. Edgar was always a good boy, and loved his mother devotedly. He died in peace at Rutherford, Tenn., May 22, 1884.

H. D. HOWELL.

McKAY—PEARL M. O. McKay, daughter of W. F. and E. L. McKay, died, October 17, 1883, aged five years, two months and twenty-four days.

EDDIE J. N. McKay, son of W. F. and E. L. McKay, died, October 17, 1883, aged eleven years, four months and fourteen days.

Little Pearl was the star of the family; but God has taken her to shine more brightly in heaven. We miss the pattering of little feet and the song of the "Sweet By-and-By," which she so often sang. The withered and blooming again in heaven.

So soon has death revisited our home! Eddie was our joy and pride. He was of a loving, peaceful disposition, his schoolmates loved him. "The days he died he sang, 'Hallelujah! Hallelujah!'" When his little sister died he tried to comfort his sisters and brothers by telling them of that better land. Now he, too, is gone to unite with the angel hands "around the great white throne." May God keep us who are left from all sin, so that when the summons come we also may be ready!

FANSIE.

REGAN—REBECCA JANE, widow of Joseph Regan, and eldest daughter of Samuel and Mary Ann McRee, died at the home of her brother, J. J. McRee, near Marion, Union parish, La., April 14, 1884, after several months of painful suffering. She was born in Copiah county, Miss., 1833. She died at the age of fifty-one years.

She professed religion when a child and joined the Methodist Church, which she was a member near thirty-seven years. We have lost a true and loving aunt; but our loss is her gain. She left this world calmly, and in her last illness she said she did not fear death. Her only desire to live was to enjoy the society of her two sons, whom she loved tenderly. She leaves a number of friends and relatives to mourn her loss. He of good cheer, leave her ones! She is not dead, but sleeping.

L. W.

ADVERTISEMENTS.

The advantage of using an article that is pure and always uniform, is, you are certain of having the same satisfactory results. Eight prominent Professors of Chemistry, of national reputation, have analyzed the Ivory Soap, and the variation in each is so trifling that the quality of the "Ivory" may be considered reliably uniform. Each pronounced to be remarkably pure and a superior laundry dry soap.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.

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REV. T. A. S. ADAMS, REV. J. T. SAWYER,
REV. W. L. C. HENNING.

THURSDAY JULY 17, 1884.

The Irish Christian Advocate of June 20 is a Conference number, containing a supplement with full proceedings of the one hundred and fifteenth session in Belfast. The blessed old opening hymn was sung, "And are we yet alive?"

The session was a notable and harmonious one.

New Jersey enacted a new law that went into effect on the fourth of July, worthy of place on the statute books of every commonwealth. It "makes it a misdemeanor for any minor under eighteen years of age to play billiards or pool in public houses of any kind." And the proprietor who allows such an one to play is liable to a fine of \$20 for each offense. If parents do not restrain their children, the State must. Hoodlums produce outlaws. Better hedge the boy than hang the man.

We can not too earnestly and repeatedly urge our brethren to circulate religious papers. The people grow in intelligent piety and liberality as they read how Christ is administering the affairs of this world in the interest of human redemption. Wendell Phillips once said: "Let me make the newspapers, and I care not what is preached in the pulpit or what is enacted in Congress." We would not accord the press an equal power with the pulpit, but there is sufficient force in the utterance to make every Christian redoubtful diligence in circulating religious papers. We must have "an Advocate in every Methodist family." Anything less will depreciate our Centenary glory and affect our monumental offerings.

"The American Congress of Churches" is a new movement in the interest of Christian unity. Whether needed or not and whereunto it will develop remains to be seen. We believe in the broadest catholicity, but at the same time in denominational and doctrinal integrity. Methodists too often mistake latitudinarianism for liberality. This idea of "The American Congress of Churches" originated in Pittsfield, Mass., and is favored and fostered by ministers of all evangelical denominations, including Bishop Clark, of the diocese of Rhode Island. The following statement, prepared by Dr. J. H. Seelye, president of Amherst College, Bishop Clark, and Dr. Joseph Anderson, of Waterbury, Conn., has been adopted:

1. The name of the new organization shall be "The American Congress of Churches."
2. The object of this Congress shall be to promote Christian union, and to advance the kingdom of God by a free discussion of the great religious, moral and social questions of the time.
3. The Congress shall assemble at intervals of two years.

The management of the organization has been entrusted to a committee of twenty-five. It is thought that the first meeting will be held in New Haven, Conn., in May, 1885.

Smarting under our exposure of its apology for the whisky business, and its lame defense of that "Vicksburg sugar-bowl" affair, the Morning Star shows spite and naughtily calls names. Such epithets as "acrobat" and "juggler" are applied to us and freely used through a full column of ugliness. That is the common refuge of defeated debaters. What they lack in argument they supply with billingsgate. But we propose to hold the little angry "Star" to the question. We charge that by such affairs as the unrebuked raffle of a sugar-bowl "to the most popular bar-keeper" at a church supper, attended by priests and the faithful, and such teachings as the Morning Star on the whisky business, a paper published under the authority of Archbishop, Bishops and other clergy, that the church condones and sanctifies crime and wrong. This accredited organ of the church, issued under conspicuous "episcopal approvals," professing to teach spiritual truth according to infallible standards, defends raffling, advertises "purely whiskeys," "genuine straight article," "under full guarantee of satisfaction," and says the business *per se* is no worse than selling dry goods or drugs. Not less than five whisky advertisements appeared in one issue. If priests "raffle" horses and buggies with impunity, and the Star advertises whisky and applauds the business, how can the church escape complicity in gambling and mixing drinks?

The Presidential Campaign.

We are again entering upon a quadrennial political contest, and it promises to be unusual exciting. The two great parties are so nearly equal in strength that the issue is difficult to forecast. The one in power, flashed with the victories of twenty-five years, and sustained by immense patronage, will contest bitterly the last inch before lowering its flag. On the other side there is a party thirsting for power, strengthened by the disaffected and independent elements of the majority, and encouraged by the general American conviction that a change of administration is best for the purity of government, which will strain every nerve to regain its ascendancy. The character and enthusiasm of the two national conventions, and the sharp contest for the nominations, indicate the hopefulness and determination of each. Unless, therefore, an unexpected reform is vouchsafed to the American people we will have the usual campaign of slander. Each party will denounce the other without discrimination, and invoke the direst imprecations. The country will go to rotteness and ruin if the one remains in power, or will suffer revolution and anarchy if the other wins a victory. So in either case, according to the average newspaper and stump-speaker, the nation will be destroyed. And, strange to say, the ordinary partisan believes it, and grows wild with foolish excitement. Well, what has a religious journal and Christian citizens to do with the matter? Much every way.

In the first place, every citizen should vote. Clothed with the solemn privilege of suffrage, with responsibilities which can neither be neglected nor relegated to others, he can not be indifferent to the issues involved or the result of the contest. To exercise the elective franchise is an imperative duty. In Republican governments, founded upon and sustained by the popular will, it is the Christian citizen's sacred duty to use the power of the ballot in the interest of a good and honest administration.

In the next place, he should vote as he prays. He should deposit his conscience with his ballot. Let it be the expression of profound conviction, and not sectional, sectarian or partisan prejudice. To pray for good rulers and vote for bad men is an anomaly and sinful folly.

Again, we should study both principles and men. The old party shibboleth principles, *not* men, needs repudiation. Study platforms and see who have been nominated to represent them.

We should be slow to accept and repeat campaign slanders. They are hurtful to the soul and an injury to good citizenship. So far as our opinion may be regarded, we are glad to believe that both the distinguished gentlemen nominated for the presidency are of high personal character, and in either hands the nation will have a chief magistrate worthy of honor.

The End of Wesley's High Ecclesiastical Principles.

The Rev. Dr. J. H. Rigg, of London, a distinguished Methodist preacher, educator and author, has prepared a short Life of Wesley, and issued it in a "penny pamphlet." The salient facts of his remarkable career are admirably presented, though with scarcely any elaboration. We extract the following from that publication, and commend it especially to those Methodists whose Episcopal friends are fond of flaunting Mr. Wesley's high churchmanship. With what unctious do they repeat: "Why, Mr. Wesley never left the church; he died a good Episcopalian." After reading this they may be able to see how thoroughly our great Founder repudiated the apostolic succession—that "fable without the merit of being cunningly devised."

In the beginning of 1738 Wesley had been a high churchman; and even after his conversion in that year he continued for several years to hold in the abstract high church views as to points of doctrine. But in 1740 he abandoned high churchmanship. He relates in his journal, under date of January 20, 1740, how his views were changed by reading Lord (Chancellor) King's account of the primitive church. From this time forward he consistently maintained that "the uninterrupted succession was a fable which no man ever did or could prove." One of the convictions derived by him at this time from reading Lord King's book was that the office of Bishop was originally one and the same with that of presbyter, and the practical inference drawn by Wesley was that he himself was a "Scriptural Episcopos," and that he had as much right as any primitive or missionary Bishop to ordain ministers, as his representatives and helpers, who should administer the sacraments instead of himself to the societies

which had placed themselves under his spiritual charge.

This right, as he conceived it to be, he was often moved to exercise, that he might satisfy the needs and outcries of his societies; but he refrained until he felt it was impossible to resist the call of Providence on behalf of the American Methodist Societies. In 1784, when the colonies had become an independent nation, Wesley ordained his trusted friend and helper, Dr. Coke, a clergyman of the Church of England, as superintendent for America, where Coke ordained Francis Ashbury presbyter and also superintendent, and where Coke and Ashbury together ordained the American preachers as presbyters. Thus American Methodism was constituted an independent church. To-day the Methodism of America, taken collectively, is the largest aggregate of national Protestantism in the world. The following year (1785) Wesley ordained Methodist ministers for Scotland. In 1789 he ordained a minister for Antigua and another for Newfoundland. A number of other preachers were ordained by him during the next three years. In particular, he ordained Alexander Mather in 1788 not only deacon and elder, but also superintendent, and on Ash-Wednesday, 1789, he ordained Henry Moore and Thomas Rankin presbyters, for the special service of the societies in England.

Methodism in Oxford, England.

The London Watchman of June 25 contains an interesting letter from Rev. Hugh Price Hughes concerning the growth and needs of Methodism in the old University town of Oxford. In the very place where Wesley and his young college friends met for Bible study, and where the term "Methodists" was first applied in derision, for the past three years a wonderful work of grace has been manifest. The history of a century and a half ago has repeated itself in the evangelistic zeal and labors of the Methodists in Oxford and neighboring villages. How marvelous is the adaptability of Methodism! It flourishes alike in the wilderness, on the mountain sides, in populous cities and under the shadow of great Universities. The following extract from Mr. Hughes' letter is good Centenary reading:

The outpouring of the Spirit of God has necessarily led to considerable efforts for the extension and consolidation of Methodism. Three new chapels have been built in different parts of this city at an aggregate cost of £1520. Methodism is now planted in each of the most important quarters of Oxford, and in two of these quarters is the only representative of evangelical Christianity in the midst of nine thousand people. Each of the new chapels has been consecrated by many conversions, has its own society and Sunday-school, and is the center of constant evangelistic activity.

The work in the neighborhood of Oxford is equally important. A few years ago Methodism was dying out of the villages of this circuit. But thanks to the appointment of a house missionary minister at Woodstock, and, above all, to the new life which has animated and multiplied our local preachers, the village societies have been revived and increased until we have now eighteen places on the plan. The terrible irregular debt which had almost crushed Bladon has been paid off. Woodstock and Tackley have been renovated, and long-standing burdens on Combe, Wootton and Headington Quarry have been removed. These operations have cost £445, and much of the credit must be given to the zealous efforts and affectionate ministry of my late colleague, the Rev. Arthur Martin.

Last year I uttered a loud lament because we could not at once build a chapel at Eynsham, a small town between Oxford and Witney, with more than two thousand inhabitants, but in which we were not represented. Once then, notwithstanding our heavy engagements, God has compelled us to undertake this also. The best site in the place has been obtained for £200, and a chapel is now being erected at a cost of £500. My last act in this circuit will be to open the new chapel on September 1, and on that day, thanks to the great efforts of many friends, there will be no debt left except the sum temporarily allowed by the Chapel Committee. Eynsham already reports a crowded congregation, thirty-five members and one hundred and fifty Sunday-school scholars.

Simultaneously with these building operations, local preachers and mission bands of zealous young men have been evangelizing the villages around Oxford in summer and winter alike. Open-air services and eight days' missions are systematically organized in every place. Temperance meetings are regularly appointed. Attempts are even made to relieve the monotony of village life by magic lantern entertainments in illustration of sacred history and Christian truth. Bands of enthusiastic men are sent from time to time to villages in which we have no preaching place, and in some of these villages the gospel is never heard except from the lips of our apostles in the open air. This special evangelistic work, in Oxford and the villages, has cost us during the last three years £300.

We have been most anxious that these extra and special efforts should not interfere with our regular circuit contributions or connectional funds. Our success in avoiding that danger is sufficiently indicated by the fact that during the three years now coming to a close Oxford has contributed to the seven connectional funds for which public collections are made £223 4s. 10d., as against £279 18s. 7d. during the preceding three years.

Delayed Correspondence.

MR. EDITOR: The last place of interest I visited in the beautiful capital was the spot where President Garfield went down before the fatal bullet of Guiteau. A brazen tablet, with a suitable inscription, marks the spot in the depot of the Pennsylvania railroad. The run from Washington to Philadelphia by the limited express was the most delightful ride I ever had in a railway coach. We passed through a most beautiful portion of Maryland, along the upper edge of Chesapeake bay and across the north end of the little State of Delaware and then along the margin of the Delaware river to my place of destination. The country all along bears the marks of industry and thrift. Towns, towns everywhere; elegant looking residences, dotting the hills and valleys with picturesque beauty; manufactories of all kinds, filling the air with the hum of business, and farms, evidencing an advancing condition of agricultural interests passed before the eye like a panorama. Arriving in Philadelphia at three P. M., I went immediately to the home of my host, Rev. W. C. Webb, where a hearty greeting awaited me, and I spent twelve days of delightful enjoyment under his hospitable roof-tree. On the ninth of May I entered the General Conference, and was presented to that august body by Bishop Bowman. I am satisfied that nobody can imagine my feelings as, a perfect stranger among strangers, I made my bow to that body of ministers and laymen. I did not, myself, try to analyze them. The greeting of the messenger of the Methodist Episcopal Church, South, by the body was a cheerful one, and, as the messenger was unknown to every one present, of course that greeting was meant for the church he represented. As the formal, public reception of our delegation was fixed for the evening of the fifteenth, I had much time to rove around and see the sights. The first place visited was the old "Liberty Hall," where the Declaration of Independence was passed and signed, and where the old bell proclaimed freedom to all the inhabitants of the land. The hall is said to look like it did then, and it surely has an antiquated expression. The original chairs, in which the signers of that instrument sat, are ranged in a semicircle, and each labeled with the name of its occupant. The old bell, with a great crack on one side, hangs in the stairway hall, and bears the inscription from the tenth verse of the twenty-fifth chapter of Leviticus: "And ye shall proclaim liberty throughout all the land unto all the inhabitants thereof." I thought "those revolutionary heroes displayed quite as much foresight as courage when they inaugurated a system of government based upon the idea of the liberty of all the land and all the inhabitants thereof." How wonderfully have their prophecies been fulfilled. Of course no stranger visits Philadelphia without going through the Zoological Gardens. The collection here is said to be the finest and largest on the continent. Here are animals from all quarters and climes, and birds of every feather, and reptiles from jungle and brake of many lands. You can see beavers, from white mice to elephants, from prairie dogs to a graffe. The tropics and the frigid are fully represented. There are birds from a didapper to a swan, from a partridge to the "Condor of the Andes." I think of all the ugly things the monkey carries off the palm. A man needs to take a good natural history along with him, and spend much time in comparing notes in order to learn. Some of our party seemed to be so hurried that we were hastened through too quickly. The growing evil of the age is hurry. Everything must hiss with steam or else nothing is being done.

Through the courtesy of Mr. Ziegler I had a most delightful drive through Fairmount Park. Some of the Centennial Exposition buildings are still standing, among which is the Horticultural Hall, just as it was in 1876. It contains many things of rare interest and beauty, and, as it is well protected, it is a place much resorted to during the winter months. In January, from the city to the Horticultural Hall is like stepping out of the frozen regions into the balmy air of the West Indies. Fairmount Park has some of the most lovely landscapes that ever eyes rested upon. There is just enough of hill and dale, tree and shrub, with here and there a vista of exceeding beauty, to make a drive through it a most agreeable one indeed. We continued our drive along the bank of the picturesque Schuylkill and up the romantic Wissahickon, a place much frequented by the toilers in the great city during the summer evenings. Away up this little stream is an eating-house, and here I saw a sign swung out, the words of which are enough to make a Louisianian sea-sick. There it was in big letters and no mistake, "Cat-

fish and Waffles, a Specialty." It was a most emphatic utterance to a man hailing from the waters where red fish and red snapper and pompano and sheepshead sport themselves. We did not partake of that combination, but chose in preference a delicious quaff of rich Alderney milk. The drive occupied over two hours of time, and measured about fifteen miles in distance. Chatty companions added much to the interest of the occasion. I heard from Mr. Ziegler that the citizens of Philadelphia pay the tax to keep up Fairmount Park more cheerfully and readily than any other tax. I suppose the Southern cities will follow along after a while in the matter of public parks maintained at public expense. After this pleasant drive I attended a most entertaining and instructive lecture on "China and the Chinese," by Rev. S. Whitehead, a former missionary to China from the English Wesleyans, and one of the fraternal delegates to the General Conference. He is a man of fine address, and possesses great facility and felicity of speech, and his talk of one hour and ten minutes was listened to with perfect attention. He seems to have a penchant for alliteration. I never noticed so much of it in any speaker before, many of his sentences being almost entirely constructed in that way. He combines the humorous and the pathetic, and the descriptive in a marvelous manner. He tried to give his audience an idea of the population of China by saying that if you would place the Chinese in a line, three feet apart, the line would wrap around the earth ten times.

Another place of great interest to me was the United States Mint. Police guides showed us through the various apartments, and explained the many processes of coining money. Here I saw great blocks of silver, piled from floor to ceiling, and reminding me of that passage of Scripture in regard to silver in the days of Solomon. Here were "pennies" by the peck and gold encrusted. With such an institution as this mint to stand behind the Bureau of Printing and Engraving, at Washington, there is no wonder that Uncle Sam don't know what to do with his much money. The facilities for getting about in this city are very good, but cost more than in New Orleans. The price for a street car ride on any one line is six cents, with a courteous conductor to receive your fare and call out the different streets his car crosses, so that you need have no apprehensions as to getting out of your way. There is a sameness about the construction of residences that is very monotonous to an eye accustomed to the greatest variety. The prevailing style is a three story red-brick edifice, just against the sidewalk and white stone steps. There are very few porches, and as for front yards, sprinkled with bloom, I see scarcely any. I suppose the ground is too valuable for flower gardens. The new city buildings, in process of erection, are expected to be the finest and most capacious of any on the continent. The view of the city from the top of these buildings is most impressive. On the one side is the Schuylkill and on the other the Delaware river, and the city lies between the two, in the shape of a wedge that seems to be trying to force itself down into the Delaware bay. The place of great interest to me, and which I have visited several times, is the Immense establishment of John Wanamaker. The interior is a vast circle, and the several stories contain everything, it seems to me. Cash-boys have been superseded by those curious things called pneumatic tubes, running from all parts of the building to the center. Here is a furniture store, book store, clothing store, house furnishing store, dry goods store, confectionery, baby carriage store, carpet store, picture gallery, jewelry store, crockery store, stove store, restaurant, and the young man told one of our party that they could supply "second-hand pulpit" if desired. It is certainly a marvelous place. But the fifteenth has arrived, and I must get ready for our reception this evening at eight o'clock.

C. W. CARTER.

PHILADELPHIA, May 15, 1884.

The following we clip from the Southwestern Methodist. There are very few candidates for church membership with us asking for baptism by immersion as compared with other years. In the earlier days such requests were quite common. But now many of our ministers have never performed the service according to that mode:

Rev. Dr. Tudor, pastor of Centenary Church, having six candidates for baptism by immersion, secured the use of the baptistry of the First Christian Church, Rev. William E. Hall, pastor. On Tuesday last the parties were baptized by the pastors of the two churches, Dr. Tudor baptizing two and Rev. Mr. Hall four.

The Seashore Camp Meeting.

Up to this writing the indications are that a more fruitful and joyful meeting was never held on the seashore. The attendance up to Saturday was not as large, possibly, as some other years, but every train brought fresh arrivals, and many of them from afar. The grounds this year seemed more attractive and beautiful than ever. Tents had been painted and repaired, new walks opened, and an expression of cordial, Christian welcome evident everywhere. The trees planted some years ago have attained sufficient size to give abundant shade, under which, along the beach, groups assemble, in the intervals of public worship, to be fanned by the cool gulf breeze. From observing the waves chasing each other to the pebbly shore, and contemplating the God whose glory they sing in ceaseless, rhythmic flow, we adjourn to the tabernacle for special offerings of prayer and praise. And some characteristic features of each service are to be commended. The first seats, nearest the altar, were in demand, and from the first meeting on Wednesday night. Those who came in latest were furthest removed from the pulpit. Then the singing was hearty, general and inspiring, although, occasionally, too deliberate. The preaching was earnest, direct, heart-searching, full of nuction and impassioned appeal. We have not enjoyed the ministrations of the pulpit more anywhere, nor witnessed more faithful work in the altar. All the old Methodist methods are emphasized at the Seashore. The choruses, now rarely if ever heard in our congregations, revived the memories of childhood, and made the old tabernacle echo with joy. Penitents lingered at the altar until they were converted, in the midst of the most active workers instructing penitents and joining in the service of song was Bishop Keener. Never shall we forget that prayer for conversion he offered on Friday afternoon. It had a thrill of phenomenal power, and stirred to the very depths the most earnest Christian.

The most ample arrangements were made for the comfort of guests, and from no one did we hear a word of unfriendly criticism or complaint. The tabernacle service was in the hands of Dr. J. B. Walker, presiding elder of the New Orleans district, Rev. B. S. Rayner, presiding elder of the Seashore district, and Rev. J. O. Keener, presiding elder of the Mobile district. Next week we hope to report accurately as to the number of conversions and accessions. To our editor is especially indebted to Bro. Foster for appreciated special courtesies.

—Dr. Hendrix will attend the Denver Conference, which meets July 23.

—A portrait of Mrs. James K. Polk has been placed in the green room of the "White House" at Washington, the gift of the ladies of Tennessee.

—Emory and Henry College has conferred the degree of M. A. honoris causa, on Rev. T. J. Newell, of the North Mississippi Conference.

—In Winchester, Va., there is a double cemetery divided by a wall. On one side 7,000 Federal soldiers lie buried, and on the other side are 3,000 Confederates.

—Rev. W. C. McCoy has been appointed financial agent of the Southern University at Greensboro, Ala., by Bishop McTysie. Rev. H. M. Morris is his successor on the Decatur district.

—A revival is in progress at Ripley, in North Mississippi. Bro. Cordell has the assistance of Bro. Kilgore, whose evangelistic success has been phenomenal. We shall expect a report of great and gracious results.

—Rev. A. F. Watkins, Inman W. Cooper and P. A. Johnston, of the Mississippi Conference, left last week on a tour North, intending to take in Chattanooga and Monticello. From one or more correspondence is expected.

—Rev. M. C. Callaway, of the Mississippi Conference, stationed at Jackson, La., and Miss Celeste Lusk, of Jackson, Miss., were married at the latter place July 2. The editor of the ADVOCATE had the honor of officiating on the happy occasion.

—Father Hyacinthe has returned to Paris after extensive travels in this country. He seems to have found favor in the eyes of the Episcopals in America, and a number of times occupied their churches. His last sermon was in Grace Church, New York.

—The tenth World's Conference of the Young Men's Christian Association is to be held in Berlin, August 20-24. The opening address will be made by Count A. Bernstorff, president of the Berlin Committee. An excursion to Potsdam, the Emperor's country residence, is a part of the programme.

Christian Advocate.

THURSDAY, JULY 24, 1884.

For the New Orleans Christian Advocate.
FAIRER.

BY THOMAS DUNN MARSHALL.

Fairer than the boy leaves wandering,
Blood enlivened brow of victor brave,
Is the radiant perfume breathing
Round the martyr's lowly grave.Nobler than the proud arm shaking
Spear shafts on the red-lined plain,
Are the former's hands breaking
The glebe for yellow-headed grain.Grandeur, too, that with words burning,
Striving up to war and strife,
Are songs that rattle the sun's and yearning,
And lift us to a nobler life.Sweeter than the love's own caresses
On the cheeks with passion glowing,
When her tangled curls are flowing,
With his arms bending and embracing.Are the words of blessing falling
From thrilling lips, as which we hold,
When for help we cry them calling
God's own sparkling waters cold.

D. D.

Come hither, my son, and while we rest under this pine, that seems whispering the secrets of the forest behind us to the murmuring, inquiring ocean yonder, that leans over on the strand to hear, then retire as if meditating on what has been heard, then rush forward again with another unnumbered question, and while the eye takes in the distant, motionless sail, let me raminate aloud to thee. It has come to this—like a certain Scriptural character I must speak or else I can not answer for the consequences of bottled-up thought. The season of commencement is over. Essays, held together with blue ribbon, have been written and read by thoughtful youths and able girls of sixteen. Questions, problems and mysteries of all kinds in art and science, poetry and philosophy, morals and religion have been met, solved, cleared up and made generally luminous in said essays. The thing is settled for the world, and the essay is to speak, also settled. It may be found after this month well settled in the bottom of some trunk in some far-off country home, without hope of resurrection.

Commencement is over. The speaker invited from a distance has returned to the bosom of his admiring family, who have already read in the morning telegrams that the sermon or address was able, scholarly and eloquent (the man sending the dispatch not having heard it). The returned speaker bears about with him a look of chastened triumph for several days; but after that time, and after two or three dozen adroit allusions to the market attention of his audience, etc., the speaker afterwards suddenly subsides into the jocular experience and hang-dog appearance of an every-day life that is unrelieved by dimities and introductions, deafening applause and general glorification.

Commencement is over. The red-hot college brand D. D. has been flourished and applied vigorously, and the smell of scorched ministerial flesh is in the air.

"Father, what is D. D.?"

Well, my son, it does not stand for double distilled, as some rashly suppose, nor dry as dust, as some maliciously suggest, but is one of the many remarkable combinations of the alphabet whereby some are made to feel glad, others sad, still others mad, and a chartered institution relieved of a heavy burden.

"I hardly understand you, father."

It is not difficult to comprehend. At one time it was thought that the only and great function of this alphabet was its service as a medium of communication between man and his fellow. This was a hasty conclusion; men grow wiser, discoveries thicken, inventions are blessing the earth, prominent among them the art of using the alphabet, and especially parts of the alphabet. For instance a body of gentlemen, representing a certain institution that is weak in its knees from a number of canes, can, by a wise use of one or more of the letters of the alphabet, not only help a friend make a friend, advertise a business, but also pay a debt, all to the comfort and glory of the institution. The whole thing is done by taking two or three letters, arranging them in a certain form, and applying them to the name, and you may say the person, of some individual; this constitutes the college brand.

The only arrangement difficult for them to make is the following. L. S. D. (pounds, shillings, pence). Failing here they make up for it with other combinations. But even here it requires much skill and nice judgment. It would never do to trust to a chance disposal. As for instance, if a college board, feeling the rewarding and delivering power of two or three letters presented to somebody, should accidentally happen upon this form, A. S. S. You see at once that not everybody would jump to the conclusion that this might stand for assistant scientific schoolmaster, but would insist that it was to be interpreted literally; and no matter how well the man's friends might think he had earned and deserved it, yet his own feelings might be rather warm for summer weather, and the college might lose a friend.

Or suppose the chance arrangement should be D. H., as I saw it once opposite a minister's name on a hotel register. I felt like protesting; sirs, you do him wrong; he is not D. H., but D. D.; you have mistaken a letter; but no, it seemed that while colleges had brands so had hotels; there was D. H. But this is a disgraceful. There are quite a

number of kaleidoscope combinations in college use, some always in demand and never falling to please. They poorly all have a double meaning, the outer and inner significance. The one received and believed in by the world, the other known to a select few beside the board of gentlemen applying the brand. Here is one of the forms—B. A. The world outside sees in these letters two tower-like symbols of knowledge through which the bearer has evidently passed into fields of perfect erudition. The inner circle sees it thus, H. A. (th) So with M. D. Be hold the skillful deliverer of men, cries the crowd. M. (ur) D. (or) reads the select. So with Ph. D. Doctor of philosophy whisper men with bated breath as the branded man comes around, and they that branded him whisper also, but it is Ph. (il) D. (ol) "But what has all this to do with D. D., father?"

Everything, my son. D. D. is one of the favorite college brands; young men moan for it, middle aged men groan for it, old men will have it. And now you ask how it is given, and why? Sometimes it is administered medicinally; it comes up a depleted system; though in this light Cartwright, the pioneer preacher, refused it, saying he thanked God his divinity did not need doctoring. Sometimes, and I rejoice rarely, it has been given in recognition of a judicious application of whitewash and cement. Or in appreciation of a certain measure of influence in the branded man, or as brought to bear by his personal friends. Then the old chum feeling is quite strong and—don't stop me; I know what you are going to say, that you thought it required great attainments in theology, a ripe knowledge of the Greek, Hebrew and Latin, together with one's being a mighty expounder of God's word, a pupil giant, great in heart, head and deed in order to obtain this title. So it did once, but times have changed, my son, and the world is getting a new theology, or, worse, trying to get without one altogether, and preachers are numerous, and so are colleges, especially small colleges, and their existence must be known, and their prerogatives must be exercised at every hazard.

"Do all colleges bestow these titles with equal freedom and liberality?"

"Oh no; the small invariably surpass the large. In England the title D. D. is rarely given, and means much. In this country our great Universities give it more frequently than is done over the water, but still with great caution. It is the small college that wears it in this work, that seems possessed with the intense conviction that this is its mission on earth, for this purpose was it born into the world—to make D. D.'s. You would naturally suppose that a minister would prefer the title at the hands of a prominent seat of learning. This is true with a number; and so many are kept dodging through constant dread of one of these smaller institutions. But it is of no avail. The small college watches the papers and pulpits with morning glance, and just as soon as a man preps above mediocrity the boards rush in with the college brand, red-hot and resolute, and applying it vigorously, marks him for her own."

"I should think one would squall out, father, under such treatment."

Please don't use the word squall, my son; say rather he would give a great outcry, and so it happens sometimes. I know of an individual who had hoped for an University marking or titling, and was quietly hiding his time when suddenly a little college in Georgia suddenly over an able address of his at their commencement heated the irons, rushed upon him with one accord and branded him. He gave a great outcry; it was an unexpected, so painful, and, my son, he literally foamed at the mouth as he returned his acknowledgments. Now see the effect. The search of ministerial flesh, the sharp outcry, the fear of not branding as many as a sister institution of equal calibre, all these things fire the blood and excite the spirit of the little colleges. The battle color comes to the eye, the branding power to the hand, and away they dash into the thickest of the fight. The dull thud of the brand is heard doing faithful work, and the scream of the victim is also heard, and the acknowledgments flow like blood. The battle-cry is, brand, somebody if you can! but before you brand nobody be sure to brand anybody.

"But at this rate, father, there will soon be no preachers left without this title."

True, my son. By exact computation we find that at the present rate of conferring degrees the ministerial supply will be totally exhausted in ten years, seven months and three days.

"Then what?"

Doubtless you think you have thrown the colleges or myself into a quandary by your question. Not so; with prophetic gaze I see the escape from this great difficulty, for would it not be a difficulty? A college unable to confer degrees is like a doctor unable to reach his physic, or a man powerless to get his hand to his purse. Indeed more—Othello's occupation would be gone. Mark you now, the escape is this: When every preacher is a D. D. the college brand will then be changed for a different instrument altogether, something that shall be like a pair of forceps, something not of stamping, but extracting power. So that when this or that minister comes up to a college commencement with the ache and pain of D. D. upon him, and he shall by sermon or address cover himself

with glory, the faculty and trustees shall consider his case, diagnose his power and influence, and, if pleased, shall apply the forceps and forever pull out the dead and cavernous D. D. from his name. Oh the relief. It shall come to pass in those days that it will be to a man's honor that he is without a title, and has no tail-like appendage to his name.

B. CARRADINE.

A Higher Life.

Mr. Editor: While attending modest lectures in Louisville, Ky., during the winter of 1882-83, it was also my privilege to attend a series of gracious revival meetings at the Walnut Street Methodist Church, corner of Sixth and Walnut. The meetings were conducted by the Rev. Samuel P. Jones, of Georgia, and Rev. J. C. Morris, pastor. There was a great revival in that church. Nor was it confined to "Sixth and Walnut," but other churches no doubt felt the leaven of it. Many sinners were converted, and many, very many, cold and sluggish professors of the Lord and Saviour were, by his power, brought to a sense of their duty, and made to rejoice in the fullness of his love. Among the latter was myself, who had come from a far-off State to be awakened to a deeper sense of the duties and obligations of Christianity than ever before. How prone are we to wander from the narrow way that leads to eternal life. And how soon do many turn aside, and thereby lose sight of the beautiful celestial city. Yet we know that his "yoke is easy and his (my) burden is light." Not content with the conversion of sinners and stirring up of church members, Bro. Samuel Jones urged upon us the importance and blessings of pressing forward to that higher life, and the danger of sleeping on our arms, being content to remain idle servants of the Lord. A goodly number of us entered into a covenant, and said that we would strive, by the help of God, to attain unto that higher life. I was among that number, and, though having been beset with many temptations and suggestions of the evil one, I still strive, and my prayer is that I may yet serve God more perfectly through Christ, our Lord. There are a good many professed Christians who speak lightly of holiness, and some of them hoist at it. It is against their taste and inclination to become holy in this world. Their affections are fixed on this world. Therefore it is no wonder that they can not "worship God in the beauty of holiness." It is necessary that we become holy in this world if we would make sure of that life of holiness that is to come, for "without holiness no man shall see the Lord." If we love not the things which are spiritual in this world how shall we expect to love the things which are spiritual in the next? "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

DECATUR, MISS., July 3, 1884.

Revival at Grenada.

Mr. Editor: Grenada is in the midst of great rejoicing, because God has signally blessed us. Early in May Rev. J. C. Caruthers, pastor of the Presbyterian Church, assisted by Rev. Mr. Sidenstricker, of Water Valley, held a meeting of ten days' duration. The preaching was strong and sound, and commanded the attention of good congregations. When this meeting closed I began a series of services, which were continued twenty-four days, resulting in fifty conversions and twenty-five additions to the church. The power of the truth was felt throughout the community. Many came to church who had not done so for years. The meeting was a topic of conversation on the streets, and a general expression of wonder was heard that such a manifestation of divine power should be seen and felt in Grenada. Bros. Thomas, Newell and Poston, all of whom live in Grenada, rendered valuable assistance when not engaged in their own work. During the last week Bros. J. D. Cameron and Malone were with us several days, doing good work. The last Sunday of the meeting was the day for the commencement sermon of the Grenada Collegiate Institute. Bro. T. W. Dye was on hand to preach it. "Laying the principles of the doctrines of Christ, let us go on unto perfection" was the text. Our expectations were great, but they were fully realized. The sermon was worthy of the theme and the occasion. At night Bro. Jones, of Water Valley, gave us a pure gospel sermon. On Tuesday morning, at the college chapel, Dr. W. T. J. Sullivan delivered a masterly address on Christian education. He followed new lines of thought, presenting them with a clearness that made them highly enjoyable and instructive. His eulogy of Mississippi, her men and women, was touchingly beautiful.

The three days of commencement exercises filled the interval between the close of our meeting and the beginning of one in the Baptist Church. Maj. Penn, the Texas evangelist, assisted by a sweet singer, Mr. Cairns, conducted the meeting for eighteen days. Maj. Penn was unique in his methods, everything having an air of novelty. He preached no regularly arranged sermons, but made earnest, convincing, captivating talks, interspersed with apt illustrations drawn principally from his own observation. His remarks on drinking, gambling

and dancing will never be forgotten in this community. Vast crowds flocked three times a day to hear him. No church in town could hold the congregations. The members of the Baptist Church, assisted by the citizens generally, erected a large awning for the accommodation of the anxious people. It was certainly a meeting of great power. The number of conversions were one hundred and fifty-two, several of whom were skeptics. The churches here have new life, and Grenada is a new town. Sixty-three on profession of faith and twelve by letter, and quite a number yet to be received, is our share of the gracious work. We feel very grateful to God for his gracious visitation, and go on with our work with renewed energy. Yours,

T. Y. RAMSEY, JR.

Report on Temperance at Breckhaven District Conference.

We are gratified at the progress in our State of the cause of prohibition, the modern phase of temperance reform, and hope soon to see the day when the manufacture and sale of intoxicating beverages shall be banished from our commonwealth. Our church, with its rule forbidding the use of spirituous liquors except in cases of necessity, is a good temperance society of itself. Let all our preachers and people comply with this part of their obligation as church members, and our testimony against the vice of intemperance will be powerful for good. While we approve of prohibitory legislation on this subject, and of all other legitimate means of temperance reform, yet we would emphasize the fact that the regenerating grace of God is the most efficient means and, in many cases, the only means by which the drunkard can be saved from the domination of his vice. Recognizing intemperance as a social vice, we think one method of overcoming it is by countering social influences. The wine cup should be banished from the tables of our people on festive occasions, and it should never be so much as named among us that a member of our church would either treat or be treated to intoxicating beverages. Let us, as a church, maintain our true Christian dignity on this question of temperance, and let us throw every possible protection around the youth and young men of our country, to shield them from this seductive vice, which, perhaps more than any other we could name, is calculated to blight their prospects for this life and for that which is to come. In view of the widespread evils resulting from social drinking in bar-rooms, we are decidedly of the opinion that members of our church should not sign petitions for the granting of retail liquor license.

W. B. LEWIS, for Committee.

The Conference Brotherhood.

ANOTHER THOUGHTFUL LETTER.

Mr. Editor: The enclosed letter, from the son of the great, good and now sainted preacher, Peter James, will touch an appreciative chord in many hearts, and no doubt many prayers will ascend calling blessings and success upon the writer. Being intended only for private use, we trust our kind friend will pardon our forwarding it for publication; but we think it too good to keep. It will do the readers of the Advocate, those interested in the Master's work, and especially the members of the Mississippi Conference Brotherhood, much good to know that such a noble, generous heart is interested in the same great work, and willing to do good with what has been given him of this world's goods. May he receive a rich reward for the kind act.

BENTON, MISS., July 7, 1884.

THORNTON, MISS., July 4, 1884.

REV. I. W. COOPER: I have read in the NEW ORLEANS CHRISTIAN ADVOCATE of your Mississippi Conference Brotherhood. I admire the plan, and wish to add the object you have in view. I am not a minister of Christ's gospel, but I am a Methodist, and the son of a Methodist preacher, and want to become a member of your association, not that I may receive aid from it, but that I may contribute aid to comfortless widows and children of Methodist preachers. Inclosed you will find sight draft for \$10 with which pay my initiation fee and assessment, if any due, or when any may fall due, and whenever there may, hereafter, any fall due notify me of my share, and as long as I live, or as long as God, in his mercy, enables me, I will remit. I ask an interest in the prayers of those who may receive any cheer or comfort from the little sums which God both enables and prompts me to send my needy fellow-creatures. Should there ever be any member unable from want of funds to meet his assessment, though anxious and willing, suppose you credit him with mine as I may remit, and when he becomes able let him pay, and keep my assessment for just such emergencies as this. I see from the ADVOCATE that such is likely to be a frequent occurrence. Yours,

PETER JAMES.

Blarvings.

HARKNESS-MCGAHEY—In the Methodist Church, in Waterproof La., July 9, 1884, by Rev. J. M. Brown, Mr. Jas. C. Harkness to Miss Julia K. McGahey, daughter of Rev. William McGahey, deceased, formerly of the Louisiana Conference.

BIGGS-FERGUSON—At the residence of the bride's father, A. J. Ferguson, Esq., July 9, 1884, by Rev. J. L. Forsythe, Mr. John Biggs and Miss Laura A. Ferguson, all of Beauregard, Miss.

ECKMAN-FERGUSON—In the Methodist Episcopal Church, in Wesson, Choctaw county, Miss., July 15, 1884, by Rev. J. L. Forsythe, Mr. J. W. Eckman to Miss M. C. Ferguson, of Choctaw county, Miss.

Obituaries.

ALLEN—Mrs. ALICE S. ALLEN was born April 1, 1851, and died at her home, near Crystal Springs, Miss., June 16, 1884, aged thirty years, two months and fifteen days. Her maiden name was Sobbe. She was married to Mr. Charles E. Allen, December 12, 1875, with whom she lived happily. They had four children born to them, the youngest of which is scarcely a year old. They have all been dedicated to God in baptism, and are bright and promising.

The subject of this notice was reared in the bosom of a godly family, and was received into the Methodist Church in 1870. She, however, was not fully satisfied of her conversion until the summer of 1873. During the second camp meeting that was held here she sought the Lord and was abundantly blessed. From that time till the day of her death she walked in the light of life and adorned the doctrine of God, our Saviour, in all things. She will be remembered by her former pastors, as she is by the writer of this tribute to her memory, as a quiet, unassuming, uniform, sweet spirited Christian lady. Always at her post of duty, with a cheerful countenance, betokening a pure and happy heart, she lived "as it becometh the gospel of Christ." Brought up in the nurture and admonition of the Lord, converted in early life, and wedded to a Christian gentleman, she developed a strong and symmetrical Christian character that was alike beautiful and useful.

There were some features of her life and character that deserve special mention. She was an every-day Christian. Making a liberal use of her Bible and chamber of prayer, she made as few deviations from the path of rectitude as any one. She loved the house of God. Though living two miles in the country, with four small children, she would devise some way to come to church, and was often in her place on occasions of public worship than some who lived nearer and were more favorably situated for leaving home. She desired to be useful, and was in full sympathy with the interests of the church. Her pastor always knew her, had her prayers and co-operation in his work. In her home, made so attractive by the social and religious atmosphere that surrounded it, she dispensed a generous hospitality. It was one of those places where the burdened and care-worn minister of God loved to go.

Mrs. Allen's illness was protracted and painful. For twenty-five days she suffered with painful submission to the will of God. From the first of her sickness she had the impression that she would not recover. Indeed, for some time past the impression had been upon her mind that she would not live long. Was it the voice of the Spirit? When she would pray for long life, as she had done, the impression would come to her mind that the petition would not be granted, though to many petitions for other blessings she would get a favorable answer. Her friends partook of the same fear, that she would soon be called home. Her brother, Mr. Seibe, from Fort Worth, Texas, visited her last February, and left, feeling that he would see her no more, though at that time she was in her usual health.

During her illness she never asked her friends to pray for her recovery, though she said, if it was the will of God, she would like to live on account of her little children; but she felt that such was not his will, and she was resigned. She was a devoted wife, a fond mother, a loving sister, a consistent Christian. Her life was brief and beautiful, and her death peaceful. Early in the morning of June 16—the day of her death though seemingly better, she said she felt severely and asked if she was not dying. When the truth was fully known she had to bear, but rather rejoiced at the prospect before her. She knew she would be no stranger in heaven. About two hours before she died she was praying and became very happy. When sinking rapidly she said to one of her sisters, "I am almost home." She retained perfect consciousness, and continued talking till about ten minutes before she died. "Precious in the sight of the Lord is the death of his saints." May we all be as well prepared for death when it comes as was Sister Allen!

W. B. LEWIS.

STONE—Mrs. SALLIE F. STONE, daughter of Rev. Stephen and Mary A. Gilmer, was born in Hawkins county, Miss., July 5, 1820, and married to M. D. Stone, January 8, 1878. She died in the bloom of life, May 25, 1884, leaving a devoted husband, a weeping father and three little children (one only six weeks old) to mourn her loss.

Our sister was taken away at a time when she seemed most needed. She not only had the care of and superintended her own household, but she also administered to the wants and comfort of her aged father, her mother having preceded her but a short time to the better land. The workings of Providence are indeed mysterious. It is not decreed for finite man toathom the depths of His infinite wisdom. We should conceive our selfishness as but morbid, and how in humble submission to his divine will.

Sister Stone's name was placed on the roll of the class book when only six years old at her own request. Some years after, and during a great revival in which many of her associates were coming into the fold of Christ, she took upon herself the obligations of the church, and over after lived a devoted and exemplary member. The writer has known Sister Stone from her infancy, and can truly say she was a kind and loving daughter, a devoted wife, a kind mother and one of the best of women. This was demonstrated on the day of her burial, the entire neighborhood turning out to show their last token of love and respect, and shed tears with those whom she had loved.

Bro. and Sister Gilmer raised only two children—a son and a daughter. This son was lost in the late war, the mother died in 1882, and now their devoted daughter, the last child, is taken away, leaving Bro. Gilmer to live a lonely life. Although he has many warm friends and relatives, yet they can not fill that aching void within. To her devoted husband we would say: Emulate her example and meet her in the glory land.

W. P. LOYD.

DENIGHT—Died, in Vicksburg, Miss., October 31, 1883, Mrs. ROSANNA DENIGHT, in the eighty-first year of her age. Sister Denight was born in 1802, and was one of the oldest, as well as one of the most highly esteemed, residents of our city. She died at her late residence on Walnut, between Grove and China streets. She suffered much and long, but through all with great patience and unflinchingly. She was born in Bedford county, Tenn., professed religion and joined the Methodist Episcopal Church, in 1837, in Westmoreland county, Penn., under the pastorate of Rev. William Long;

moved thence to Pittsburg, Penn.; in 1855 moved to Vicksburg, Miss., where she resided until her death, and where she raised a large family—seven of whom have died: a son in 1858, in 1859 Mrs. M. A. Pelne, the (then) wife of Col. Pelne, of Vicksburg, who still survives her; in 1860 she laid away Sofia, a very lovely daughter, just blooming into glorious womanhood, made still more lovely by the reflection from her countenance of the Spirit of the Master, with whom she lived in sweet communion. She loved the songs of Zion—Charles Wesley's "Refuge in Christ" being her favorite. I had sang with her often as her steps neared the margin of the dark river; but she was without fear; and thus fell asleep in Jesus, Sofia Denight, a bright spirit transplanted to its heretofore abode. In 1871 another daughter, Mrs. Swords, was laid in the silent city of the dead; when leaving she would say: "Don't forget me when it goes well with you." Thus passed away her sweet spirit to meet the spirits awaiting her over there, and to see her dear Lord with whom she had walked so long in this life. Truly, "Privileged beyond the common walks of life is the chamber where the good man meets his fate." "Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

Sister Denight was a great lover of "class meetings" that life of the church, which she loved much. I had the pleasure of attending class with her many years—most of the time as leader. Her seat was seldom vacant, and when present she was annually happy, thoroughly happy. Her illness was long and painful; yet she was always cheerful. I visited her often during her illness, and realized that it is far better to visit the house of affliction than the house of rejoicing. She would often after prayer with her, say: "Oh, brother, if the good Lord would only take me home! But I won't complain." When leaving she would say: "Don't forget me when it goes well with you." Thus passed away her sweet spirit to meet the spirits awaiting her over there, and to see her dear Lord with whom she had walked so long in this life. Truly, "Privileged beyond the common walks of life is the chamber where the good man meets his fate." "Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

JOHNSON—Died, near Ulen, Illinois county, Miss., on June 28, 1884, BRUCE BAKER, infant son of Mr. and Mrs. C. L. Johnson.

We can not recall our loved one gone before; but, blessed be the holy name of God! we can go to them, May the "river of all good things" sanctify the affliction of the bereaved parents, and relations to their spiritual good.

J. D. McKENZIE.

McKENZIE—CHARLES SAMUEL McKENZIE was born August 20, 1881, died July 6, 1884.

Little Sammie was a sweet and promising child, just learning to say "papa" and "mamma," when the good Lord, "who is too wise to err and too good to be unkind," struck the tender bud from this world of care and transplanted it amid the glories of heaven to bloom forever.

W. W. CAMMACK.

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NEW ORLEANS

Christian Advocate.

THURSDAY JULY 24, 1884.

KEEP CLOSE TO ME, MY GOD.

Keep close to me, my God;
Keep close to me, my God;
The more I know of thee, and wilt—
Thy face is hidden from thy weary child;
O'er me the billows heavily do roll,
And threaten to engulf my fainting soul,
Oh, be thou near my sure support and stay,
Keep close to me, my God.
Oh, close to me!

I hide me, close to thee, my God;
Aye, close to thee!
Some else can know by bitterness of grief,
Not any heart, save thine, can bring relief;
I feel my hand may slip from thy hand;
The clouds are low, the storm is very cold,
But thou wilt lead me, I can still enquire,
Thou wilt be true and thy love breaketh sore,
Oh, keep close to me, my God!
Aye, close to me!

Our Centenary.

Mr. Editor: The very worthy heads of our centennial Methodism have joined together their intellectual alliances to create, if possible, a "Centenary" cyclone, which is designed to sweep over the whole area of American Methodism and awake all the sleepers in this great valley of dry bones by its muttering thunders.

The real intention of this great commotion among the stars is to mark the first century of the existence of our church as an organic body by a colossal thank-offering to God Almighty, honorable alike to him and ourselves.

The value of this expression of our grateful hearts is to be, on the part of our Southern Methodism, not less than two millions of dollars, and it is to be devoted to education, church extension and foreign missions. So orders the Central Centenary Committee at Nashville.

Now, these are all good and worthy objects, and should be helped as often and as far as possible. But when all the facts are carefully considered, I must confess that I do not feel that degree of enthusiasm at the coming visit of this grand, rotary wind-force, of which so many have written and spoken so knowingly.

Organic Methodism is but a child yet, when compared to other and older religious organizations, some of which have stood over fifteen centuries, breathing the horrid din and roar of zeal against the powers of sin.

It is time that some persons urge as a reason for this prospective display of primitive liberality, the swift and wonderful growth of Methodism, and its present large and constantly swelling numbers. But the rapid expansion and accumulating numbers are no sufficient evidence of strength and stability. Jonah's gourd grew up in a night and perished in a night. I believe that it is an admitted fact that no sect ever grew so rapidly as "modern spiritism," and yet its strength is but a speck of sand, and its durability but for a very short season.

I do not assume that we will perish as quickly as that famous gourd, or retrograde as "modern spiritism," but it is evident that we are changing; whether for good or evil. Who can tell? For instance, the class meeting, which was the mainstay of Methodism—its very foundation—has been removed and nothing but an irregular life, coexistence, a love of dress and show, and a fondness for sinful pleasures have taken its place. The prayer meeting, too, as a living spiritual force, has been deserted like the ancient pleasure grounds of Babylon and Nineveh, while we have ceased to observe a day of fasting and prayer before each quarterly Conference. Have we got a "general rule" that executes the "general rules"? If there is one such, it should be known. What about the "amen corners"? Are they not now like Goldsmith's "deserted village"? Besides all this the people who join our connection are not converted, and, as a rule, do not show even "a desire to flee from the wrath to come and be saved from their sins." In truth in a good many of our churches it would be very difficult to get a committee of good men to try an unconverted member.

But let us return to the subject in hand. We might urge, as a part of our plea, that the sacred Scriptures nowhere, so far as we know, justify this strange and unusual departure from the "old paths." The Jew was required to pay or give all he possibly could every year. And should we not feel under the same obligations, and if we give all we can every year, how can we go beyond this good and praiseworthy order of heaven this year? But if we have not, it is hardly probable that this coming twisting wind "of the powers that be," will tear us loose from the dark money backs of our basely covetous lives and drive us and ours into the open mouth of God's great treasury. And may not some of our wise but great men say truly that we are overdoing this work of money collections, and that we are becoming ambitious for heaps of money—a church who preclaims little else but a glittering money gospel?

If I mistake not, we have more money collections than any other church, and more than we can manage, and more than our churches bear with grace, particularly our humble brethren, who have but little of this world's goods.

Will you please count them as they are called over. Let us have them all. Count them fifty-two Sabbaths, a penny collection for each Sabbath. Then there are four quarterly collections,

usually for the presiding elder. Then there are four collections for the poor, usually lifted at the quarterly love-feast. Next, a collection for Sunday-school literature. Then one for the Conference claimants, also for foreign missions, domestic missions, one for the Women's Missionary Society, one for the Children's Missionary Society—usually five cents a month each child—one for the Bishops, church extension, Bible cause, and one for the cause of education. Now, count them up and see what a large number it is. I do not wonder at the man who was looking over our discipline and seeing the word "collect" frequently in the several ordination forms, declined to join our church, as there were too many collections. All the above collections are to be taken up during each year, and any one at a time, if we comply with the letter and spirit of the law. Now, add this great centennial collection, which is to outweigh them all put together, and you have some idea of the great burden which rests upon our congregations. And how often do we wear out, and offend our people by the time consumed and the way adopted in lifting these collections.

The Jew had only the full-orbed moonlight of Christianity, but he did this duty in a better and a wiser way. Each was required to pay a tenth of his income per annum. And this covered the whole ground, and the people were not hammered to death every Sabbath on the money question.

I object to this centennial trumpet blast on a much more serious basis, and that is our preachers themselves are not paid. In a good many cases, as will be seen by the minutes, they are fed only on half rations, and, of course, they look poorly in their attire, and their wives and children sit in the same faded circle. Now and then a preacher may have a school or a farm as a supplement to the gospel, or his wife may have some private means of her own, and when this is so they manage to have square meals. But, O dear! when company comes for dinner or to stay all night, what distress it usually causes the poor wife that lives in the paragon, as to what she will set before her guests.

You, doubtless, noticed in all these collections that the preacher's needs are not considered at all, nor mentioned, nor even thought of. But let us look at the same facts and figures which properly belong to this part of the subject. Guided by the minutes of the last session of the Louisiana Conference, we see that the Centennial Committee of said Conference call for \$30,000 as the Centenary offering this year. This large sum, you know, is to be outside of all the other collections.

"The decks are to be cleared," and then the fight begins for this monster offering. Now, the churches to be called upon for this huge amount are based on the salaries of their preachers, for last year, \$1,145 33, or nearly 25 per cent. Everybody knows that the salaries of the several stations and circuits, as a rule, put down the allowance of their preachers at the smallest possible figures—at just what the stewards think they can get without much effort. And yet last year they felt behind this scanty and humiliating allowance almost one-fourth; while the previous year, 1882 it was much worse. As for this year (1884) the outlook so far is still more gloomy to the majority of our preachers. Now add to this fact that our Conference claimants tard just as badly.

But let us get still nearer this real ghost and gather a better idea of its size and shape and its horrid influence, if it is possible. If I have not blundered, the New Orleans district, according to the aforesaid minutes, paid its preachers last year an average of \$1,250 54. And yet so far as I know, there is but one paragon on the whole district. Hence, house rent, supplies, etc., must come out of this amount. Why, sir, with a paragonage furnished in New Orleans that would be too small a sum to live on, when everything is so high there. But let us proceed. On the Shreveport district, the average receipts per man were \$317 74; Opelousas district, \$165 31; Homer district, \$128 03; Alexandria district, \$238 71; Delhi district, \$194 83. In other Conference it is not much better, if any.

Now, here is a real ghost that will not down at your bidding. And yet the brethren might turn a "Centenary" cyclone in that direction which might do some execution.

The first question before us should be, not to raise \$30,000 for colleges, church extension and foreign missions, but how shall we pay up our preachers the unpaid balance of last year? and how shall we pay them up this year fully? and then let the church reply by meeting first these claims, and then really "clear the decks" for another and a grander engagement by putting all the other collections together and make one of them all, and then proceed to lift them publicly or privately. Let this be done and let us have no more man and skinnery receipts by our faithful preachers as their entire support.

JAMES E. BRADLEY.
Gretna, La., June 11, 1884.

The Class Meeting.

The class meeting as a religious body was an outgrowth of Methodism—had its birth, growth and decline in Methodism. The original design and benefit of the class meeting were threefold. First, to raise money to pay a church debt; second, to inform the preacher

of the condition of the church; third, as a means of grace to promote spirituality. At Bristol, Mr. Wesley inquired, How can we pay the debt on the preaching-house? Capt. Foy said, Let each member of the society pay a penny a week. Mr. Wesley accordingly divided the society into classes of twelve persons in each, and appointed a leader to each class to collect the penny. One of the leaders in one place where he went to collect the penny found the man drunk, and in another place he found a member abusing his wife, and reported them to Mr. Wesley. Very well, said he, that is the very idea. Let each leader add to the duty of collecting the penny that of finding out the spiritual state of his class, whether or not they are faithful and growing in grace.

By the discipline the class leader is still required to receive from the class what they are willing to give to the church and the poor and pay it over to the stewards, further than that they are not required to make any collections. It is also still the duty of the class leader to inform the preacher of any who are sick or who walk disorderly. The main duty of the class leader of this day, however, seems to be to labor to promote the piety and spirituality of the class.

The philosophy of the benefits, resulting from the class meeting, is based upon the fact that man was made a social being. As such, his moral and spiritual growth is greatly facilitated by an interchange of views, experience and progress. This is true in every department of life. In agriculture, in mechanics, and in the various professions. Here men interview each other, and are mutually benefited by each other's experience and methods. So in Christianity a man labors and strives to improve his spiritual nature and realizes, it may be, he is making poor progress, and becomes discouraged and his efforts are paralyzed. He has an interview with his brethren, hears them tell of their trials and triumphs, and finds that his experience is not dissimilar to theirs, and he takes courage and is spiritually benefited.

By an interview with Peter Brohier, a Moravian preacher, Mr. Wesley was not only religiously benefited, but got the idea of justification by faith, one of the fundamental doctrines of Methodism.

The institution of the class meeting was based on the Scriptures of divine truth. On such texts as, They that feared the Lord often met together, and spoke, one with another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought on his name. This was a social meeting, and such an one as the apostle comments upon he says, Neglect not the assembling yourselves together as the manner of some is. Various other texts teach the same thing, but let these suffice. The objections made to a Methodist class meeting are usually made by persons who are ignorant of their nature and design. We give the following incident as an illustration: A good man, of another persuasion, was making his objections to class meetings to a Methodist. The Methodist took occasion to introduce the subject of vital piety and spirituality, and after an interview of some length he said to his friend, How do you enjoy such an interview upon the subject of religion as we have had? Oh! he said, I am delighted, I have been greatly benefited. That is all we mean by class meeting, said the Methodist.

With regard to the restoration of the class meeting to its primitive position and usefulness, so much has been said, and so many suggestions made by the leading men of the church, that it would seem useless for us to add anything; but we may suggest the following considerations:

1. We commend to the ministry to preach more on the importance of inward and outward holiness—a more thorough consecration to God and to the church of all that we have, of soul and body, time, talents and money. Without a very great degree of inward piety and spirituality none is likely to appreciate the class meeting.

2. We commend that some pecuniary interest be added to the class meeting. Let a collection be taken, if it be only a nickel a week, for some worthy object, for missions, the poor or for the support of the ministry. This would give a double incentive of temporal and spiritual motive to bring the class together. In Mr. Wesley's day the penny a week, to liquidate the church debt, was the grand beverage which brought his class so punctually together.

3. We commend the propriety of reducing the classes to twelve, their original number. The classes, as they now are, numbering twenty or thirty, and sometimes the whole church, come together, and the leader must necessarily hold the meeting so long that they become fatigued and worn out or else fail to say anything to a large portion of them, in either case the meeting is bound to decline in interest.

4. We commend the propriety of training leaders for this work. The great trouble is, Yes, the greatest trouble is in getting suitable leaders. Our people are lamentably deficient in not being able to pray in public. Our young men are not trained to pray in public, and they grow gray in the church in too many instances, and never learn to make a public prayer. Hence, they never can have a family

altar, or lead a prayer meeting, or superintend a Sunday-school, or lead a class meeting, nor can they ever attain to any commendable degree of piety. It is not so among the Wesleyans of the old country. Their young men are put to work as soon as they are received into the church, hence they are always supplied with capable members for leaders. It is not so among the Indians in our mission work. One of our Bishops said, when an Indian is converted and joins the church he is ready for work. Whatever his brethren tell him to do he is willing to make the effort. We can not have class meetings in many instances, because we have no suitable leaders. Therefore we earnestly commend the importance of establishing prayer meetings for the purpose of training young men to pray in public, that the present deficiency may be supplied.

With regard to the best method of conducting a class meeting, we commend that leaders be practical—exercise common sense—a sense of propriety to be governed by circumstances. Be punctual, be there at the time, begin and end with the set time. Let the meeting be short, not exceeding an hour. Read the Bible, not a large chapter; but some appropriate verses selected for the occasion. Sing, not all the verses of any hymn—not as a brother did at a camp meeting on a dark, rainy night, who selected and sung, "See how the morning sun purifies his shining way," but sing something selected and suited for the occasion. Let the leader interview each one in the class as to his method of living, whether he reads the Bible daily, prays in secret in his family, and attends upon the services and sacraments of the church. Whether he has a conscience void of offense towards God and all men, if he is growing in grace; if not, urge him to a more faithful performance of duty. If so, commend him to God and his grace that his pathway may continue to shine more and more.

MASSILLON, LOUISIANA.
Grenada Collegiate Institute.

Mr. Editor: As an appointee of the North Mississippi Conference for Grenada Collegiate Institute, and as an invited participant, the undersigned attended the last two days of the concluding exercises of the session which ended June 12 of the current year. A very gracious revival of religion, which began with President Newell's pupils, and which embraced among its converts all but one of its boarding pupils—about twenty—has just closed. This revival session covered those last days of the session which are so important for summing up and arranging for examination and entertainment, hence the pupils, in presenting their work, did not possess all the advantages which is secured by deliberate and uninterrupted preparation.

It is too common for writers about these exercises of our schools to put everything in the superlative; the present writer believes that it is unadvisable to publish or to give if mistakes are now and then made, or if there is some immaturity apparent in the performances of young people. In the case before us there was exhibited at the blackboard, in verbal answers to questions, and in written solution of problems, evidence of patient and diligent drill on the part of instructors and of responsive study on the part of learners. The conviction is left on the minds of observers that Grenada Collegiate Institute is a genuine and valuable laborer in the field of thorough and higher education. The high standard was set to the good work of the school by the citizens of Grenada, who kept the institute hall well filled during the day and packed at night. The Rev. T. W. Dye, of the North Mississippi Conference, preached the commencement sermon on Friday, June 8, commending the school of great vigor, clearness and action, eminently befitting the occasion. On Tuesday the younger classes passed verbal examinations, not heard by this writer, but well reported of. On Wednesday and Thursday came classes in geography, reading, arithmetic, history, geometry, Latin, etc. Besides evidence of good work in study and recitation, the pupils showed that they were under good discipline in reference to manners and dress. The mistresses of that school family, who presides over its domestic and social life, and the lady assistants in the course of teachers, have exerted the molding influence of a true Southern womanhood over those pupils. There was distinctly observable a marked excellence in the eleventh features of the exercises. This appeared in the select readings and recitations of pupils of different grades, and in original essays read by young ladies of the higher classes. The two years' work which President Newell has done in this school has won for him the confidence and support of the people amongst whom he has labored, and raises before us the prospect of increased usefulness.

The school-building is one of the amplest and handsomest in the State; it is a model of the Methodist Episcopal Church, South, and is in good working order. Grenada is rapidly recovering from the waste and depression left by the destructive epidemic of 1878. Since that mournful event, her health record will compare favorably with that of other towns of the State. One thing seems singular and unreasonable, viz: that our children are sent out of the State during the holiday part of the year on the plea of finding schools in healthy regions, and then are brought home to spend vacation during the only season when health is in any more peril here than in the mountains. Here is a school, which, by the competency of its management and its training, is doing a great and good work for girls and boys in the line of primary and higher education. Such a school is a factor of incalculable value in every form of private and public interest. It is a Christian school, denominational, but not sectarian; it receives girls and boys, but only girls are taken to board in the school-building. The president, Rev. T. J. Newell, A. M., is a worthy member of the North Mississippi Conference, and by the hearty voice of the people of Grenada, who know his qualifications, and by the choice of the Board of Trustees, has been pressed into this service. He will be glad to hear from those who have children to send to school.

W. T. J. SULLIVAN.
COURTATTA, LOUISIANA.

Our Young People.

TRUE LOVE.

"How much I love you, mother dear,"
A little prattler said;
"I love you in the morning bright,
And when I go to bed."
"I love you when I'm near to you,
I love you when I am at work,
And when I am at play."
And then she stily, sweetly raised
Her lovely eyes of blue,
"I love you when you love me best,
And when you would not love me."
The mother kissed her darling child,
And swooped a tear to hide;
"My precious one, I love you most,
When I am forced to chide."
"I would not let my darling child
Go to and fro all day;
And this is why I sometimes chide
Because I love you so."

Our Boys.

DEAR BOYS: I am going to write you a few short articles about those sins that God begins to punish sinners for in this world. After what St. John has said we have no doubt in deciding what sin is. "Whoever committeth sin transgresseth also the law; for sin is the transgression of the law." If you voluntarily do what the Bible says you ought not to do it is a sin of commission; and if you voluntarily neglect to do what the Bible says you ought to do, it is a sin of omission. These sins bring guilt and condemnation on you, and must be repented of and forsaken, or the wrath of God must follow. I suppose the reason that God begins the punishment of some sins in this world is not only to show their "exceeding sinfulness," but to warn others against committing them. Sabbath-breaking is one of the sins that God often punishes men for in this world. The law of the Sabbath is, "Remember the Sabbath day to keep it holy." No ordinary work or worldly amusements are allowable on the Sabbath. Only works of mercy or necessity may be done on the holy day of rest. It is intended to be a day of quiet rest from the cares and toils of life, and to be filled up with holy contemplations and devotional duties both private and public. Observed in this way it is helpful and healing to both body and soul, and is a fit emblem of, and a foretaste of the eternal Sabbath in heaven reserved for all the truly good of this world. But if men will violate the sanctities of the holy Sabbath God will punish them for it, as he has ever done since he ordered Moses to have the man, who was found getting in his wood on Sunday, stoned to death. The penalty under the Mosaic law for Sabbath-breaking was death by the appointment of God, which shows how utterly he abhors Sabbath-breaking. The long, oppressive and dreary bondage of the Jews in Babylon was, at least in part, a punishment for their notorious Sabbath-breaking. Many of the terrible steamboat and railroad disasters in connection with Sabbath excursions, I think, are evidences of God's displeasure against notorious and persistent Sabbath-breakers. I only call your attention to the fact that Sabbath-breaking is often punished in this world and leave it with you to notice the many proof texts as you read your Bible. Fix your attention on the subject and you will learn that Sabbath-breaking is a very aggravating sin; one that subjects the perpetrator to the severest penalties. This being the case let us, "Remember the Sabbath day to keep it holy."

A. O. JONES.
TULLESTOWN, MISS., July 7, 1884.

Mr. Editor: As my letter was published, and I want to ask and answer some questions, it has encouraged me to write another. We have a flourishing Sunday-school. I go every Sunday, and hope it will continue to flourish. We had preaching at the Methodist Church last Sunday, and will have preaching at the Baptist next Sunday. Our Methodist pastor is Mr. J. W. Strider, and the Baptist, Mr. E. F. Baber. I went to a Sunday-school picnic Friday at Collinge, and spent a very pleasant day. Now I will ask some questions: For what did the Midianites enter Canaan? Where did the Israelites first set up the tabernacle? Now I will answer Willio G. Burk's question: The evil Psalm has in it four verses alike. Allee Grant's question is found in II Kings ix, 30. Crossley Given's question is found in Exodus xxxii, 20. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewn it upon the water, and made the children of Israel drink of it. Dora Wimberly, "wormwood" is found in Jer. xxiii, 15. The answer to Julia Jones question is found in Daniel v, 5.

Your friend,
KATIE R. CLUM.
FARMERVILLE, ALABAMA.

Mr. Editor: I will write to your most worthy paper. We have Sunday-school every Sunday. My mother has been quite sick for two or three weeks, so you see I could not attend Sunday-school regularly. The superintendent of our Sunday-school is Mr. B. C. Lee, and our pastor is Rev. A. C. Conroy. I am a member of the Methodist Church. I joined last September at camp meeting, and I expect to live and die a Christian. My mother has been taking the Christian Advocate for the last eight or ten years. I have one question to ask: Who was John Mark? Was he one of the twelve apostles, or when did he come in as one of the apostles? I remain, Yours truly,
THOMAS R. CLAYTON.
COURTATTA, LOUISIANA.

Mr. Editor: I have been away from my home in Natchez since September attending school at Whitworth College, Brookhaven, Miss.; and if a little girl has to be away from her home, I think Whitworth is the best place she can find. I love to read the letters in our column, and I have found a great many of the answers to the questions asked in them. My mamma takes your valuable paper. Now I will answer Sallo Noyland's questions: The word "centenary" is found in Numbers xi, 3, and Isaiah l, 8. "Chicken" is found in Lev. xi, 16, and Lev. xiv, 15. Now I will ask a question or two: Where is the word "pins" found in the Bible? Where is the word "water-pots" found in the Bible? Mr. Editor you must excuse all mistakes, as this is the first letter I have ever written to any paper. Hoping to see this in print, I remain,
Your little friend,
N. THORNTON,
Brookhaven, Mississippi.

A Practical Help.

About five years ago one cold Sunday morning, a young man crept out of a market house in Philadelphia, into the nippling air, just as the church bells began to ring for church. He had slept under a small all night, or rather lain there in a stupor from a long debauch.

His face, which had once been delicate and refined, was blue from cold and blotched with sores; his clothes were of the texture, but they hung on him in rags covered with mud.

He staggered, faint with hunger and exhaustion; the snowy streets, the early dressed crowds thronging to church, swam before his eyes; his brain was dazed for the want of the usual stimulant.

He gasped with a horrible sick thirst, a mad craving for liquor which the sober man can not imagine. He looked down at the ragged coat flapping about him, at his footless hat, to find something he could pawn for whiskey, but he had nothing. Then he stopped upon a stone step, leaning, as it happened, into a church.

Some worshippers were going in. Some elegantly dressed of course, some the wretched set, drew their garments closer and hurried by on the other side. One elderly woman turned to look at him just as two young men of his own age halted.

"That is George," said one.
"Five years ago he was a promising lawyer in P. . . His mother and sister live there. They think he is dead."

"What did it do?"
"Trying to live in a fashionable set first, then brandy. Come on. We shall be late for church."

The lady went up to George C. and took his arm. "Come inside," she said, sternly, with a secret loathing at her heart. "The gospel is for such as you. Come and pray to God that perhaps at this late day he may lead you to redemption."

He passed stupidly after her. She lectured him for some time, sharply trying to compass the truths of Christianity into a few terse sentences. But the man's brain did not want truth or the gospel, it wanted physical stimulant. His head dropped on his breast; he lay propped with a despairing sigh into the church.

A few minutes later a gentleman came up, who had different ideas of teaching Christ. He saw with a glance the deadly pallor under the bloated skin.

"You have not had breakfast yet, my friend," he said briskly. "Come, we'll go together and find some."

George C. muttered something about "a trifle" and "a tavern." But his friend drew his arm within his own and hurried him trembling and resisting down the street to a little hotel where a table was set with strong coffee and a hot, savory meal. It was surrounded by men and women as wretched as himself.

He ate and drank ravenously. When he had finished, his eyes were almost clear, and his step steady, as he came up his new friend and said:

"Thank you. You have helped me."

"Let me help you farther. Sit down with me and listen to some music."

Somebody ordered a few plaintive notes on an old organ, and a hymn was sung, one of the old simple strains with which mothers sing to their children and bring themselves nearer to God. The tears stood in George C.'s eyes. He listened while a few of the words of Jesus were read. Then he rose to go. "I was a man once like you," he said, holding out his hand. "I believed in Christ; but it's too late now."

"It is not too late!" cried his friend. "It is needless to tell how he pleaded with him, nor how for months he renewed his efforts."

He succeeded at last. George C. has been for four years a sober man. He fills a position of trust in the town where he was born, and his mother's heart is made glad in her old age.

Every Sunday morning the breakfast is set and wretched men and women whom the world rejects are gathered in to it. Surely it is a work which Christ would set his followers upon that day.

—Youth's Companion.

Marcus Annulus Vorns, afterward to be known as the great Emperor Marcus Aurelius Antoninus, was in all respects a model boy. Not the nimby-pamby model that all human boys desire, but a right-minded, right-mannered, healthy, wealthy, and wise young Roman of the second century of the Christian era. At that time (for the world was not yet Christianized) there flourished a race of teachers and philosophers known as Stoics, whose old pagans, who held that the perfect man must be free from passion, unmoved by either joy or grief, taking everything just as it came, with supreme and utter indifference. A hard rule that, but this lad's teachers had been mainly of the "School of the Stoics," as it was called, and their wise sayings had made so deep an impression on this little Marcus that, when only twelve years old, he set up for a full-fledged Stoic. He put on the coarse mantle that was the peculiar dress of the sect, practiced all their severe rules of self-denial, and even slept on the hard floor or the bare ground, denying himself the comfort of a bed, until his good mother, who knew what was best for little fellows, even though they were stoics, persuaded him to compromise on a quilt. He loved exercise and manly sport; but he was above all a wonderful student—too much of a student, in fact; for, as the old record states, "his excess in study was the only fault of his youth."—St. Nicholas.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors: REV. T. A. S. ADAMS. REV. J. T. SAWYER. REV. W. L. C. HERRICK.

THURSDAY JULY 24, 1884.

Dr. J. W. Lambuth will close his thirty years of mission labor in China on the seventeenth of September.

The police of Vienna have been ordered to arrest all Mormon missionaries detected in endeavoring to secure converts. A little State interference of that sort at home would be wholesome and creditable.

This, from an exchange, is worth thinking about: "Think of a member of the church paying \$145 a year for tobacco and 66 cents for church extension, and another, of the same church, paying \$191 for tobacco and \$1 for missions!"

As we go to press the National Convention of Prohibitionists is in session at Pittsburg. We do not favor a separate party organization to secure the legal suppression of the liquor traffic, but for the zeal of those who do we have profoundest respect.

The progress of the Asiatic cholera in France seems to be unchecked, and grave apprehensions are felt that it will reach our shores. Every precaution is being taken by national and State authorities, and prayers from every Christian home will ascend, that our goodly land shall escape this scourge.

The following we find in the Pittsburg Christian Advocate:

A card issued by one of the suburban churches near Chicago has this for its motto: "I am only one, but I am one; I can not do everything, but I can do something; what I can do I ought to do, and what I ought to do, by the grace of God, I will do"—a text that invites practice rather than comment.

Our liberal brother whose "Advocate fund" is blessing so many homes sends the editor a private letter, from which we extract as follows: "You may know or can find some poor, struggling Christian youth, desirous of an education, to whom the enclosed \$50 will be truly a God-send. It is sent in his name, with his blessing invoked."

The following, from the St. Louis Christian Advocate, we commend to candidates in the beginning of a sharp political contest:

Once James Madison, afterward President of the United States, was a candidate for the Virginia House of Delegates from the county of Orange. He refused to "treat" during the canvass, and no elector got drunk at Mr. Madison's expense. Mr. Madison was defeated by a competitor who did "treat." Let a non-treating candidate try the plan now and see if he can not succeed better than did Madison.

The Arctic expedition in search of the Greely party has returned, bringing the six survivors of that ill-fated cruise. Only seven of the twenty-four were found alive, and one of those died after days of suffering. Lieut. Greely seems to think that his discoveries are very valuable, but to what extent and in what direction we fail to see. Surely it is high time for these polar expeditions to cease. The expenditure of men and treasure finds no adequate compensation in geographical and commercial discovery.

The defeat of the Franchise Bill in the House of Lords has aroused widespread indignation in England. It is proposed to modify or abolish the aristocratic body altogether, which has twice in the past few years obstructed the popular will on the enlargement of the franchise. One thing is certainly demanded—the clerical members, the "lords spiritual," should be excluded. "Bishops and other clergy" ought not to be political agitators or legislators.

We are indebted to the Southern Methodist Publishing House for an early copy of Dr. Neely's sermons. The introduction is written by Bishop McTear, and the biographical note by Dr. J. B. McFerrin. Dr. Neely was one of the most eloquent and gifted preachers in the South, and this volume contains some of the sermons that gave national fame as a pulpit orator. Orders may be addressed to Mrs. J. Alice Neely, 71 Prytania street, New Orleans, La., or Southern Methodist Publishing House, Nashville, Tenn. City subscribers to the volume can get the same by calling at 112 Camp street.

The Sabbath and the Cotton Centennial Again.

As the question of opening the gates of the Exposition on Sunday is of great and imminent importance, we desire to add something more to the discussion. If the Exposition was a New Orleans enterprise purely, local sentiment and authority might and should control this matter entirely. But as it is national in its scope, and the national government has endorsed it by appropriate legislation, a loan of \$1,000,000, and an appropriation of \$300,000 for a government exhibit, citizens outside of New Orleans have a right to be heard, and their opinions must be respected. Besides, a number of States have appropriated money out of the public treasury for displays of their industries and wealth, and appointed commissioners to represent them. Every one of these States respect and protect the Sabbath by statute. The citizens of these several States and of the national government, therefore, who are taxed for these exhibits, have a right to demand that their national and civil day be not outraged by the management of the Exposition. To ridicule them as fools and fanatics is to oppose the statute law of every State in the Union except Louisiana, and flaunt defiance into the face of the nation's dominant moral sentiment. What individual members of the Board of Management may think is one thing, and what their action should be as appointees of the President of the United States, is quite a different thing. We maintain that they can not defy a plain statute of every State in the Union save one, and violate the Sabbath, sentiment of the nation without violating the spirit of their appointment. Nor can they in all moral fairness, in so doing, accept the money help of these States and the general government. When the great Centennial Exposition was held in Philadelphia, under the immediate auspices of the national government—an event that commemorated the one hundred years of our national existence—the national day was respected and the gates closed on Sunday. The Louisville Exposition last year was closed on Sunday, and the whole nation applauded the act of the Board of Management. Now, will the Exposition managers in New Orleans yield to the Sabbath desecrating sentiment of the city, and defy the sentiment of the whole country? We respectfully dissent from a recent editorial intimation of the Times-Democrat, and challenge the facts stated as to the decline of American sentiment on the Sunday question. Instead of there being "an occasional spurt of Sabatarianism, when a State or city adopts a Sunday law," the day has wider recognition and profounder reverence than ever before. To disregard its authority, except in certain localities, is not respectable. All remember what a sensation was created last year when the President of the United States was reported to have accompanied a party of friends on a Sunday excursion. So shocked was the moral sense of the people at such reported misconduct in their Chief Magistrate, and so general was the disapprobation and condemnation that the President made haste to deny the statement and correct the false impression. That was simple respect for his position and the moral conviction of the great people whose Chief Executive he was proud to be.

The ordinary objector to Sunday laws makes it a religious question. Now, as citizens, we have nothing to do with religious observance. Sunday is a civil day, and yet this distinction is not always made. As against the enforcement of law, these objectors raise the cry of "puritanism," "religious persecution," and "abridging the rights of conscience." And all such prating—for, with all respect, it is nothing more—displays more spleen than brains. Apart from its divine enactment, the Sabbath has social and civil relations and potency that exalt and enthroned it as the "lord of days." If there were no heaven and no eternity, its observance would still be a benediction to men and nations. The law of the Sabbath is older than all codes and decalogues, all constitutions and creeds. It is founded upon, and wrought into, the very constitution of man's nature. He can not ignore or despise it without doing violence to the very law of his being. It is the physical, mental and moral recuperative by which man secures length of days and achieves the largest results. Between this septenary law and our social, as well as our physical well-being, there is an intimate, vital connection. As to the value of this law to the State we desire to give the matured judgment of certain distinguished writers:

Blackstone, the greatest of all writers on the principles of law, has said: "A corruption of morals usual

ly follows a profanation of the Sabbath."

Daniel Webster: "It is by the reiterated instructions and impressions which the Sabbath imparts to the population of a nation, by the moral principles which it forms, by the conscience which it maintains, by the habits of method, cleanliness and industry it creates, by the rest and renovated vigor it bestows upon exhausted human nature, by the lengthened life and higher health it affords, by the holiness it inspires, and the cheering hopes of heaven, and the protection and favor of God which its observance insures, that the Sabbath is rendered the moral conservator of nations."

Bishop, another distinguished jurist, has said: "It is the corner-stone of public morality and happiness; viewed merely as a civil regulation, its observance contributes to the public repose, health, morals and convenience, as well as religion."

The London Standard: "We believe that dull English Sunday, as it is stigmatized by the fribbles and fools, is the principle cause of the superior health and longevity of the English people."

To these we might add the testimony of Macaulay, Lord Beaconsfield, Edward Everett, and the opinions of the Supreme Courts of Illinois, Massachusetts and Indiana. We shall have more to say in subsequent issues. In the meantime let all Christian people, especially in the Gulf States, speak out on the subject in no uncertain sound.

A Political Blunder.

In the Democratic platform, adopted by the National Convention at Chicago that nominated Cleveland and Hendricks for the two highest offices of the nation, we find this plank:

"We oppose sumptuary laws, which vex the citizen and interfere with individual liberty."

That declaration is sufficiently explicit for the most obtuse voter who has any knowledge of the English language. In its highest council the Democratic party denounces prohibitory legislation, and, of course, allies itself openly with the friends of free whisky. The position of Mr. Hendricks on that question is well known, but how Gov. Cleveland regards it we are not advised. The vice-presidential candidate left his home in Indiana a year or two ago and made speeches over the State of Iowa against the proposed prohibitory amendment to the constitution. This plank, therefore, will meet his cordial approval. At least there is no probability of his declining the nomination on that account.

The purpose of this "declaration of principles" is very evident, but the results are very problematical. It was designed to entrap the foreign vote in the large Northern cities, especially the Germans, who have generally supported the Republican ticket. How well the device is likely to succeed can not be forecasted. But one thing is certain, for every new whisky voter gained in the city the party will probably lose a hitherto solid supporter in the country. The Republican Convention avoided any deliverance on the question, and in so doing displayed more sagacity. By this aggressive action the Democratic party will doubtless alienate tried and straggled friends. We have persistently opposed a party organization on that issue, believing it better to keep the question aloof from political entanglements. That the Convention should have adopted this plank, therefore, was at once a surprise and sorrow. It complicates and precipitates an issue that should be above the contests for place and power. It is a slap in the face of all prohibitionists, and an advertisement that they prefer whisky to "fanatical folly." The Vicksburg Herald thus felicitates itself on that deliverance:

The prohibitionists are crowding the citizens by persistent demands to control by law the drinking of wine, beer, whisky, brandy and so forth. The Democratic party says boldly in its National Convention that it is opposed to this, and, in saying so, it plants itself firmly in the hearts of the masses. A vast majority of citizens resent the middle-class attempts to prescribe whether or not they shall drink anything but water, and just how much.

Partisan politics have never been discussed in these columns, nor will they be. But the cause of prohibition, for which Christians are praying and patriots are toiling—the cause of humanity, of truest philanthropy, of relief to the suffering, of shelter to the sorrowing, of redemption to the fallen—is far above the domain of party struggles. It is a great moral enterprise that cares nothing for office, has no governmental policy, further than putting down the crying curse of the land and saving the next generation from debauchery and degradation. If against this profound moral purpose one party sees fit to array itself, so much the worse for that party.

Funeral Reform.

Some years ago, before our connection with this ADVOCATE, we published an article on this subject, and have been requested to reproduce its substance for our editorial columns. Believing the matter important, though exceedingly delicate, we willingly consent. So imperative is the need for reform that in certain communities ministers of the several denominations have counseled together and passed resolutions for the governance of their own action. We offer some thoughts on the general subject:

1. *The funeral address.* A minister has no duty to discharge more difficult and delicate than conducting funeral services. If, according to prevailing custom, an address or sermon is to be delivered, he is in danger of saying either too much or too little—too much for truth and too little for the gratification of the bereaved. Should he indulge in extravagant eulogy, unless the deceased was conspicuous for piety, he lowers the standard of religion and makes his warnings of none effect. Much harm has been done just here. It has at times even provoked the ridicule of the irreligious, and given publicity to the Universalists' taunt that "no matter how orthodox ministers may preach, they are all good Universalists at funerals." On the other hand, families have been alienated from a church because the pastor did not glorify and canonize their dead. This double danger indicates our duty. Only on rare occasions should any address be delivered. If the deceased has been a useful, well-known and tried Christian, or an exemplary and faithful office-bearer in the church, a public tribute to such worth and character may be demanded. And even then our aim should be more to commend the bereaved to the gospel for consolation, than to indulge in fulsome eulogy of the departed. Happily in this respect we are improving. Years ago ministers were expected to preach an elaborate sermon at the burial of every infant and patriarch, saint and sinner. And if his presence could not be secured on the day of interment, a memorial service was appointed weeks or months afterward. During the first year of our ministry we were requested by a brother to "preach the funeral" of his mother. We inquired: "Brother, how long has your mother been dead?" He replied: "About ten years; but her funeral has never been preached. And I've got a good many kinfolks, cousins and uncles and aunts, who've died; I want you to preach their funerals too."

Much to the good brother's disgust for new-fangled notions and preachers, his request was kindly but positively refused. We have outgrown those days, but further reform is yet needed.

2. *Funeral expenses.* This matter has become both alarming and iniquitous. In many cities it costs more to die than to live. Families have been financially embarrassed, if not bankrupted, by expensive funerals. The floral display alone at one such occasion in New York compelled an outlay of \$10,000. Among the aristocratic a large number of empty carriages are employed to lengthen the procession while passing through the principal streets. The poorer, in their endeavor to imitate, become ruinously involved. This is not only folly, but a sinful waste of the Lord's money. The vast sums thus annually squandered for the gratification of a ridiculous vanity would support and educate the orphans of the land. Why these magnificent caaskets, with costly mountings? They do not make any more peaceful the sleep of the dead. A long line of carriages, filled often with those who want a free ride to the cemetery, is but an empty pageant, which can not add one flower to the chaplet of the departed, or assuage one pang of grief in the bosom of the bereaved. All this is not so much a tribute to the memory of the dead as to the pride of the living. From the Jews we might learn an important lesson. All their burials are conducted with the utmost modesty and inexpensive, unostentatious simplicity. Rich and poor are buried with equal honor and display. The Rothschilds, or other Jewish bankers or merchant princes, are carried to the grave as quietly and inexpensively as the humblest peddler.

But another wrong in funeral expenses is chargeable to those engaged in the business, to undertakers, sextons, hackmen, etc. The per cent. charged for service, materials, etc., if report be true, is absolutely shameful. In most of the towns and cities a carriage engaged for a funeral costs \$5, but for any other occasion can be employed for \$1 an hour. A writer in a prominent religious journal has investigated this subject thoroughly, and makes the following statement: "A caasket for which \$45 is ordinarily charged costs the dealer \$8. Those

sold for \$150 he purchased for \$50, and so on with an increased per cent. for the more costly." If true, this is a shameless extortion—a mean speculation in human tears and sorrow. Of course time and means employed in the business should have adequate remuneration, but not the grasping of iniquitous greed. This, we know, is a very delicate subject. The bereaved, though imposed upon, have not the heart to enter complaint. Others hesitate to speak, and so the wrong continues. But its delicacy should not prevent discussion, and an appeal to the public to inaugurate reform.

3. *Funeral proprieties.* Here, of course, will be diversity of tastes, which can not be disregarded. Whatever may be the fancies or eccentricities of grief, they will be sacredly respected. But a few observations may not be altogether profitless: 1. Funeral services should not be appointed on the Sabbath unless necessary, and then never to interfere with regular public worship. 2. The custom of opening the coffin at the close of the religious services in the church should be discouraged and discontinued. It only gratifies an idle curiosity to gaze at the dead, and their adornments, which is offensive to the sacredness of grief and the stillness of death.

Delayed Correspondence.

MR. EDITOR: The Committee on Fraternal Relations so arranged matters that the representatives of the Canadian Church should be received the same evening with the Southern delegates. The English delegates were given an entire evening to themselves, and right good use did they make of it, for their addresses alone consumed two hours and a quarter. They were capital speeches, abounding in facts, incidents, illustrations, humor, poetry, eloquence and prophecy. The beautiful church was crowded to its utmost capacity, but the length of the time consumed by the exercises wearied a great many people, and thus had a bad effect upon the audience for the next evening. It was a simple sum, that anybody could work out; if two speakers hold an audience till half-past ten P. M. how long will it take four speakers to get through? The answer had a marked effect upon the number of persons attending. The fifteenth was the day, the whole of which was passed in the exciting work of electing Bishops. The Conference did not get through this work until six in the evening, and of course many who had been detained so late in the Conference-room felt very little inclined to sit up late in the night to listen to "fraternal gush" from any body. Notwithstanding these discouraging circumstances when the time came we had a tolerably large audience. It fell to my lot to make the opening address, which was done in forty minutes, and seemed to be well received. Gov. Colquhoun followed in his old-hand style, and carried the house by storm. The governor's fine presence and clear voice and ready wit and eloquent plea for a return to the old landmarks of Methodism captivated all in the audience. He was followed by Dr. Nelles, delegate from Canada, who spoke interestingly for half an hour. This brought us to such a late hour that an adjournment was moved, and the other delegate from Canada was tided over until the next evening. Some of our people think that these fraternal messengers and their messages do not avail much, and favor the plan of sending messages of love and sympathy by correspondence. After this experience I am convinced that a fraternal message embodied in a fraternal person is the better way. The Apostle John said: "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you and to speak face to face, that our joy may be full." If we really want fraternity, we must send the fraternal messenger—not the fraternal letter.

I would very much like to give your readers a description of this General Conference and its doings if I were able to do so. I find that it is a very easy matter to make mistakes in forming opinions of men and measures. Hence it may not be wise thing to give all the impressions which were made upon my mind. Sitting on the platform and looking over the body, I was struck with the number of young-looking men. The old men were not wanting, but they were a mere sprinkle as compared to the younger ones. Here and there was a hoary head, but the black heads were very many. Some of these old men seemed to be leaders, and were always listened to with reverent attention. Taken altogether, it was a body of fine-looking men, and a body of fine-looking men always makes a fine-looking body of men! I observed here about the average speaker. Some were as keen and incisive as a new blade; some as

dull and heavy as possible. Some seemed to comprehend a subject in all its relations at once; others seemed to comprehend nothing after all possible explanations. Some of the speeches I heard would have sounded irreverent and sacrilegious to a Southern audience, and provoked hisses even there; others would have aroused an intense satisfaction. The Conference knew how to expedite business, and I think very little time was wasted in unprofitable debate. The question of licensing women to preach was disposed of in a very summary yet satisfactory way. The proposal to fix an episcopal residence in India was defeated by the laymen, much to the chagrin of the clergy. The action taken in regard to the old question of color was contradictory altogether, and simply showed that these people are still at sea in regard to that question. If they will just let it alone it will settle itself, and that settlement will be satisfactory all around.

I had the pleasure of listening to several sermons. If what I heard was a fair sample of the preaching of these Methodists then I am frank to say that the average Southern Methodist preacher is not one whit behind in preaching power. I observed that there was a tendency toward a humorous sensationalism—a desire and effort to say things in such a way as to create a laugh. I never saw this but once in a Southern congregation. They seemed to think this was the proper thing to do, and the audience seemed to think it a proper thing to receive, and several times, during the sermon they responded right lustily. I once heard a brother speak of all such efforts as "sanctified clap-trap."

On Sunday evening I visited Mr. Wanamaker's Sunday-school. He is a Presbyterian, and has a school famous all over the country. His first rule is you must be in time; you can't get in until after the opening exercises are over. Not knowing the time, we were detained outside during the opening exercises. Another rule is that every scholar shall bring his own Bible. Another rule is a twenty minutes' conference and prayer meeting after the school closes, to which all are invited to remain. He has a band of musicians to accompany the organ and the school, and to me the effect was simply grand. I was informed that the school numbered fifteen hundred. The Bible class and infant classes were huge. I watched the superintendent very closely, and I am satisfied that he was "called of the Holy Spirit to this office and ministry."

The Bishops of the Methodist Church are held in high esteem by the preachers and laymen, and while sharing their reiterated respect that a Bishop is no more than an elder. Whenever Bishop Simpson came upon the platform there was applause from the body. The two Bishops are men of mark and power, and their election was the occasion of many congratulations from friends and admirers. Putting everything together, adding what should be added and subtracting what should be subtracted and multiplying here and dividing there, making allowances for climate and custom and trade and usages, I came away from Philadelphia very favorably impressed. The horizon of my vision has been expanded, and my hope for the future of Methodism is clearer and brighter than ever before. One hundred years of life have developed a mighty power, and on that account the future needs to be watched with sleepless vigilance.

I returned home by a route different from the one I went. Taking the Pennsylvania railroad, I went right across the great State from east to west, through Harrisburg, Pittsburg, Columbus, Xenia, Cincinnati, Louisville, Nashville, Montgomery, home. I have seen many things and many men; many places and many cities; much grand scenery and much civilization; passed through portions of many States, and came back perfectly satisfied that Louisiana is the hells of the Union.

C. W. CARTER.

We clip this little personal from the Northwestern Christian Advocate as evidencing the growing culture of our American womanhood:

Miss Anne Martin, daughter of Rev. Dr. A. Martin, president of De Pauw University, has been elected instructor in Greek and Latin at Xenia College, Ohio.

Mississippi Conference Minutes.

Thanks to the kindness of brethren, I have been supplied with the pamphlet Minutes of the following years, viz: 1858, 1859, 1868, 1869, 1870, and from 1872 to 1883 inclusive. If any one has a copy of the missing numbers to spare it will be very acceptable.

C. O. ANDREWS.

Vicksburg, Miss., July 15, 1884.

—Dr. Leo Rosser, of Virginia, has a volume of revival sermons in press, "the product of 40 years."

—The Crystal Springs Camp Meeting will commence August 7 instead of July 31, as previously reported.

—Rev. J. W. Ellison requests us to announce the indefinite postponement of St. Matthew's Camp Meeting.

—The Rev. I. L. Peebles, of the Mississippi Conference, and Mrs. M. A. Hancock were married at Ellisville, July 16, 1884, the interesting ceremony being performed by Rev. J. H. Holland.

—Rev. Dr. C. G. Andrews is the agent for "The Life and Times of Bishop Kavanaugh" in the Mississippi Conference. Those desiring the work or wish to canvass for it, should apply to Dr. Andrews, at Vicksburg, Miss.

—We have the proceedings of the Corinth District Conference on file for the next issue. The Conference was followed by a glorious revival in the town of Ripley, resulting, up to last report, in forty-five conversions and thirty accessions.

—The Seashore Camp Meeting closed on Thursday morning, of last week, with a sermon by Rev. B. S. Rayner, presiding elder of the Seashore district. The meeting resulted in about forty conversions and the consecration of many Christians. Nothing occurred to disturb the harmony of a delightful occasion, full of spiritual edification and helpful religious association.

—These grateful sentences close a charming personal letter from a fair friend of the Advocate and its editor: "Sometimes when I am praying, I think of you as you sit in the streets; just one another in the broad ways, seem like torches and run like the lightning." And I pray as a friend for one he loved who was going on a journey, "May Heaven rivet the train to the track." God bless you."

Sharon Circuit, Mississippi Conference.

"Let the promise of a shower, drops already from above." At the request of Bro. Caldwell, the pastor, I gratefully record a blessed revival at Shady Grove, in which it was my privilege to participate, July 5-11. Twenty-five or more souls professed conversion. The spiritual quickening was general. The preacher in charge is wisely conserving the fruits. Bro. Clark, of Carthage, rendered efficient aid. Bro. Chambers, of Camden, was present on Sunday. His Centenary sermon was followed by an offering, cash and subscribed, of \$50.

JOHN A. ELLIS.
Canton, Miss., July 18, 1884.

Seashore Camp Ground.

We abstract the following from the proceedings of the Board of Trustees of the Seashore Camp Ground, held July 17, 1884:

Resolved, That it is against the sense of this board to rent tents or furnish keys for same on the Sabbath, and that Sunday excursionists can not enter the grounds on that day, and the keeper is hereby so instructed. This is out to include the Sabbath during the session of camp meeting.

On motion a vote of thanks was tendered the publishers of the NEW ORLEANS CHRISTIAN ADVOCATE for the liberal contribution of one-half the value of the bell, and for their active exertions in procuring it, and that this resolution be published in the Advocate.

Books and Periodicals.

ACHON. A Sequel to the Triple E. By Mrs. C. B. Graham. Boston: D. Lothrop & Co., Price, 15 c.

Those who have Triple E will be eager to get this charming story. The same characters which gave life and interest to that book reappear in these pages. The aim of the author has been to show the strengthening and brightening influence of Christianity in the world. It is beautifully bound in uniform style with the Yensie Walton series.

SALT LAKE FRUITS. Boston: Rand, Avery & Co.

We wish most heartily that this book could have extensive circulation and rareful reselling. It will serve to awaken the indifference of the American people to the enormity of the Mormon menace to our higher civilization. It is sold only by subscription. Persons desiring an agency should write to Rand, Avery & Co., Boston, Mass.

—The English Illustrated Magazine, for July, published by Macmillan & Co., 112 Fourth Avenue, New York, is a beautifully illustrated number, and contains articles that are well worth reading. This magazine, while good from the first, improves with each number.

Bishop H. H. Kavanaugh.

Several years previous to his death, Bishop Kavanaugh entrusted to Rev. A. H. Redford, D. D., the task of writing his life, and one year ago, while in Florida, renewed the request. The work is just now completed, and the first thousand subscribed for. The work is published in two styles of binding, and sold by subscription only. The advertisement will be found in another column.

TEST YOUR BAKING POWDER! CONTAIN AMMONIA.

NEW YORK'S
GREAT CHEMIST,
R. OGDEN DOREMUS, M. D., LL.D.

DELLVUE HOSPITAL MEDICAL COLLEGE, May 24, 1884.

SIR:—This is to certify that I have analyzed "Dr. Price's Cream Baking Powder." I find it composed of PURE MATERIALS, and compounded on CORRECT SCIENTIFIC PRINCIPLES. I have also analyzed the "Royal Baking Powder," and find it composed of PURE MATERIALS, and compounded on CORRECT SCIENTIFIC PRINCIPLES. The ingredients of "Dr. Price's Cream Baking Powder" are PURER than those of the Royal. The "Royal Baking Powder" which heated, yields sufficient AMMONIA to be detected by the sense of SMELL, and PLAINLY DISCOVERED IN BISCUITS OR CAKES MADE THEREFROM. The AMMONIA is derived from IMPURITIES in the "Royal Baking Powder."

As the chief aim of a Baking Powder is to produce a HARMLESS GAS, which will give porosity to the bread, biscuits or cakes made therefrom, "Dr. Price's Cream Baking Powder" in this respect also surpasses the Royal.

I have examined biscuits from the two powders, and prefer those made from "Dr. Price's Cream Baking Powder," for the following reasons:

1st. The materials in "Dr. Price's Cream Baking Powder" are PURER than those of the "Royal Baking Powder," and therefore MORE WHOLESOME.

2d. THE INGREDIENTS are more ACCURATELY and SCIENTIFICALLY PROPORTIONED, hence bread or biscuits prepared with them are BETTER SUITED FOR DIGESTION.

3d. The yield of carbonic acid gas is greater, therefore the BISCUITS ARE LIGHTER.

In my opinion, "Dr. Price's Cream Baking Powder" is SUPERIOR to the "Royal Baking Powder" IN EVERY RESPECT.

I have the honor to remain, Yours respectfully,

R. OGDEN DOREMUS, M. D., LL.D.,
Prof. of Chemistry and Toxicology in the New York Bellevue Hospital Medical College, and Prof. Chemistry and Physics in the College of the City of New York.

HOUSEKEEPER'S TEST.

Place a spoonful of the "Royal" or "Andrews' Pearl" Baking Powder on a hot stove until heated; then remove the cover and smell. A chemist will not be required to detect the presence of AMMONIA.

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Does not contain Ammonia, Lime, Alum or Potash. It is clean and wholesome.

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CHICKEN AND DRUGGISTS RECOMMEND IT.

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This medicine, combining iron with pure vegetable bitters, quickly and completely cures Anemia, Indigestion, Weakness, Impure Blood, Chlorosis, Child and Female, and Neuritis.

It is a mild and powerful remedy for Diseases of the Kidneys and Liver.

It is invaluable for those suffering from Anemia, and all who feel weak and nervous.

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BARLEY BROTH.—Take four ounces of pearl barley; two turnips, and three ounces of corn-meal; steep the barley (after being washed) twelve hours; put it on the fire in five quarts of water; add the turnips chopped fine; boil one hour; stir in the meal; then if necessary with more water, and let it simmer gently twenty minutes.

GREEN BEAN SOUP.—Boil one quart of garden or kidney beans, and put them through the colander; add an equal quantity of vegetable broth; dredge in a little Graham flour or oatmeal; stir the dish until it boils; then add one ounce of spinach and one ounce of parsley, chopped fine; add salt if these are done, and send to the table.

SPINACH SOUP.—Take two quarts of spinach, half a pound of parsley, two carrots, two turnips, and one root of celery; stew all of them in a pint of water until quite soft; rub them through a coarse sieve; add one quart of hot water, and boil them twenty minutes.

TOMATO SOUP.—Scald and peel good ripe tomatoes; stew them one hour, strain through a coarse sieve; add grated potatoes to thicken sufficiently, and cook half an hour longer.

SPLIT PEA SOUP.—Wash one pint of split peas, and boil in three quarts of water three hours.

CITRON AND OTHER FRUIT IN CAKE.—To prevent citron or other fruit setting to the bottom of a cake or pudding, rub the citron well with flour after cutting.

SOLIMIFIED BEEF TEA.—One way to beguile an invalid into taking more beef tea than he is willing for is to add gelatine to it and let it cool in a mold. When it is hard and like jelly serve it with salt and waters.

FILLING FOR PIER OR TURNOVERS.—A quarter of a pound of raisins stoned and chopped, a cracker rolled fine, an egg, the juice and grated rind of a lemon, and nearly a cupful of sugar. It used for pie, naps top crust.

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From a number of St. Louis prominent citizens to the memorial for the removal of the statue of John R. Lynch, published in the Atlanta Christian Advocate, we have received the following letter, which is a most excellent specimen of the kind of reasoning which is to be expected from the people of the South.

A CARD.

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her own household, who was never so
much at home as away from home, and
who allowed the charge God had phre-
nically put into her care to go to the winds,
she has been to missions and meet-
ings and societies that would have been
much better without her—who does not
know the type and pty the home? But
are there any more transgressors? Are
there any more justified than mothers
in vacating the air of their family? Are
there any more who neglect the moral
and philanthropic societies that allowed of-
fenses to supersede the claims of those
who ought to find in the father their
guide, counselor, friend, teacher, and
example? If God has given you a
family, based on your solemn
trust of father, and if you know
that there are pre-eminently
that of all your duties, and in its dis-
charge you ought to find your labor and
your joy. In your home is your work,
outside is your distraction. We are
strongly convinced that, as a rule,
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dren, and leave them to the chance in-
fluences by which they are surrounded.
It is felt to be a kind of infraction of
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THE GOODLY LAND.

BY SYDNEY DAVID.

To a goodly pleasant land that we pilgrims journey through,
And our Father's constant blessings fall around us
Like the dew;
But its sunshine and its beauty to our hearts no joy can bring,
Like the splendors that await us in the palace of the King.

Oh, the palace of the King, royal palace of the King,
Where our Father in his mercy all the ransomed
Ones will bring;
Where our sorrows and our trials like a dream will pass away,
And our souls shall dwell forever in the realms of endless day.

—Christian Age.

Sunday and the World's Exposition.

Mr. Editor: From information I have received I believe my letter to Col. E. Richardson, president of the World's Exposition Association, has been greatly misunderstood and, when its aim is not wholly misconceived, so misconstrued as to lead to false conclusions. But for such facts I would not notice it further, nor the criticisms made upon its purpose and practicability.

As to my relative position, I go farther than yourself, or any member of the Sunday League, of New Orleans, so far as I know the opinions of that society. I claim the "stopping of all machinery." That will release from toil and care and attention from 5,000 to 10,000 employees who are entitled to rest one day in seven. They will only be paid for six days' work, and if the other day is extended and wrong from them, it will not be a very bright page in the record of the Exposition. It is further evident, in its face, that if the machinery is stopped, no tickets can be sold. That is indisputable. Can or does the Sunday League ask more? You ask no more. But I do; I go further, and I ask the use of the great hall from sunrise to twelve o'clock in the night for the worship of God on the holy Sabbath, for the preaching of truth and for anthems of praise.

The Exposition is designed to material things to represent and be an abridgement of the world—the world's progress, growth, status and promise. Several millions of people from the four quarters of the globe are expected to visit and take part in the display. Not one in a hundred will be able to find sitting room in the churches of New Orleans. But what an occasion it will be for men of broad catholic sentiments, though of diverse creeds and opinions—yet all lovers of truth and worshippers of God—to meet together, look each other in the face, offer their devotions together and clasp hands as brethren—children of a divine and eternal Father!

But "Sunday worship conducted by Jews, Greeks and Mohammedans is impracticable," says one. Why so? If Russia shall send her contribution, and a ship manned by Greek Church Christians, with a priest accompanying them, lands at the Exposition grounds, how will it be impracticable to allow—nay, to urge the priest to use the hall as may be agreed upon for their special use? Or as Arabia and Constantinople send their great exhibits, as I am told they will, what, if I give to the vast company of attendants the watchful care and, if need be, the consolations in peril of a priest, the

Grand Master shall send such a priest, a learned doctor and teacher? Would it not become us much to bestow every facility upon him, and then and give them a comfortable place and respectful welcome? I would. If Cardinal McCloskey will preach there, he will have a respectful hearing. If the Bishops, doctors and distinguished ministers of the Protestant Church will accept invitations and fill the pulpit, they will be greeted with pleasure.

"But you will empty the churches of the city, and the people will go as people go to a circus." Camp meetings do that very thing. Last year a camp meeting, in Kentucky, employed Dr. Talmage at \$500 to perform divine service one Sunday for them. As to emptying the churches, that is too small for comment. Think of one fact. Say six thousand men, women and children will be sent to New Orleans as an employed force to conduct the Exposition and display the articles collected and exhibited. Experts all—only such could do the work. These must board and lodge near the grounds. Many of them will be Christians. Where will they go to church on Sunday if not in the great hall? Not down in the city; not in Carrollton; not anywhere. There is not the shadow of a chance for them for either free or "forced and formal worship."

I said I did not believe the "Board of Management" would be able to resist the pressure of the countless multitudes that will desire to spend a part of the holy day upon the Exposition grounds. You will observe I speak only of the grounds, parks, groves, trees, and not of any place where exhibitions are made and tickets sold. The people had far better promenade there than in many dusty walks or on the lake shore. They will go out "forced and formal" or free and reverently voluntary, and as the grounds will be adorned with flowers and rare growths from far away, I simply said, let the people visit the grounds on Sunday if they will. Of many evils choose the least.

Now, let us see what will be done with the hall if you decline its use on the Lord's day. However, I will not prolong this question. (A word to the wise.) But I stand firmly by every word of the letter addressed to the president of the Exposition Association, and, as an act of justice, I ask the publication of that letter that my friends may judge of my position for themselves. Daily communications received satisfy me that a calm perusal of the letter, with these explanations to correct erroneous impressions, will set me all right with many esteemed friends who have been led to think that I have "gone overboard on the Sabbath question."

Very respectfully yours,

C. K. MARSHALL.

Dr. Marshall's Open Letter.

Mr. Editor: Dr. Marshall has already had criticism, favorable and adverse. But I have his "Open Letter" directed to me with his own hand. It may be sent simply because he is my good friend. If so, I thank him fully acknowledge the honor. It may be sent because I was the author of a resolution, asking the managers of the Exposition to close the gates on Sunday. If so, it calls for a reply, which I hope will not offend.

1. "The Board can not resist the pressure of the countless multitudes at home and from abroad who will desire to spend a part of the holy day upon the Exposition grounds." This assumes the whole thing, for those "countless multitudes" either have or have not religious convictions. If they have, they will come either as Christians or as those who could not conscientiously engage in the worship proposed by Dr. Marshall. If they have no convictions, they can not be reached at all, and hence when admitted to the grounds they would with impunity and without compunction proceed to desecrate the Sabbath as they chose. Or again: The management either has or has not convictions. If they have, their convictions, under the law, ought to be as imperative as the clamor of the multitudes against the law. If they have no religious convictions, they certainly have legal

conscience which does not construe, but relates to the execution of the law. This conscience can not discriminate as to the Sunday law any more than it can to murder. Both laws are alike in obligation. Once more: Of these countless multitudes many are citizens of the United States. It will be indeed humiliating to know that, instead of being on their good behavior, they would raise a seditious mob against the officers and the laws. And would it not be a stigma and a *casus belli* if foreigners, who are received as guests of the United States, conspire with the lawless of our own land to force the Board of Managers to violate a law enacted by both Church and State?

2. "Forced and formal worship is as hateful to God as the hollow pretenses of hypocrisy." Agreed. But who said one word about compelling people to go to church? We merely ask that one of the ten commandments be not broken officially. If we had said, "Allow no pocket-picking," or, "See that the murderers are restrained," would any one have said, "Hold! you are forcing people to worship?" But because we say, "Remember the Sabbath," Dr. Marshall rises as if the Inquisitorial College is in session. I take it for granted that there will be a fixed hour every night for closing the grounds. When that hour is announced will it be after the following manner: "Every body is commanded to go to bed; and whoever fails to say his prayers shall be taken out and forced to say them?"

3. Some one terms the doctor's plan "a happy expedient." Let us see: Friday and polygamy for the Turks; Saturday and fossil ceremonials for the Jews; Sunday for Christian whales and porpoises to spout and blow; Monday for the Indian medicine man; Tuesday for Bushmen and holysnakes, and so on. No machinery will be run except the grand organ. This is no burlesque; it is the program made by Dr. Marshall, who claims that no distinction can be made since it is the World's Exposition.

4. The preservation of the serious, etc., would be one of the unfortunate concomitants of the plan proposed. The book should go into my library after the *Officiel Gazette* of the U. S. Patent Office. Congress would doubtless vote an appropriation for its publication. To pay any printer is a "worthy charity"—especially a Washington document printer.

5. Once upon a time there was a hen named Speck Incubator. She was a genius in that line. She would incubate the small boy's glass marbles when she could find nothing else. It was incubating season. *Mater familias* had bought six dozen eggs, but not one of the sort to be incubated. The basket had gone up town after a beef roast. The eggs we laid temporarily under the lounge. Some time afterward there was heard a noise as of a clucking and a rilling which grew continually more vigorous. *Mater familias* went to see. Speck was spreading herself, wings, tail, claws, bill and even eyes, but in vain. Six dozen eggs were beyond her capacity for sitting. Providence permitting, Speck will be at the Exposition.

6. "We are Christians only in name." Sorry to agree with it; but better keep the name when nothing is to be made by throwing it away. Shall we gain by becoming anti-Christians or a mixture of everything? Suppose it to be only in name, would the doctor like it better? If the poor hunted Christians spurned the proposal of the Roman emperor to place Christ among the heathen gods, shall we of the nineteenth century turn now and ask that it be done? Doubtless Turkey is really more Mahometan than the United States are Christian. But what of that? Does the doctor propose that for that reason Turkish religion ought to have the same official respect as the Christian? I am no stickler for names; but God forefend that there should ever be a day of public worship in the United States when the crescent shall substitute the cross! Can any one think without his blood curdling of a repetition of the French blasphemy of a trumpet sitting upon God's altar and receiving the homage of the leaders of the mad multitudes? We are Christians in name—thank

God for that much! Let us keep the name and seek the reality.

Again, let me say, I am no bigot. I am willing to leave it to a vote of the American people. If a majority say, "Open on Sunday," I shall submit. But I do not feel like violating my conscience to please a clamorous tenth of the people; for I do not believe that more than one in ten would deliberately vote to disregard the day. A man who puts in six days at the Exposition will be willing to rest his eyes. Let us have the wish of the majority and the law respected.

T. A. S. ADAMS.

Woman's Work for Heathen Women.

Mr. Editor: On the evening of July 1 the Woman's Missionary Society, of the North Mississippi Conference, began a most pleasant session in Corinth, which lasted two days. The meeting began, progressed and closed with the manifest presence of God. The business was transacted with ability and Christian meekness. Large congregations attended every session and were delighted with the deliberations. After the business was all finished, Thursday, July 4, about noon, they held an experience meeting. That was the best of the feast. It was conducted by the ladies in a most impressive manner. Every one present seemed to be happy, and many rejoiced aloud.

One among many other good things was the organization of a woman's missionary society in Corinth, which at the first meeting numbered forty-one. We already had a juvenile society with about seventy members. I was glad to see in a previous number of the NEW ORLEANS CHRISTIAN ADVOCATE a good confession from "Penitence." Permit me to say that neither Bro. Kendall nor I wrote that confession, for we were converted before that meeting. May the Lord continue to bless the woman's missionary work!

J. A. BOWEN.

CORINTH, MISS., July 28, 1884.

Whitewashing.

BY BLACK GRASS.

Whitewashing is in itself a very useful and innocent process if kept within its original design and confined to its appropriate objects. It is better adapted to trees, fences and houses than to character and reputation. The object of the operation is to cover evidences of decay, weather-beaten stains or signs of age and dilapidation. To simulate the appearance of newness, order, beauty and to conceal the traces of decline and debility, in the new, white, shining coat which glitters in the sun, certainly is very laudable, so far as it ministers pleasure to the eye and comfort to the home life.

The process is annual, and is as much the evidence of return of spring as the coming of the swallows is harbinger of the summer. It is at once health giving as well as pleasure producing. It recalls youth and signs of purity, and reflects its cheering influence through the household and around the premises. The neatness and care of the housekeeper are made evident.

Care is necessary both in the mixing of the ingredients and the application of the materials. If error is in material, it falls to prevent the smooth, permanent form so desirable in opposition to heat and rains. Instead of being a permanent adornment it liberally bestows itself upon everything that touches it. When rightly compounded and applied it does not scale or fall off, but retains its firm position and temporary ornament.

Whitewashing, from its pleasant effects and kindly influence upon material matters, has, by metaphor, been extended to persons and characters. A spot on reputation, a disreputable or dishonorable act, may be for the time concealed; still if the wash is not often applied, the very attempt at concealment calls attention to the disgrace or dishonor of the past occurrence. How true is it that the possession of talent, position or wealth is often made the occasion and means of whitewashing doubtful character or of concealing immoral action! Every department of society may suffer from this false use or, rather, real abuse of true charity. The church of God itself may receive

great and permanent injury from attempts to conceal or excuse what ought to have been brought to light and reproof and punished. Immorality and crime lose none of their real nature by being whitewashed with soft words and gentle explanations and mild excuses. Selfishness and lust can never get rid of their deformity and wicked nature by the most artistic efforts at character whitewashing.

Let the evergreen and the flowers in their beauty put on increased attractions by the newly whitewashed trellis or fence; let the circulating negro spatter himself as he makes everything white and fresh with his brush. He is, in one sense, a public benefactor, and his profession is kin, however removed, to the true arts. But let not so valuable and useful a department of human industry and skill be abused in ignoble effort to conceal intentional wrong or to hide guilt from its appropriate punishment. "No whitewashing done at Conference" is a good motto for pious action.

Seashore District Conference.

The Seashore District Conference held its session at Moss Point, July 3-6, B. S. Rayner presiding. The session was pleasant and profitable. The attendance was not full; the district is large and the traveling expenses heavy. Eight of seventeen ministers and nine of forty-two laymen were present. The spiritual state of the church, its financial state and its systems of finance, Sunday-school methods, working and literature, church building, etc., were examined with care, and, indeed, all the interests of the church were looked after with diligence. Several changes are prosperous every way: revivals, conversions and additions to the church followed the faithful united labors of ministers and people. Other changes are less prosperous, and yet others seem only to hold their own. Our finances are behind everywhere except at Moss Point. Our Sunday-schools are prospering in comparison with former years. Many of our Sunday-school scholars are members of the church. There were some conversions among them during the present year. Our own literature is used in every school except two, and our preachers and people, with few exceptions, think that our own literature is as well adapted to our schools as our own preachers to our pulpits. Yet, though our Sunday-schools are doing good work, our ministers think much more might and ought to be done in bringing children and youth to Christ and in training them for usefulness in the church.

The Committee on the State of the Church hold the following language: We have reason to be devoutly thankful to God that his presence and power are still with us; that prayers are being made and the means diligently employed that sinners may be converted and Christ's kingdom enlarged.

The Committee on Sunday-schools says as follows: Comparing the state of things at present with what it was a few years ago, the Conference has reason to congratulate itself and to be thankful for the great progress that has been made in Sunday-school work.

The Committee on the Observance of the Sabbath says: God ordained it as a day of rest and religious devotion; but that it is greatly disregarded along our Gulf coast, and they urgently request our church members to enforce its observance both by precept and example.

The Committee on Temperance express the belief that the evils of intemperance are, upon the whole, abating, and the hope that in suppressing this monster all Christian people will heartily unite. In this report the use of tobacco in every form is discouraged.

During the present year a district parsonage has been built at Hattiesburg; not yet furnished. Also a parsonage on Ellisville circuit and several churches on the district. A resolution was adopted commendatory of the NEW ORLEANS CHRISTIAN ADVOCATE and its editor, and that we will use due diligence to give it as wide a circulation as possible; also a resolution endorsing East

Mississippi Female College as eminently worthy of patronage, and as a proper object on which to bestow our centennial educational contributions; also a resolution requesting the managers of the World's Industrial and Cotton Centennial Exposition to close the gates on Sundays in honor of God and his holy day; also resolutions of thanks to the citizens of Moss Point for generous and touching hospitality during the session of our Conference. Our session closed before that liberal centennial contribution of \$1,000 was made.

H. JONES, Sec.

Mississippi Conference Brotherhood.

I hope that the members of the brotherhood will pay up Assessment No. 1, upon the death of Bro. Gilmore, promptly, without waiting until the meeting of Conference this fall. A moment's reflection will show the propriety of this. Sister Gilmore resided in this town, and hence I know something of her affairs. She can not decide what course to take for the future until she ascertains what is to be realized from this source. If payment is delayed until Conference, it will be the first of January before the money comes into her hands, and she ought to be enabled to decide upon some course for the future before that time. A little promptness just now will be of incalculable benefit to the family of our dear brother.

I am glad to report that every member of the brotherhood in Woodville district has paid up promptly. Some of these brethren are as hard pressed for money as any preachers in the Conference, and yet they paid promptly and cheerfully. I beg the brethren to give the matter immediate consideration.

D. A. LITTLE.

CHICKEN, LA., July 29, 1884.

From Monroe, La.

Mr. Editor: We have nothing very encouraging from our work. We were cut off from all resources of trade for months by the overflow; then lost at least six thousand dollars in milch cows by the gnats. This was followed by a great small-pox scare, and now we are having a low typhoid type of fever in our midst. All taken together, our people have but little hope for any prosperity financially. We are organized for work in the various enterprises of the church and hope to bring up our assessments. If we do this, we will do well indeed. We have had some accessions to the church; have buried some of our purest and best. Our Sunday-school is large.

The children are working for missions bravely. Our ladies are making a "crazy patchwork quilt" as an offering in behalf of our widows and orphan's fund. They have organized for the relief of the sick, systematically, and for all church work. Providential circumstances have led to the postponement of some of our enterprises. Crops are very inferior and backward; rains continue in floods. Our trust is in God.

Yours in Christ,

O. P. WHITE.

MONROE, LA., July 29, 1884.

We regret to record the death of Mrs. Emilie Hamilton, widow of the late Dr. Jefferson Hamilton, of the Alabama Conference. She was a lady of rare culture and deep piety, and during his long and distinguished career was a true and valuable helpmeet to her gifted husband, Bro. Rush, of the Alabama Advocate, who knew her well, thus speaks of her with discriminative appreciation:

She was a native of Massachusetts, and came South with her husband many years ago, living the first year in New Orleans. Soon afterward they removed to this State, and served the church in most of the prominent appointments of the Alabama Conference. She was a woman of the early advantages, read much, conversed well, and was a faithful wife and true helpmeet to her distinguished husband. Her knowledge of Methodist history and literature was large. She was a fine worker in the church, loved its class meetings, love-feasts and revivals. She had a deep, personal experience of the things of God, and was a woman of great faith and prayer. Her home now is in heaven, and there she is no stranger. Her body was taken to Mobile for interment beside her husband's.

MORNING HYMN.

Centenary Papers.—Francis Asbury.

BY DR. ABEL STEVENA.

than the country regions. All the ecclesiastical antecedents of the colonies were favorable to a stationary pastorate. We can not wonder, then, that the crowded city societies claimed continuous care of their preachers, and that the latter were inclined to stationary labors. Boardman returned to England, but Pilmoor accepted a stationary position.

in the field of American history. When he arrived there were about a hundred Methodists, with ten preachers, in the colonies; when he fell, death it was at the head of a host more than two hundred and eleven thousand combatants, and more than seven hundred "jinnants," and he had preached almost daily for more than twenty years, had traveled

Now I aurnill, if we may hope to obtain better results from any effort, the part of Christian men by any attempt to enforce the total discontinuance of visitors to the ground on the Sabbath day? In this way shall we not be able to do more than

that prohibition is a failure and license works satisfactorily?

—Philadelphia is cursed by over liquor saloons. More than 7,000 are kept by foreigners and 200 by Americans—that is, over 3,000 saloons to one American!

—In the will of Harvey D. Parker, proprietor of the Parker Hotel in Boston, there is a bequest of \$100,000 to the city of Boston.

HERB AND THERB

* But when you waken at daylight,
And the old sun is rising fair,
Perhaps in the Chinese twilight
Each child is saying a prayer.

Our Boys,

DEAR BOYS: Another sin that God usually punishes in this world is that of dishonoring and disobeying parents. It is presumed that parents will try to restrain their children from doing what is wrong and command them to do what is right, in which cases God makes it the imperative duty of "children to obey their parents in the Lord." The original law of God on this subject is, "Honor thy father and thy mother."

Religious Intelligence.

—The will of the late Samuel J. Sweet, of Jamaica Plain, Mass., makes bequests to local institutions, amounting in the aggregate to \$240,000. His children, eleven in all, the Massachusetts eldest \$50,000, and the Massachusetts Medical Hospital, and \$20,000 to the General Alumni of Harvard College. The residue of the estate, estimated at \$500,000, is to be divided equally between the American Board of Commissioners of Foreign Missions and the Massachusetts Home Missionary Society. The American Board has also an individual bequest of \$100,000.

—The National Baptist insists that missionaries should return home at stated intervals, for the restoration of their health, and not less, for the reinvigorating of the mind and soul. They have for years lived amid those who were babes spiritually and mentally. The missionary has had to give, to impart; he has felt virtue going out of him, oozing from his fingers' ends. He needs to receive, to fill up, to recuperate. He needs also to be in sympathy with the churches at home, to be in their atmosphere.

—It is announced that the American Old Testament Revision Committee, having finished its work, all that remains is to arrange the variations from the British revisers to be printed in the appendix. A delegation from the committee is appointed to attend the final meeting of the British committee in London the first week in July. It consists of Drs. Schaaf, Green, Day, Chambers, Aiken and Mend. It is expected that the revised Old Testament will be given to the public in January next.

—At Saratoga Rock, Mr. Henry, an aboriginal from China, said there are 15,000,000 women and children in China ready to receive instruction. There have been started in Canton and vicinity twenty-five schools for girls with from fifteen to forty pupils in each. They are taught for the most part by pupils instructed in the boarding-schools previously established. Ninety per cent of these children have become Christians. Every graduate from the girls' school can repeat the entire New Testament, and some of them add Genesis, Exodus, Proverbs, Psalms and Isaiah.

—In the Kioto Training School, Japan, there has been a remarkable work of grace, and of one hundred and forty students all but six or eight—the youngest are now Christians. Osaka already reports forty conversions, and there is a marked interest in five or six other cities. In Okayama some twenty male members of the church have formed themselves in three companies for holding preaching services in various parts of the city and suburbs.

—Sir Bartle Frere has observed that

he has rarely seen or heard of a missionary institution in South Africa which did not by its measure of success fully justify the means employed to carry it on; and that the worst managed and least efficient missionary institutions he had seen appeared to him far superior as civilizing agencies to anything which could be devised by the unassisted secular power of the government.

—The people of Terra del Fuego, who had an unenviable reputation of being lower in the scale of civilization than any other people on the face of the earth, have now been so brought under the influence of Christianity that there is in that region church and regularly organized district, with schools, orphanage, Bible and mothers' meetings, and indeed the whole machinery of a parish to be found in any town.

—Hospitality for some ecclesiastical bodies amounts to no small item, cost the late Presbyterian General Assembly, at Saratoga, \$35,000 for entertainment. It will rise in Cincinnati next year. There are still 500 delegates as the effort to reduce the number is failed. The plan at Cincinnati will to provide for 200 in hospitable Presbyterian families, and the remaining at hotels.

— Mrs. Spurgeon, the invalid wife of the famous London preacher, has established a "Book Fund," from which she supplies books to poor ministers and all donations. By making frames for photographs she has earned \$5, which she has devoted to this work. Last year she gave away more than 1,000 books, and during the past year she has distributed nearly 42,000.

— At the International Sunday School Convention, which met at Louisville, Ky., Dr. E. W. Holly, New York, presented a memorial in

—There are fifteen times as many
loops in Chicago as there are in the
free State of Kansas. Does this pro
that prohibition is a failure and li
license works satisfactorily?

—Philadelphia is cursed by over 800 liquor saloons. More than 7,000 men are kept by foreigners and almost 200 by Americans—that is, over 350 foreigners to one American!

—In the will of Harvey D. Parker, late proprietor of the Parker Hotel in Boston, there is a bequest of \$100,000 to the Boston Museum of Fine Arts.

recite. The first boy got as far as, "In the beginning was the word," and let ^{down} Whack! went the hickory switch over his back, and he was told to take his seat. The second boy got to the third verse, and the down. Whack! went the switch upon him, and he took his seat. All the class, but one girl got whipped that day. The boys said he whipped harder on Sunday than he did on week days. Yours,

Mr. Editor: As you were so kind as to publish my letter last year, I will write again, and tell you more about our little missionary society, the "Mississippi Zondan Workers," at Woodland, on Fayette street. We held our second election by officers at our last meeting, on August 1st, 1870. The

meeting, the following: Miss Janie Robertson, Pres.; Masters A. J. Darden and Jesse West, Vice Pres.; Miss Nettie Darden Sec.; Miss Susie West, Cor. Sec.; and Norman Daynport, Treasurer. We have decided to assist in educating a little Chinese girl. We propose to pay \$200 a year, which is half the amount required for one year's schooling. We contrive different

ways to make missionary money. I took some plans to sow and got 75¢ for them. Sister Loo-ee and I have some eggs we expect to sell, and this fall we want our missionary hens to raise some little chickens. We got two dollars for our chickens last year. Our society made a quilt, and the kind lady friends quilted it, and then we sold it for five dollars. I saw little French Ma-

Minnie Rogers, of Hinds county, sent me a dollar, and we elected her an honorary member of the society. We are glad to have her sympathies enlisted in our favor. We now have 13 honorary members. I will answer two of Melvin Simpson's questions: Moses was not permitted to enter the promised land because he failed to sacrifice God before

the people when he shot them out of the waters of Marah. Numbers 33: 2-13. The only two persons of the children of Israel that were permitted to enter the promised land who were grown up when they left Egypt, were Caleb and Joshua. Numbers 14: 6. Tell Irene Ramsey that it is the 117th Psalm that has but two verses. No, with some of the 119th, friends.

with some of the little things answered these questions? How old was David when he died? With what priest did Samuel live when he was a child? What were the names of this priest's two wicked sons? How did they die?

NORMAN F. HAVENPORT,
FOYETTE, Mississippi.

Selfishness Rebuked.

Selfishness Rebuked.

Somehow, in his "Apology for the Hog," says that its "eyes have taken the lower flattery and the curl of its lip has shown pride how to express itself. He might have gone farther, and referred the surly selfishness which marked certain persons to their sympathy with the hog's grunting, uncommunicative tone."

Missouri railroad. The mistake of a Pullman agent at Kansas City, the lower berth which had been assigned to her had also been checked by him. The conductor had examined her ticket and seated her in the place assigned.

"Mr. H., standing near, thereupon protested that that berth belonged to him: "I paid for it, and must have it."

"It's mine," somebody remarked the lady

"I hold the check for this lower berth No. 6, and I paid for it, too."

"The seat and the berth certainly long to the lady," said the conductor, exhibiting both her check and the Kansas City agent's diagram of the car.

"I have a check, too," growled H.

"see, here it is—No. 6—and this is the berth."

The conductor examined his clock and, sure enough, it was for No. 6 lower berth. He then again examined

Mr. H. — marked for lower berth No. 7.

Now, No. 7, directly opposite No. 6, was in every respect a first-class her — just as good as the other — but —

“I didn’t want it — wouldn’t lie it anyhow — would have what he paid for or nothing.”

The lady was a quiet and amiable little person, and she and the conductor vainly tried to persuade him to take

"Well, Mr. Conductor," mildly remarked the young woman, opening her little money-bag, "the only way I can see out of the difficulty is to give to that gentleman his money back—here, \$1.50, the price of the berth—please hand it to him with these compliments."

"I heard the remark, as she understood, and saw the lady's action. 'I—don't—want—yet—ma'am!' I growled, and strode out of the car. I one who had a stuporous grievance against all mankind. We heard of him an hour later, going into one of the ordinary cars, where, occupying a whole row of cushions, boots, a

The quiet, sponky little lady, as afterwards learned, was from Mequon and Mr. H. was the President of the bank in ——— Youth's Company.

—Man's love to God is like a changing winds; his is like the sea rock. Man's love is like the passing meteor with its fitful gleam; his like the fixed stars, stirring above, clear and serene, from age to age, in their own changeless firmament.

—If the way to heaven is narrow

that straight, it opens into endless li
Beveridge.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors: REV. T. A. S. ADAMS. REV. J. T. SAWYER. REV. W. L. C. HUNNICUTT.

THURSDAY JULY 31, 1884.

At the World's Exposition in Paris, some years ago, the English department was closed every Sunday. If they make an exhibit in New Orleans their national conscience will be shown like respect. But what a rebuke it would be to our civilization if the gates should be opened at all. On that subject we commend the article by Dr. Walker in another column.

In speaking of her late father, Mary Clemens says: "In my whole life I never heard him speak to the detriment of any human being. The absent were always safe in his gentle and kindly speech." That latter sentence deserves to be written in gold. Would God it could be said of us all. If the absent were always as safe in the world's speech as the present, the millennium would dawn, and we would have a new heaven and a new earth. Present we hear soft words and fulsome compliments; absent we are critically and cruelly assailed.

We publish on our third page Dr. Marshall's "open letter" on the Sabbath and the Cotton Centennial, and on the first page another article from his pen in reply to certain criticisms. Now, that the merits of the doctor's proposition have been fully discussed, we hope all will diligently labor to have the gates hermetically sealed on the Sabbath. The Baptist State Convention of Mississippi, representing a membership of about sixty thousand, passed a resolution urging it last week. Thus testimonies and appeals are coming in which can not be lightly esteemed. "All at it and always at it" for a few weeks, and we may accomplish the desired end.

On our third page will be found an admirable paper on Francis Asbury, by the great Methodist historian, Dr. Abel Stevens. It recounts some facts in the establishment of our itinerancy, or, as Bishop Asbury called it, "a circulation of preachers," that will heighten our appreciation of "the Joshua of our Methodist Israel," and be helpful in studying the demands of the church to-day. Then, as now, men shrunk from the burdens of the itinerancy; but now, as then, it is the mighty power of the church. It is significant that of the first two regular itinerants sent over by Mr. Wesley to America, Boardman and Plimoor, one returned to England and the other became an Episcopal rector in Philadelphia. They could not bear the toll and self-denial of circulation. To Francis Asbury are we indebted for our marvelous system of ministerial supply.

The National Prohibition Convention which met last week in Pittsburgh, in character, ability, numbers and spirit, far exceeded general expectation. Most of the States were represented, and the proceedings were characterized by perfect harmony and genuine enthusiasm. Profound religious conviction and purpose were prominent. The prayers offered were not formal platitudes and rhetorical generalities, but heart appeals to God, full of unction and power. A platform of principles was adopted, candidates nominated, an executive committee appointed and a full party organization perfected. Gov. J. P. St. John, of Kansas, was nominated for President of the United States, and Hon. William Daniels, of Maryland, for Vice-President. Of course no one expects the ticket to get a single electoral vote, but it will certainly command a large support. Many who have long affiliated with the two leading parties will vote the prohibition ticket. The Republican Convention ignored the question and the Democratic Convention pronounced positively against all summary legislation. While yet we are firmly of the opinion that a party organization on this issue alone is premature, the fact is patent that the friends of prohibition are multiplying rapidly, and the question is becoming more potent in all legislative councils. The Washington Sentinel, a recognized organ of the brewers, thus acknowledges the inevitable: "There can be no longer any doubt that the prohibition question will be the great political issue of the day." Thus much we emphasize: "no prohibitionist can vote for an avowed whiskey advocate."

"The Ministry of the Axes."

In that fresh and suggestive volume issued by the Southern Methodist Publishing House, entitled "Studies in Matthew," by the distinguished Welshman, Rev. J. Cynddylan Jones, there is a chapter on John the Baptist in which occurs this passage:

"And now also the axe is laid unto the roots of the trees." John the Baptist was wielding the axe to cut down with fell strokes the mighty overshadowing trees of Jewish superstition and corruption. Luther also was swinging the axe to clear Europe of the mighty overshadowing trees of Popish superstition and corruption. I am not sure but the great need of the present day is a powerful, ponderous axe; and the next great need a strong, robust man to wield it with a firm, resolute purpose against the colossal falsehoods which bring disaster into trade and dishonor upon religion. "Oh! for the ministry of the axes once more!"

This he said in paying tribute to the singularly sincere and faithful ministry of the Baptist. Trained in the wilderness and by immediate communion with his Lord—aloof from the blandishments and deceits of fashionable society—his was a transparent character and an honest purpose. He meant to do an imperative and thorough work. The idea of compromise, condonement or concealment never occurred to his candid mind. And what his clear, rigid spiritual discernment saw to be evil, he rebuked with vigor and courage. To his honest eye sin was just as sinful under the purple of royalty as under the rags of poverty. The accidents of position or fortune were no protection from his searching glance and withering rebuke. No wonder, therefore, that he suffered imprisonment and yielded up his life a glorious martyrdom to duty. He would rebuke the sin of Herod as readily as the humblest, most obscure peasant. His was a thorough and sincere, not a superficial and perfunctory work. He laid the axe unto the roots of the trees. Sin was not to be bruised, but exterminated—not condoned, but uprooted.

We quite agree with our author that such a ministry is "the great need of the present day." Times and seasons do not affect essential truth. Its method of presentation may vary, but the truth itself must be as prominent and luminous as the eternal fires of heaven. With the growth of wealth and social refinement, sin becomes more subtle and perilous. Its ghastliness assumes a fair exterior, and with almost infinite plausibility it is enthroned in our domestic, social, commercial and civil habits and customs. Think of the methods employed and applauded in political conventions and campaigns, and by professedly Christian men. How devils and devilish are the ways of commercial ingenuity, the inventions often of active office-bearers in the church of Christ! In fashionable high life, the nets and snares that entangle and entice youthful virtue and ambition into prodigality and profligacy are not infrequently woven by the fair, deft fingers of artful church women. To war and save the people from these dangers and evils, made more dangerous and deadly by the approval and applause of the multitude, we need "the ministry of the axes." Scarying will not do, the diseased limb must be amputated or death will ensue. Pruning a thorn bush will not make it produce grapes; it must be uprooted and replaced by a different plant. The hurt must not be healed slightly. Nothing less than a ponderous axe laid at the roots of the trees will accomplish the mighty results so much needed.

"The ministry of axes" preaches the gospel of conviction of sin. Men are not flattered with the idea that sin is a slight spiritual aberration, but a transgression of the law of God worthy of eternal death. And just here is the secret of so much superficial religion in the church. The depth of conviction is the measure of faith and consequent zeal. If the axe is laid unto the root of every tree and conviction is thorough, vivid and profound, conversion will be clear, faith will be strong and zeal will be fervent and active. St. Jerome has wisely said: "He that hath slight thoughts of sin never had great thoughts of God." Our appreciation of a Saviour is measured by our perceptions of sin and its infinite consequences. We call ours a great salvation, because it rescued us from imminent and great loss.

Revivals of religion are only born of such preaching. Men must first know that they are sinners before they will fly to a Saviour. Sin must be seen and heard in order to appreciate and love the peaceful brow of Calvary. We plead, therefore, for a revival of "the ministry of the axes."

The Heaviest Tariff of All.

VOTERS' AGENCIES TO BE DISCONTINUED.

All tariffs are in their nature inequitable and oppressive, free trade being natural and for the best interests of mankind. Tariffs were invented in order that governments might be supported by taxes, often enormously large, added to the price of commodities before they are bought by the consumer. By such a scheme citizens may be deluded, to almost any extent, as to the amount they pay for the support of the government, while the government itself becomes a bloated monster, stealthily robbing its citizens with an insatiable rapacity. Tariffs of all sorts are now undergoing investigation. Whenever a man buys a thing which does him no good the entire price of the article goes as tariff to somebody. In regard to one very great article of commerce in the United States this is eminently true. The entire price of whiskey is a tariff upon those who buy it. The discontinuance of the whiskey tariff is now the greatest question before the people of the United States. We say discontinuance, lest some honestly jealous for liberty should imagine that these words might imply the taking away of some natural or civil right. All government requires the surrender of some personal freedom for the good of ourselves or others. The right to make and sell alcoholic liquors, if it ever existed, was long since virtually taken away in this country by the imposition of extraordinary, enormous or prohibitory taxes upon every form of the business. The public judgment and conscience have long been against the traffic, yet it has been continued, by special legislation, solely for the sake of gain to the sellers, and the great revenues it has been made to yield to both the general and State governments. Can the blinding and misleading of our legislators in this matter be attributed to aught else than the special agency of the author of all evil?

But now, when in righteous indignation an oppressed people have determined to throw off the burden of all such tariffs as impoverish the poor to enrich the rich, they will no longer fail to perceive that the most unnecessary and ruinous of all the tariffs of the civilized world is that tariff which every citizen of the United States pays upon whiskey. Figures are burdened and imagination staggers in the effort to express and apprehend the stupendous waste and curse of whiskey. Official statistics show that whiskey costs the fifty-five millions of people in the United States about seventeen dollars a head, or nearly one thousand millions of dollars annually. We tax ourselves yearly over half the amount of our entire national debt for that which profits none and curses all. The loss to the country in the health, the happiness and the lives of her citizens is simply immeasurable. If whiskey is so good a thing that it ought to be licensed at such a cost, it is good enough to be free. Let us hereafter have free whiskey or none. The government has long enough fixed a bribe for herself, for which she will legalize wrong.

This is the great practical question now before the people. It transcends all the transient issues of party politics. It involves the permanent weal or woe of all men of all parties, as well as the lives and fortunes of millions yet unborn. When in the coming century the school-boy shall be perplexed to tell who was President of these United States during the years now passing, he shall not fail to answer with alacrity that in such a year the whiskey traffic was discontinued in America, and in such a year the opium trade was abolished in China. Some virtues which are hardest to make shine now, will shine the brightest and the longest in the future. It is with gratitude to that God who guides the honest scientist in his search after truth that we may now boldly affirm that according to the highest medical authority alcohol is justly ranked among the least valuable of all the remedies known to the *materia medica*. King Alcohol, whose throne so long rested upon the authority of the medical faculty, is fast losing his supporters, and his kingdom totters to its fall. Usquebaugh, water of life, is at last found and declared to be the draught of death, and that too by the highest authorities of the world. In every State in the Union there is a great and general awakening to a sense of the alarming fact that we make and sell poison for the destruction of our people and the ruin of our country. In some States the traffic is almost entirely discontinued; in all the work of reform goes earnestly on.

In Mississippi every drinking saloon is nothing else than a voter's agency. The law prohibits the sale of ardent spirits in any quantity,

except upon the written permission of a majority of the qualified voters. So that whoever signs such a petition virtually makes the whiskey seller his agent to do that thing. Now it is proposed not to take away anybody's right to do anything, but simply to cease to authorize men to sell whiskey for us. Thoughtful patriots and honest Christians can not afford longer to do that thing. Let such a pledge as the following be circulated for signatures throughout every county in the State: "I hereby promise on my truth and honor not to sign any person's petition for license to sell intoxicating liquors in the county of — for the next five years."

W. L. C. H.

What School?

The question of most serious concern to many parents just now is, Where shall the children be sent to school? Their education can not wait. Unless the matter now receives immediate and careful attention, it will never be done. It is only a few years from youth to manhood and womanhood, and they pass by, oh! how swiftly. If neglected or unwisely improved, the time can never be recalled or redeemed. So the thoughtful parent is not only concerned that his child is being educated, but *how*—not simply that he is at school, but *what* school, and *where*.

The *what* and *how* of education are little thought of by the average parent as compared with the *when*. It is a point of conscience and judgment that the time should be spent at school, without considering *how*, and amid what influences and associations. But the latter may be vastly more important. Indeed, it may be better to have no education than a training by certain hands and in certain environments. Ignorance is far preferable to a poisoned and poisonous scholastic discipline. Ambitions, wealthy parents have sent their sons abroad devout, home-trained Christians to see them return egotistical rationalists and vain babblers. The so-called higher education was a perilsous experiment. What they gained in University edat they lost in Christian character and common sense.

Atmosphere is more valuable than a curriculum. Teachers are studied more and more carefully than textbooks, so the Christian parent is desirous of knowing the life of the instructor in the chair rather than the character of the book in the child's hand. Every institution has its own moral atmosphere, created and preserved by its faculty. What that is parents should know before venturing their children away from home. First and foremost let it be ascertained. Do not sacrifice everything to the matter of expense. Cheapness now may in the end be very costly. In saving cash you may lose character.

Rev. T. L. Mellen, writing from Natchez, has this to say of his prosperous charge:

The members and worshippers at Wesley Chapel have been enjoying a visit and a series of sermons from Bro. A. B. Nicholson, who has been with us since Saturday. Results: five conversions and eight or ten conversions, and the cheering of many hearts. Indeed, Bro. Nicholson's visit has been a benediction to our people, many of whom had heard him preach in the days of his early manhood, and were rejoiced to hear from his lips once more the gospel of our Lord. We all wished he could have stayed longer with us. We pray that with him it may be light at eventide.

Rev. D. L. Cogdell sends us the following inspiring bulletin from Ripley:

Forty-six conversions and thirty-six additions to our church in Ripley. Our District Conference was attended by the presence and power of Christ. We protracted the meeting. Bros. J. H. Mitchell and C. H. Owen, of our Conference, and Bro. Sullivan, of the Memphis Conference, remained with us a few days and did good service for the Master. Thursday morning Bro. E. G. Kilgore, of Columbus, came to our assistance, and preached eighteen sermons, and has done here a most wonderful work. The work is still going on in the hearts of the people.

At the Woodstock Fourth of July Celebration Joseph Cook uttered these words:

Imagine here the face of George Washington; suppose that you see the last candidate for the presidency of the United States. These two men, one immortal and one mortal, look into each other's eyes. Whose eyes go down? No man is fit to be President of the United States who can not look into the eyes of the first President and not blush. May the better man win!

Whereupon our esteemed cotemporary, the Christian at Work, remarks that the gaze of some presidential aspirants would make the eyes of Washington "go down in humiliation, and would stare an archangel out of countenance any day."

The Exposition and the Sabbath.

The importance of closing the gates of the great Cotton Centennial Exposition on Sundays can be justly urged from various considerations. We of New Orleans and the Gulf States desire that the tens of thousands of visitors from afar may be favorably impressed with our climate, country and our population in its social, intellectual and moral aspects. Nothing shocks a visitor from the Northwest, from New England and Old England, so much as the desecration of the Sabbath in New Orleans by labor, business and all sorts of amusements on this sacred day. It gives them a low and damaging opinion of our Christian civilization, and induces them to locate their families among us, or to invest their capital in New Orleans or in the Gulf States. The open and public disregard of the sanctity of the Sabbath by the Exposition authorities will almost certainly defeat the hopes which the Exposition ought to create and realize. Setting aside all mere religious considerations, our most obvious policy is respect for the Sabbath if we would win the favor of our visitors and secure the material advantages we wish to obtain. There are well authenticated instances in eastern and western Louisiana of considerable colonies of families who were negotiating the purchase of large bodies of land, who broke off these negotiations and refused to purchase and settle among us when they learned we had no Sabbath laws. If we wish people to come among us, and make their homes in New Orleans and Louisiana, we must show such respect for the Sabbath as shall make them willing to rear their children in our midst. Of course to all above the moral level of mere materialism, the Divine institution and moral obligation to observe the Sabbath to keep it holy, is reason enough for its sacred observance. It will be a sad pity if so much care, labor and capital shall fail to bring us permanent benefits, good because we will not respect the convictions of so many thousands of worthy people.

J. B. WALKER.

Our Colleges Advertised.

By reference to our advertising columns the reader will see the rare advantages offered for the higher Christian education, and also how these progressive institutions appreciate the ADVOCATE as a medium of communication with their patrons.

Vanderbilt University, in its ample endowment and admirable equipment, stands at the head of Southern institutions of learning. Every facility is there afforded for the fullest proficiency in any or all branches of study. Chancellor Garland is the Arnold of Rugby among Southern educators, and impresses his great character upon his students. Send advertisement for all particulars.

Mansfield Female College has prospered under the presidency of Dr. Grace, and begins its *thirtieth* year most auspiciously. This institution has a strong hold upon Louisiana Methodists, and for the church it has done a noble work. Its alumni are among the most cultured women of the Southwest. We commend it as worthy of the largest patronage.

Emory and Henry College is one of the oldest and most honored of Southern Methodist colleges. The next will be the forty-seventh session. Everywhere we meet the alumni of Emory and Henry, and they are worthy of such a foster mother. Those desiring a higher, healthy latitude, for their sons are commended to this institution.

Huntsville Female College is located in one of the most beautiful and healthy towns in North Alabama. Long established and liberally patronized, it stands among the best of our colleges. Rev. A. B. Jones has genius for administration in addition to a life-long training.

Centenary College is too well known to our readers for any special comment or commendation. President Rush adorns his position, and the college is giving eminent satisfaction to its patrons. The outlook for the next term is quite flattering. The new railroad from New Orleans to Vicksburg has been completed, and runs within four miles of Jackson.

Nashville College for Young Ladies, correlated with Vanderbilt University, in charge of that elegant gentleman and superb *belles lettres* scholar, Dr. G. W. F. Price, is a great and growing success. The buildings are new, spacious and magnificent, the curriculum extensive and the instruction thorough. We know Dr. Price, and the character of his work.

The Messrs. Webb's School for Boys, at Colliock, Tenn., is one of the finest training academies in the country. It very wisely does the work of an academy without aspir-

ing to be a college. Training rather than finishing schools are the demand of our educational system.

Wesleyan Female College, at Macon, Ga., is the mother of female colleges in this country. Liberally aided and partially endowed by Mr. Seney, its facilities have been greatly increased. Dr. Bass, the president, is the man for the place.

Whitworth College has been a phenomenal success under Dr. Johnson, and its patronage increases. Last term there were one hundred and seventy-five pupils in the boarding department. With a full and able faculty, chemical and physical apparatus, and everything necessary to thorough equipment, Whitworth offers the finest advantages. The next term promises a yet larger attendance. See advertisement in another column.

Ward's Seminary, Nashville, Tenn., will commence its twentieth year this fall. For a thorough-going, progressive school we can recommend it highly. During the last year a magnificent new building has been erected with a dining-room equal to any first-class hotel. Parents will find a home school at Ward's Seminary. Address Dr. Ward for catalogue.

Southern Normal School and Business College, Bowling Green, Ky. This was formerly the Glasgow Kentucky Normal School, but, owing to lack of room in Glasgow, and the inducements offered by the citizens of Bowling Green, they have lately moved to that place. In Bowling Green they will have the largest facilities for rooms of any institution in the land. Under its new name and with ample facilities the success of the Southern Normal School and Business College will be ever increasing.

Judson Female Institute, Marion, Ala., numbers among its alumni many of the best women of our Southern States. It aims at refined taste, accurate scholarship, true culture, and receives patronage of our best families.

Science Hill School, Shelbyville, Ky., is the oldest private school in the South, having been founded by Mrs. Julia A. Tevis in 1825, and presided over by her for over fifty years. In its present hands it is again taking rank among the first educational institutions of the land. Its faculty is selected from the best colleges of the East, and the teaching is of the highest order. Parents desiring a thorough school should send for a catalogue of this institution.

Next week we will refer to our colleges advertised. In the meantime look at each card.

—The Salvation Army in England is to have a "ballet-jah" large and tri-cyclic corps.

—A new comet has been discovered by Prof. E. E. Barnard of Vanderbilt University.

—There is a marked temperance revival in Germany. Beer-drinking apologists are invited to take notice.

—The Texas Advocate again teems with notices of revivals. Our Methodism seems to grow apace in that great empire.

—There has been a fine revival at Crawford, in the North Mississippi Conference. Rev. H. R. Tucker, the pastor, has sent us a full report of it, which will appear next week.

—We see it stated that the trustees of the British Museum have recently purchased Milton's Bible. It contains the names and birth-dates of his children in the poet's own handwriting.

—Our Northern Methodist do handsome things for their Bishops, albeit they spell the word with a little b. We see it stated that Bishop Foss lives at Minneapolis in a \$50,000 house, purchased for him by the church.

—The British Old Testament Revisers have just held their eighty-fifth and last session in the Jerusalem Chamber, Westminster Abbey. Their work of revision is completed, but the book will not be given to the public before next year.

—Col. R. C. Clark, Mr. S. B. Higgins, Mr. H. M. Hanle and Rev. Joseph Miller were elected lay delegates to the North Mississippi Conference at the late session of the Aberdeen District Conference. Col. J. L. S. Hill and Dr. J. W. Miller, alternates.

—The Nashville Advocate reports a missionary wedding at Vanderbilt University. On the evening of July 19 Rev. George B. Winton, of Mississippi, newly appointed pastor of the English congregation in the city of Mexico, and Miss Jessie McClain, were married by Bishop McTear. They left at once for their new home in the City of Mexico. We trust our brother will be a worthy successor of the lamented Freeman, who was "fell on sleep."

MISCELLANEOUS.

TEST YOUR BAKING POWDER TO-DAY!

Be sure it is absolutely pure
CONTAIN AMMONIA.

THE TEST:
Place a teaspoonful in a hot water bottle; then
pour in a quart of water. A chemical action will be
observed to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA.
ITS PURITY HAS NEVER BEEN QUESTIONED.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.

Dr. Price's Special Flavoring Extracts.

Dr. Price's Special Yeast Gems.

For Light, Healthy Bread. The Best Dry Yeast in the World.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.

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CHICAGO. ST. LOUIS.

Household.

APPLE FRITTERS.—Pare, core, and

parboil some juicy tart apples in a very

little water; chop fine. Beat seven

eggs very light, and add to them slowly

three-quarters of a pound of sifted pre-

pared flour. Beat very light; put in

apple enough to thicken the batter, and

the grated yellow-rind and juice of a

lemon. Have the very best lard at a

perfectly boiling point, and put in it a

thick slice of raw apple; this subdues

the strong odor of the fat. Put a large

spoonful of the batter in at a time, and

use many spoonfuls as the pan will hold.

They take but a few moments to do,

and need not be turned over. They

must be made at the moment you wish

to use them, and sent to the table at

once,—each painful sent in as quickly

as baked. Powdered sugar, with cin-

namon and nutmeg in it, is nice for

them.

POTATOES.—Choose the whitest

and most floury potatoes you can,

which are free from spots; put the whole

into cold water over a good fire; direct-

ly they crack around the water and

put them into a clean steamer by the

side of the fire until they are quite dry

and fall to pieces, then rub them

through a fine wire sieve into the dish

in which they are to be served, which

should have been previously well

heated.

POTATOES DRESSED ITALIAN FASH-

ION.—These are merely baked and their

tops cut off; the inside is then scooped

out and mixed with thoroughly

beaten eggs, seasoned with a little grated

cheese, pepper and salt. The mixture

is put back into the potatoes, the tops

are replaced and they are put back into

the oven to heat through again and are

served when ready.

BARRED TOMATOES.—Put six large,

ripe tomatoes, with the stalks, in a

dish; sprinkle with salt, pepper and

pepper and salt over them and cover

with finely grated bread crumbs; bake

from half to three-quarters of an hour

in a moderately hot oven. Some slice

the tomatoes before baking; they cook

quicker when so treated.

PLAIN TOMATOES SLICED.—If the

taste of garlic is not disliked, rub a

dash slightly with cut garlic, slice the

tomatoes into very thin slices, lay these

slices on the dish, sprinkle well with

pepper and pour some vinegar over

just before the dish is served, but do

not let the tomatoes stand in the vine-

gar.

POTATO ESCALOPS.—The potatoes

only require parboiling and rasping,

and can be varied by mixing with other

vegetables, parsley, savory herbs,

mushrooms or cheese, moistening with

butter or cream, baking in escabeche

and browning over before serving.

FROSTING FOR CAKE.—Beat the white

of an egg to a very stiff froth; add a

cupful of powdered sugar, and beat it

in well; then a teaspoonful each of

powdered starch and dissolved gum-

arabic; wet a knife in cold water, and

spread evenly on the cake.

KUMMEL.—Boil one-half pound of

stinger in half a pint of water. Mix this

while hot with one ounce of caraway

seeds and a quart of brandy. Cork it

close at once. Let it stand for a full

week, after which it may be filtered.

MISCELLANEOUS.

A Christian Editor's Opinion.

Mr. G. R. Lynch, publisher of the Alabama

Christian Advocate, at Birmingham, writes:

"I travel all over the state, and my friends

say they had your Lemmon Kit in my pocket

more. My book-keeper and foreman both use it

in place of calomel, pills, etc.

Twenty-five Years a Citizen of Georgia

and the past twenty years I have suffered con-

tinually from indigestion, and bronchitis of a most

severe type. I was treated by two prominent phy-

sicians, and had taken all the potent medicines re-

commended for these diseases. I got no relief, and

continued to grow worse until I commenced the use

of Dr. Muzzey's Lemon Kit. One dozen bottles

has made a final cure of both diseases.

R. HILL,

No. 12 Connally St., Atlanta, Ga.

A CARD.

From a number of St. Louis's prominent citizens

the following statement is published: It is the only

remedy, thoroughly reliable and economical, re-

cently has been used for the diseases for which

it is recommended.

Dr. Muzzey's Lemon Kit, prepared at his drug

store, 114 Whitehall street, Atlanta, Ga.

It cures all biliousness, constipation, indigestion,

headache, malaria, if they are due, fever, chills, im-

purities of the blood, loss of appetite, debility and

nervous prostration, regulating the liver, stom-

ach, bowels, kidneys and bladder.

Fifty cents for one-half pint bottle. One dollar

for one and a half pint bottle. Sold by druggists

generally, and by L. L. Lyons, wholesale druggist.

THE VERY CHEAPEST TOBACCO GROWN

in this belt is found by Black-

well's Durham Tobacco Co., and

sold in their celebrated "Golden Tobacco"

box. It is the best tobacco in the world. It is

known the world over. Get the genuine with

the "H. F." mark. They will be

sure of having absolutely pure tobacco.

When you come to think of it, it is not

old that literary people prefer a pipe to a

clear. It is harder to smoke when they

are writing, and ever so much clearer.

And then it comes to the true essence

and flavor of the tobacco.

The most fastidious smokers among all

nations and all classes of men agree that

the tobacco grown on the Golden Tobacco

farm of North Carolina is the most deli-

cious and refined in the world. Lighter

than Turkish, more fragrant than Havana,

freer from irritants and alkaline than any

other, it is just what the connoisseur

prizes and the best kind of smoke.

The very choicest tobacco grown

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The very choicest tobacco grown

in this belt is found by Black-



Louisville and Nashville Railroad.

The Old Reliable Route to all Eastern

Cities.

THROUGH WITHOUT CHANGE TO

Mobile, Montgomery, Pensacola, Nashville,

Louisville, Cincinnati, Atlanta, Sa-

vannah, St. Louis, Jacksonville,

Fla., Lynchburg, and

Washington, D. C.,

IN PULLMAN CARS.

ENTIRE TRAINS THROUGH FROM NEW OR

LEANS TO LOUISVILLE.

Leave. Arrive.

Express. 10:30 A. M. 9:50 P. M.

Coast Accommodation. 8:35 P. M. 9:05 A. M.

Fast Mail. 6:25 P. M. 9:45 A. M.

ONLY ONE CHANGE OF CARS TO NORTHERN

AND EASTERN CITIES.

Ticket office corner A. Charles and Common sts.

where Sleeping Car accommodations can be secured.

C. P. ATMORE, Gen. Pass. Agent.

J. H. AMITH, Ticket Agent.

J. T. HARRAHAN, Gen'l Superintendent.

JOHN KILKENY, Asst. Gen. Pass. Agent,

New Orleans.

O. M. DUNN, Sup't N. O. and M. Division.

MERIDIAN ROUTE.

NEW DOUBLE DAILY LINE.

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MISCELLANEOUS.

ELKIN & CO.

100-CANAL STREET-100

Large selection to their large stock of fresh fine, extra quantities and joint-

CHINA MATTINGS.

All styles of CARPETING at very low prices.

Oilcloths,

Window Shades,

Curtains, &c.

NEW CHINA

MATTING

AT LOW PRICES.

A. Brousseau's Son

Hand 25 Chartres Street 30 and 35

LACE CURTAINS

From \$1.50 Pair up.

WINDOW SHADES, OIL CLOTHS, CARPETS,

All the latest styles and novelties.

ART DECORATIONS

-IN-

WALL PAPER,

WINDOW SHADES AND CORNICES,

MATS AND MATTINGS,

Wall and Ceiling FRINGS, ready made

PICTURE FRAMES and CARPETS below cost, in

this branch of my business.

E. HEATH,

75 CANAL STREET.

JOY TO THE WORLD.

ROUND NOTE EDITION

AND

CHARACTER NOTE EDITION.

MORE THAN 100 TUNES

AND 238 HYMNS.

THE BEST

FOR SUNDAY-SCHOOLS

AND SOCIAL MEETINGS.

A choice collection of Spiritual Songs and

Hymns, called by the name of "JOY TO THE

WORLD," and "CHARACTER NOTE EDITION,"

contains a large number of new pieces, and

is the most popular and useful of the "Round

Note" editions of this book, and is published

by the "Character Note Edition."

If you want the best and cheapest give

this a trial.

Character Note Edition—Full Octavo, 114

pages, only \$2.00, bound, \$2.50 a hundred.

ROUND NOTE EDITION—Full Octavo, 114

pages, only \$1.50, bound, \$2.00 a hundred.

For sale at all bookstores.

CRANSTON & STOWE, Publishers,

CINCINNATI, CINCINNATI, and ST. LOUIS.

ALABAMA

CENTRAL FEMALE COLLEGE,

Tuscaloosa, Alabama.

The College was founded in 1858, and has

since that time been steadily increasing in

size and importance. It is now one of the

leading educational institutions of the South.

The College is open to students of all

ages, and is especially adapted to the

education of young ladies. It is a

thorough and practical institution, and

is well equipped with all the modern

facilities. For a full and complete

description of the College, and for a

list of the names of the students, apply

to the President, or to the Faculty.

The College is open from September 1st

to June 1st. For a full and complete

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MISCELLANEOUS.

THE PILLOW-INHALER!

ALL-NIGHT INHALATION!

CATARRH, BRONCHITIS AND CONSUMPTION CURED.



THE Pillow-Inhaler is one of the most effective medical

inventions of the age. It is a triumph of science over

disease. It is the most powerful and reliable of all the

inventions of the age. It is the most powerful and reliable

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Christian Advocate.

THE GROWTH OF BRAIN-POWER.

So far, I have been tacitly but inten-

tionally taking for granted the very

principle which I set out to prove, in

order fully to put the reader in posses-

sion of the required point of view. The

question now arises, Where in this

series of events is there room for any

fresh element to come in? Can any

man ever be anything other than what

some of his ancestors have been before

him? And, if not, how is progress or

mental improvement possible? That

man has a greater degree of brain

power is a matter of fact, and the

question is, How is it that some men

are so much more intelligent than

others? And that some individuals have

outstripped other races is equally clear.

And that some individuals have

surpassed their fellows of the same race

and time is also obvious. How are we

to account for these facts without ad-

mitting that the elements of brain

power are not the same in every man?

The answer to this question is really

one of the most important in the whole

history of mankind. For on the solution

of the apparent paradox thus pro-

pounded depend two or three most

fundamental questions. It is by this

means alone that we can account, first,

for the existence of great races like the

Greeks or the Jews. It is by this means

alone that we can account, secondly,

for genius in individuals. And it is by

this means alone that we can account,

thirdly, for the possibility of general

progress in the race. It is surprising

therefore that the question has not been

engaged the attention of evolutionary

psychologists at the present day.

There are only two conceivable ways

in which any increment of brain-power

can ever have arisen in any individual.

The one is the Darwinian way, by

spontaneous variations. This is to say,

by variations due to minute physical

circumstances affecting the individual

in the germ. The other is the Spencer-

ian way, by functional increment—

that is to say, by the effect of increased

use and constant exposure to varying

circumstances during conscious life.

I venture to think that the first way, if

we look it clearly in the face, will be

seen to be practically unthinkable; and

that we have therefore no alternative

but to accept the second.—Prof. Grant

Allen, in Popular Science Monthly.

NOT A SPASM OF COUGHING SINCE

USING COMPOUND OXYGEN.

So writes a gentleman from Archie,

Missouri, whose whole system was

run down that he was not able to do

any kind of work. In a little over a

month after commencing the Oxygen

Treatment he made this report:

"I have not had a spasm of coughing

since the first time I inhaled the Ox-

ygen. The entire complaint was cured,

and I can now describe the feeling, but

it was a most miserable one; also

left me right away. You think my

recovery will be slow; I am going to

try and disappoint you. Three days

after I lost my leg, six surgeons gave

me till next day at noon to live. When

my stump was dressed well I got a ter-

rible fall. Again the hospital surgeons

said I could not live; but I am here

yet. I can't say all right, but by the

help of the Compound Oxygen I hope

to be soon. I am much stronger, and

stick all day at anything that is not too

heavy."

Our "Treatise on Compound Oxygen,"

containing a history of the discovery

and mode of action of this remarkable

curative agent, and a large record of

surprising cures in Consumption, Cat-

arrh, Neuritis, Bronchitis, Asthma,

etc., and a full range of chronic dis-

eases, will be sent free. Address, DIS-

SENGER & PAULSEN, 110 and 111 Girard

St., Philadelphia.

THE NEW DYNAMITE GUN.—This

new instrument of destruction is a

portable, seamless brass tube 41 feet

long and 3 inches in diameter, mounted

on an angle-iron trestle, and con-

nected with an air-pressure containing

15 shafts. It is a simple and easily

operated machine, and is well adapted

for the running out of one of the en-

gines, where there was a steam air-

compressor. The projectile was a thin

brass tube three feet long, in which

the dynamite cartridges were placed

against a percussion fuse to be detonated

by fulminate of mercury at the muzzle.

The iron head should strike the

object aimed at. This dynamite arrow

was propelled by a long wooden sabot.

Experiments were made by army and

naval officers at Fort Lafayette. Com-

pressed air was suddenly admitted to

the long pneumatic cylinder by pulling

the lever. An explosion followed, and

after a brief interval, another much

louder as the projectile struck the bank,

and the dynamite dug a deep hole in

the earth. Five shots were fired, each

striking within three feet of the point

aimed at. The experiments were re-

ported as "

Christian Advocate.

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NEW ORLEANS, THURSDAY, AUGUST 7, 1884.

WHOLE NO. 1462.

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"WHY ART THOU CAST DOWN?"

BY WALTER BURNHAM.

What is it that thou, heart? why dost thou weep?
All my sweet hopes are withered and strewn,
Sweetest my visions are oftentimes dross,
Now they have left me and I am alone.

Barren the earth appears, aching around,
Barren the heavens seem, aching above,
Deeds the music that thy soul with sound,
Silent forever the whistles of love.

Hark, how forgotten, heart? God is not dead!
Gloom and dark may the present appear,
But from the present the future shall be led
Into a daylight unexpectably clear.

Over thee, under thee, close at thy side,
Never a moment he leaves or forsakes;
Trust him, abide in him, leave him to guide,
Follow the way that in wisdom he takes.

Letter from China.

(Continued.)

MR. EDITOR: Two days more, and what a change in the sea and in our little missionary band!

This sea became so rough and the ship pitched and rolled so violently that we could not read our Bibles with any comfort or satisfaction. It seemed like the last comfort was taken from us. All our little band were sick again except Dr. Kelley and myself. There was one consolation: the ship was moving on at good speed toward the land of our adoption. The next day was the Sabbath; but so rough was the sea that we could not have service in the morning. Late in the evening Dr. Kelley preached on the observance of God's commandments. On Monday the great ocean of water was boiling and foaming fiercely all day. One moment we would be on the top of a mountain wave, and the next we would descend down and down, as though we would go to the bottom of the deep. The captain hauled in sail, close reefed some of the sails and some he clung up, for our masts were cracking as if they would break to pieces. There was no such thing as sleeping at night, and I felt sore from head to foot. I said to Mrs. Lambuth: "This, I suppose, is what they call 'a life on the ocean wave'; but I think we will wait until we get ashore to sing it." The poor sailors—I pity them from the bottom of my heart! Their lives are worse than those of slaves, for they, as a general thing, work under a tyrant. They sleep in the "forecastle," and no landsman knows what that means until he sees it for himself. It is a room, or hole, in the bow of the ship into which you descend by a ladder (not stairway,) where bunks are arranged one above another. I went once or twice to see the place, talk to the sailors and lend them books to read; but I was glad to get out. The place was wet and the poor sailors' bed-clothes were saturated with sea water, and there was a damp, unhealthy smell in the room. I would not be a sailor for all the wealth of India.

In latitude 12, south, we saw the Southern Cross for the first time. The sea here is a deep, deep blue, and the bright phosphorescent light sparkles with great brilliancy. Shortly after passing this latitude the sea became exceedingly rough. For several days the ship would pitch

and rock from side to side so violently that we could not stand, sit or lie down with any pleasure. We had to lay hold of something to keep from being thrown with great force against the side of the ship. Chairs would slide from one side of the cabin to the other, the crockery in the pantry would slip and slide and every timber in the vessel seemed to be cracking. The waves washed the deck back and forth over our heads; the sound of the dashing water and the voices of the captain and sailors all united to drive sleep from our eyes. There was one redeeming feature in all this rough sea life which always cheered our hearts, and that was the merry songs of the sailors in the midst of the roughest weather. It did seem as if they thought to cheer our little missionary band in the midst of all this gloom and commotion. We thanked them many times for it, and, indeed, it did bring joy and hope to our sea-sick hearts; and, though it has now been thirty years since the song of the "sailor boy" comes back fresh to my mind.

Our state-room was only six feet by five, and, when on account of severe weather we had to remain there with closed windows and doors, it was almost suffocating. When we could get on deck we enjoyed looking at the cape pigeons, the albatross and the mullinok, which sailed around us in great numbers. The albatross and the mullinok measure from twelve to sixteen feet from tip to tip of their wings.

We had a great deal of rough weather while rounding the Cape of Good Hope, and one often gets an experience he never forgets. While at table one day I received into my lap a butter plate and its contents, a plate of ham, knives, forks, etc. We partook of meals there under difficulties, holding on with one hand and eating with the other. The storm at this time seemed to increase in violence. I could only get as far as the door of the gangway, for I did not dare trust myself on deck. As far as the eye could reach the sea was lashed into a sheet of foam by the driving wind. As the night drew on our vessel would almost lie on her broadside, and immense waves would roll over and almost sweep everything from our decks. Every sail was close reefed except the mainmast, and that was single reefed. We had not before experienced such rough weather; but we felt all the time we were in the hands of our kind heavenly Father. Our trust was in him, for we knew he would protect and keep us from all harm. At night the waves would strike the vessel so furiously as to shake every timber in her, and then would fall with such a weight upon her deck that it seemed as if she must go under; but the Christian's God was our helper in this hour of great danger. The weather was so rough on the Sabbath that we could not have service on deck; but we met with each other in the cabin for prayer and thanksgiving to God through Jesus Christ. I am sure that we all felt the Spirit of God rested upon our little meeting, and our hearts were knit together in the love of Christ. It became so cold with the wind blowing off some iceberg south of us, and, having no stove, the captain kindly heated some cannon balls to warm the cabin.

We had plenty of time to read God's word. The more I studied the more precious it became to me. Especially did I read and meditate with joy of the resurrection, ascension and second coming of our blessed Lord, and to this day it has been a theme upon which my heart loves to dwell. Such a voyage at sea is not always a profitless one. A sperm whale was seen in the distance, and the captain told us the peculiar action of the whale was good evidence of an approaching storm, and this was after we had been having about two days of pleasant weather. This was not very comforting news to us, and we began to think there was more to be learned upon the great deep than we ever dreamed of. Sure enough, the next day we had strong winds, much rain and a high sea. We were tossed from side to side, scarcely able to keep stationary, and while writing in my diary I had to prop myself against the side of the ship with two

chairs. On the first night I wrote in my diary as follows: "Blowing a gale of wind; only three sails set; every door and window closed except the door of the gangway leading to the cabin. It was so dark in the cabin that we had to have a lamp lighted during the day. Everything in utmost confusion on deck, and the water, coming in great quantity down the gangway, has flooded the cabin and state-rooms. Seven P. M., the second night, the wind roars through the rigging, and the waves beat with such violence against the side of our vessel that it seemed every timber would be started from its place. Above all this we could hear the stentorian voice of our captain, giving orders to the men." On this third night I find this entry in my journal: "I retired at nine P. M., and tried to sleep; but was tossed from side to side until one A. M., and not being able to sleep, determined to rise. I found the cabin and state-rooms flooded with water. Immense volumes of water washed the deck. All without was in utmost confusion. I started up the gangway, and my whole frame shook when the furious waves dashed against the side of the vessel. In the midst of all this confusion I was led to admire the beautiful light of the phosphorescent fire as it flashed upon the deck and sparkled with intense brilliancy. After a few minutes I returned to tell Mrs. Lambuth of the beautiful phosphorescent light on deck. I tried to cheer her by saying I thought the heaviest part of the storm was over and the bright moon could be seen. This was cheering news to her, as it is to any one at sea in a storm. Little did I dream of what was just ahead of me! I attempted to return to the door at the head of the gangway. The ship was staggering, like a drunken man, from side to side. I had gone more than half way up when a tremendous sea came over the bow and side of the vessel, entered the door of the gangway, knocked off my hat, threw me against the side of the vessel, gave me a thorough drenching and stunned me completely for a few moments. As soon as I recovered I found there was great confusion on deck, and I could distinctly hear some one groaning, as if seriously injured. I went up as soon as I could and found that a heavy sea had washed several men against the side of the ship, and one was badly injured. The captain had been washed against the cabin, but had sustained no injury. The sea had crushed the pig-pen almost to atoms, and several of our pigs washed overboard. Portions of our bulwarks were torn away, leaving great openings through which the water rushed in and out. The big gun was torn from its fastenings, and four men were required to make it secure again."

The storm continued all the third day and the fourth night. On Sabbath morning—the twenty-seventh day out—the storm abated, the sun came out and shed his cheering rays on us for awhile—only a few minutes. The sky was again darkened, and the rain came down in torrents. The captain set to work to mend the broken places, for as long as it remained in that condition the sea rolled over our decks continually. We had gone too far south, and had met with storm after storm; and so the captain changed his course a little to the north. Sabbath evening we had a prayer meeting, and there we poured out our souls in thanksgiving to God for his abundant goodness to us all. All well, and not one missing from our little band. On this occasion we were all drawn nearer to each other than ever before, and with one heart and mind we praised God for his kind, preserving care during the storm. After prayer meeting, about nine P. M., I ventured on deck for a little fresh air. I had been on deck but a few minutes when a heavy sea came over, and I was drenched from head to foot. Sea water never makes one sick. We had not gone far north when the sea became comparatively smooth, and we were all able to walk the deck again. How thankful I felt that it was so for the sake of my dear wife and for the ladies and children of our party. Confined, as they had been, for four days and nights to their rooms was very trying.

Now, that the sea was more calm, I tried to learn something of the Chinese language. We had three Chinese aboard, and I found them more kind and pleasant than I had anticipated. They were treated very unkindly by the sailors, and yet they seldom complained. I learned some Chinese from them by hearing them converse. Yours in Christ,

J. W. LAMBUTH.

SHANGHAI, CHINA, June 2, 1884.

The Mississippi Baptist State Convention.

This body met at Kosciusko, July 23, and adjourned July 27. Mr. W. H. Hardy, of Meridian, was the president of last year. He delivered a brief, but able, address upon vacating the chair. In one or two points it struck the writer—especially as emanating from Baptist source. 1. It urged co-operative organization, such that every pastor and member should feel that Baptist interest and plans are one. (I give the substance as I remember it.) He said some feared centralization; but it was a bugbear of which he was not afraid. Much power was lost for want of proper union of effort and aim. 2. The speaker commended the zeal of the church in its evangelic work and its progressiveness, even while it adhered so inflexibly to scriptural methods; but he felt that more might and should be done if the church came up to the full measure of its duty and opportunity. The speaker was endorsed by re-election. He is a fine presiding officer.

The spirituality of the convention was notable. They passed one half hour in devotional exercises every morning before engaging in the business of the convention. It is good to stop long enough to realize that devotion is a part of Christian business everywhere. Methodists, I fear, are forgetting this.

The school question was well ventilated. Your scribe thinks that Mississippi Baptists are wiser than Mississippi Methodists (Bishops thrown in) upon this important subject. Though in a hopeless minority and severely sat upon, your humble servant still squeaks out that Mississippi Methodists would be wise to have a Mississippi College. Nobody need shed ink or waste dynamite over this effusion. It is the poor fellow's plea for a quiet *nunc dimittis*. He hopes brethren and Bishops will think kindly of him as he subsides. Then when the great arise and graciously permit a college to be reared on Mississippi soil this writer will, if alive, shed tears of grateful joy. Till then in *pace quiescat*.

Mississippi Baptists are stronger, numerically, than any other denomination. They are, in round numbers, sixty-one thousand. Among these are found many whose names are not unknown in State as well as in Church. Gen. M. P. Lowry, of Blue Mountain, was a Confederate brigadier, and is now a successful teacher of Mississippi girls. Drs. Johnson and Quince, of Oxford University, are well known in educational circles. Prof. R. M. Leavelle, of Mississippi College, is an old college friend of the writer. Drs. Webb and Hillman, of Clinton, need no letters of commendation from us. Dr. Tichenor, of Atlanta, Ga., was present. So, too, Mr. Gray, of Louisville, Ky.—a young man who impressed me as specially brainy. I should not forget to mention some ladies; but there were some whose acquaintance I did not make, and it would seem invidious. While on this topic let me say that women are coming up to their place in the Baptist economy. Methodist progressivism is overflowing, and, as water seeks its level, the Baptists will ditch it off into basins. They are doubtless next to us in all these enterprises.

Of course on missions they are progressive; but their assessment upon this entire State is only \$8,000—just half of what we propose to raise. But this I note: The young men are coming to the front on this line. Mr. Gray, of Louisville, Ky., made one of the plainest, most practical and, withal, most earnest addresses I have been permitted to hear for a long time. He did not rant or go off into splendid generalities; but your correspondent realized that missionary zeal should have a particular aim and method.

Mr. David, missionary from Africa,

was present. He gave us many interesting facts relative to the dark continent. Had he not packed a "bloody shirt" with his clothes he would have delighted us. But he gave us a scare. "Bloody shirtism" in religion does not pay—especially when he who is shaking it confesses in the same breath that he was engaged in proselyting from other Christian denominations. This the speaker did. He ought to learn his lesson better in other respects, e. g.: He says that native Africans are more intellectual and moral than the American negro. Indeed! Then the American white man is an inferior moral example. This gun shoots harder from the breech than the muzzle. If true, we ought to get Africa to send missionaries to us. But I shall not enlarge upon this topic. Bro. David is young, and will come back only now and then.

The convention is sound on prohibition. There is a healthy sentiment pervading the entire body upon this subject; and here I wish to note the fact that if the church holds firm and educates its people on this subject, this issue is not doubtful. This body also insists that the Exposition, at New Orleans, respect the Christian Sabbath. This will add sixty thousand to the vote already taken. It will certainly deserve respectful attention.

There were many things worth notice which I must omit. The zeal and spirituality of the body impressed me, and at one time I thought they were not burdened with eloquence that needed airing like an ordinary Methodist Conference. But in this I was mistaken. They had it by the tank, tun, barrel, carboy, and they let it off. A strong western breeze blew meanwhile and one or two light showers fell. The only drawback on this point was a motion to prevent women from speaking—all of which turned out well, since had women spoken some of the brethren, finding no outlet for the constant accumulation of explosives, might have had catastrophe.

T. A. S. A.

Is It Heck or Hick?

MR. EDITOR: As we are, this centennial year, carefully investigating our Methodist history, we should endeavor to correct all errors which we discover in our historic dates and names. I notice that our earliest writers spell the name of our mother of American Methodism, "Barbara Hick," while later writers spell it, "Heck."

Seeing this difference in the orthography of this historic name, I wrote a letter of inquiry, some months ago, to the Nashville Christian Advocate, which the editor has not deemed of sufficient importance to publish. I shall not trouble him any further on the subject, but will try our own official organ. I think the truth of history requires that we get the correct orthography of this historic name, for Barbara Hick and her "wining ways" will go down to posterity as an important fact in Methodist history—to the end of her ecclesiastical career.

Those who spell and pronounce the name, "Heck," do it out of the authority of Dr. Stevens, who published his "History of Methodism" ninety years after the important facts connected with Barbara Hick occurred in New York, and I think his authority is feeble when contrasted with the authorities on the other side. All that I see he says about it is in the following foot note in Vol. I, page 427: "Not Hick, as she is called in all former Methodist books which mention her. The name appears to have been changed by her son, and her descendants call themselves Heck. A portion of the Heck family emigrated to Canada, and retain their original name." I have only this much to say about Dr. Stevens' authority. Rev. J. B. Wakeley, in his "Lost Chapters of Early Methodist History Recovered," gives us two hundred and sixty names who subscribed to the building of the first Methodist Church, in New York, in 1785, and among them we find the name of Jacob Heck and also that of Paul Hick, the son of Barbara Hick. From this there seems to have been two families in New York with names similar in orthography and

pronunciation; but we have nothing to do with Jacob Heck, or the Heck that emigrated to Canada. We only wish to preserve the true orthography of the name of our historic family. Dr. Stevens admits that she is called Hick "in all former Methodist books which mention her." New York was the headquarters of Methodism when Barbara Hick and her famous son, Paul, were such noted factors in the upbuilding of the church, and the writers of "all former Methodist books"—especially the ministers—were much in and about New York, and were, doubtless, intimately acquainted with such conspicuous church members as the Hicks, and transmitted the correct orthography.

But now, for the direct testimony in favor of Hick being the proper name. Rev. J. B. Wakeley, in his book of "Lost Chapters Recovered," tells us that he got possession of the original manuscript copy of the official records of Wesley Chapel, the first Methodist Church in New York, from 1785 to 1797, and in this old recording steward's book the name often occurs, and is always written, "Hick." Paul Hick, the son of Barbara, joined the first church in his early youth, and soon became one of the leading official members as class leader, steward and trustee, and in this official record his name is always written "Hick." He lived in New York to the ripe age—seventy-four, and was a great favorite with his pastors, with whom he corresponded after their pastorates ended and they left the city. Mr. Wakeley obtained a loan of this correspondence and made liberal extracts, showing that all his letters from his former pastors were addressed to Paul Hick. Mr. Wakeley further says that in July, 1774, Paul Hick married Miss Hannah Dean, a deeply pious member of the church, who always preserved her love-letters, both before and after her marriage. After her marriage every ticket had the name of "Hannah Hick" written on it by the pastor.

Dr. Nathan Bangs, who lived in New York City, and was long personally intimate with Paul Hick before his death, in Vol. I, page 51, of his "History of the Methodist Episcopal Church," has this to say of Barbara Hick and her family in a long foot note, from which I make extracts: "The name of this pious woman was Hick, the mother of the late Paul Hick." (This italics were evidently made by him to emphasize the name.) "He has often conversed with the writer respecting the circumstances and early days of Methodism; he has children and grandchildren now members of the church in New York. Several of the facts above narrated were received from Mr. Hick and other members of the family." Thus far Dr. Bangs. The Hicks were his neighbors and intimate associates, and his certainly knew the correct orthography of the name. Except Dr. Stevens' bare assertion, I see no evidence that Paul Hick ever changed the family name, but much to show that he never did. The first mention of the name in the old steward's book, which occurred in 1785, was "Hick," and so continued until 1797. Dr. Bangs published his history in 1853; Dr. Stevens his in 1858—twenty years later. I give the preference to Dr. Bangs, the personal associate of the historic Paul Hick.

J. O. IONES.

HARRISBURG, MISS., July 22, 1884.

A Reminder.

This attention of those brethren of the Louisiana Conference who subscribed certain small sums (not yet paid) in behalf of J. B. Lockhart, a young preacher attending Centenary College, Jackson, La., is called to the fact that he is in immediate need of money.

D. M. RUSH.

July 23, 1884.
The Texas Christian Advocate thus represents the conscience of an hundred thousand Methodists in the Lone Star State:
"The NEW ORLEANS ADVOCATE takes strong grounds against the opening of the Cotton Centennial on the Sabbath-day. This is no time to compromise. There is an evil in the land. The trumpet of each watchman should give no uncertain sound. The Southern Methodist press represent faithfully the Sabbath of the Bible."

Christian Advocate.

THURSDAY, AUGUST 7, 1884.

A GATHERED FLOWER.

BY JOHN ACKNORTH.

"And ye shall be gathered one by one."—Isaiah xxvii, 12.

"Bring another flower," said the Bridegroom King. To twine in this bride's wreath. And away sped his angel on swift wing. To fetch the fragrant Death.

"A flower is wanted, oh! fragrant one, one fit for the bride of the Bride— One whose color is rich and bright and glad, And whose fragrance shall ever abide."

Then here is one that shall meet their want. For, though laid among neighbors' feet, Though a lowly flower, clinging plant, 'Tis the sweetest and fairest of all."

So that flower was gathered in fragrant Death. And away that angel sped. To fetch the fragrant Death. That shall deck the Bride. —London Methodist Recorder.

Domestic Missionary Appropriations.

Will some member of the North Mississippi Conference Board of Missions please give us some light on this subject? We are often asked why some of our comparatively good circuits have appropriations made to them, while others more destitute receive little or no help from the Missionary Board. We have in our mind now two circuits. One is in the north-western portion of the Conference, where lands are good and most of the membership well-to-do. This circuit paid the preacher last year \$320. The other circuit is in the southeastern portion of the Conference, in poor, pine woods lands. The people are poor, and have to practice the most rigid economy to live. This circuit paid the preacher last year \$218. The former has church property valued at \$5,000, which is a low estimate. The latter has church property valued at \$850, a fair valuation. The poorer charge has 333 members. The other has 211 members. Both circuits are served by married men: the same men traveled them last year. There is an appropriation of \$100 to each of these circuits. Now, if they pay the same this year that they paid last the preacher on the poor circuit, after getting his appropriation, will have received \$2 less than the more needy charge paid seven hundred percent more money into the missionary treasury, and receive no more help than the charge that pays one-third more quarterly. We are not grumbling about preachers getting so much money, all of them receive little enough, but we would like to know why the board makes such distinctions. We tell our people when we take the collections that the money is for the support, in part, of the preachers on the poor circuits and missions. The Minutes of our Conference are a published contradiction of such statements. Would it not be better to state that the domestic missionary collections are for a few of the weakest charges, several of the better ones, and for the presiding elders, three of whom receive more than one-fourth of the whole amount collected? Brethren, please explain. We want to know why you make such distinctions. We want to state facts to our people. J. N.

Revival at Crawford.

To-day we closed a meeting of thirteen days' duration in the town of Crawford, which resulted in untold good to the church and community. Twelve persons were received on profession of faith, and at the close of the meeting all of them, together with a large number of Christians and reclaimed backsliders, bowed around the communion table to commemorate the suffering and death of our crucified Lord. In taking charge of this circuit, two years ago, we found the church greatly in need of a revival, but, blessed be God, a long prayed for victory has been gained, and Christians are rejoicing and giving God the praise. Bro. Gaines, a local preacher and faithful man of God, remarked before this meeting that "he had known Crawford for forty years, but had never seen religion at such a low ebb," but through the faithful preaching of the gospel by Bro. J. B. Stone, of Verona, and the prayers and harmonious efforts of Christians of the various denominations, the work of God has been powerfully revived. The meeting exerted a wonderful influence over the community, and became the subject of conversation on the streets and in the homes of the people. Such a meeting has not been held in this community for years past. Bro. L. D. Worsham, of Starkville, was with us in the beginning of the meeting, and did faithful preaching, which was highly appreciated by the people. Bro. Wier, our presiding elder, preached one excellent sermon during the meeting. At the close of the meeting we appointed a weekly meeting for the instruction of the converts, hoping in this way to cultivate them that they may be faithful and become useful members of the church. We have here many noble people, and many good things could be said of their faithfulness and zeal during the meeting. On yesterday the ladies of the Woman's Missionary Society were delighted to have Sister Stone with them and hear words of encouragement from her. We trust the ladies will start out from this meeting with renewed zeal in the noble work in which they are engaged. We are looking forward to a revival throughout this circuit. HE-LEP R. TUCKER.

District Conference.

The District Conference for Meridian district, Mississippi Conference, was convened at Waynesboro, July 26, 1884, James A. Godfrey, P. E., presiding; W. S. Davis, secretary; J. A. Gully, assistant secretary. The usual committees were appointed, who made reports promptly to the Conference. The several charges gave a good report of the spiritual condition of the church. The financial report was very good in some places, particularly at Enterprise station. Their total assessment for all purposes is \$882, and they have raised \$754.

The committee on East Mississippi Female College made a stirring report, stating that it had just closed a very successful year, and with its worthy president, A. D. McVey, they looked for brighter prospects in the future. A resolution was adopted requesting our pastors, in taking up the Centennial collections for education this year, to indicate to their congregations that it would be applied to East Mississippi Female College. A resolution of thanks was offered to Dr. H. F. Johnson for his gift to Whitworth College.

Lauderdale was selected as the place for holding the next District Conference. S. T. Taylor, C. R. Rencher, R. F. Cochran and J. F. Robinson were elected delegates to the Annual Conference. Alternates: S. B. Watts and J. A. Gully.

The business of the Conference being over, a Sunday-School Convention was held on Saturday, which was very interesting to all. Reports of preachers and laymen showed that our people are awake to their duty in this behalf. On our circuit (Clarke) the preacher reports eleven schools, with six hundred teachers and scholars. President McVey, of East Mississippi Female College, and Dr. Galloway, of the New Orleans Christian Advocate, were present, and each of these brethren did good service in the pulpit, as well as in advocating the claims of the college and paper. A large congregation assembled on Sabbath to hear Dr. Galloway's Centennial sermon, and all were well pleased.

W. S. DAVIS, Sec.

The Brotherhood.

Bro. Downer's article in the last issue of the ADVOCATE, in reference to the "Mississippi Conference Brotherhood," induces me to write a few words. I was heartily glad when the matter was mentioned to me at Conference, for I had been thinking that we ought to have such an institution. I went into it heartily. The pleasant thought came into my mind thinking it might be providential. I will go home and tell Mary, the sharer in my ministerial toils, if I fall before you do my brethren of the brotherhood will give you five dollars each, an institution of love, with no salaries or officers; the amount you will get will be of great benefit to you. I saw a look of pleasant satisfaction in her face. My understanding of the matter was that, although we were not yet complete in our organization, and having to have it chartered, yet if a brother died during the year his widow or children would get the benefit, and not wait till next year before our organization could go into effect. With this understanding I willingly divided with the widow and orphans of the deceased brother, and I believe every brother that belongs to it will do the same. I don't doubt Bro. Downer's understanding of the matter. I believe he is honest in his statement, though I think he is mistaken. I wish, Mr. Editor, you could see the letter our bereaved sister wrote me, acknowledging the receipt of the five dollars I took pleasure in sending her. It was so touching, and filled with the spirit of Christian love and thankfulness, I got more than five dollars' worth of precious comfort to my soul. She said also "loved the dear brotherhood that remembered her in her sad bereavement."

Lay brethren are permitted to become honorary members, and not beneficiaries, so you see they have the privilege of giving to this noble cause, not expecting anything in return. "It is more blessed to give than to receive"—having the consciousness of doing that which pleases Christ—Lord. This is a blessed motive. Bro. Nugent, of Jackson, and J. F. Moore, of Newton, joined us, and we hope many more lay members will do the same. We invite the ladies also to aid in this good work. Our preachers will feel better over it knowing that when they fall in the work their loved ones left behind will be provided for. Our brotherhood, I think, is now a fixed fact, having obtained a charter for the same. We have now between eighty and one hundred members. I would say that I am in favor that where a member is not able to pay the death assessment that we give him until Conference, closing up the matter by giving his note, if it will suit him, so that he may not lose his membership by inability to pay. I heartily approve the suggestion that Bro. Downer makes; that is, that "the death assessment of five dollars per member will prove a blessing to the widow and orphans of a deceased preacher that can scarcely be measured, and yet if out of the meager salary received his own family might be deprived, etc., some one will miss a golden opportunity to bear a heavy burden and get a blessing from Christ." He also suggests that "some young lady constitute herself a special committee to raise this death assessment from the church by small assess-

ments (say contributions) from each member and outsiders too. And let the pastor give due notice thereof to his congregation." I believe that such a call as this will meet with a hearty response from any congregation, and if more is paid in than will take to pay the assessment let the church elect the same young lady the church elect the same, to await another call, and thus a deeper interest will be felt in the church in behalf of the dear ones of our departed brethren. The loving Saviour declares: "Inasmuch as ye have done it to the least of these my brethren ye have done it unto me." His smiles and love will be upon that church. With such a provision as this in all our churches I think that there will be less disposition to locate and go into secular matters. So then let every preacher try to do his duty in keeping up our organization, and let every church come in as a helpmeet. What church will speak out first? We wait to hear.

GEO. HANCOCK, Treasurer.

"D. D."—Amen.

DEAR BRO. CARRADINE: Allow us publicly to extend to you our hearty thanks—for the sake of all that is sincere and honest as opposed to all that is superficial and make-appear—for your timely and pointed article on the indiscriminate conferring of degrees. Let me assure you that many have been the sons who, seating themselves beside the son receiving instruction in the article on "D. D.," have listened admiringly and exultingly while the father explained the "why and wherefore" and meaning and manner of application of that suffix. We knew all the time that it was a "brand," but we simply had not thought of our word. What you said was just what we wanted to say, and had the will, if not the ability, to say it in terms just as striking and sarcastic; but you have done the work for us, and we have only to breathe a sigh of relief, lay aside our feebler pens of righteous indignation and return to you a little note of thanks. Believe me that your words constitute a vent-valve to many a cauld, truth-loving soul among the "six thousand—and I trust many thousands more—who have never bowed the knee to this Baal" of sham and gild, and a disposition to bestow fulsome eulogy on the lucky—not plucky. O! that we might have due regard to the fitness of things in our every manner of conduct. As says St. Paul: "Let all things be done decently and in order." If we can find a man, or do find him, who has made wonderful attainments in the field of mind-culture, who possesses a stock of knowledge deeply stored, who has soared high and delved deep and quaffed broad, a man so profound that he can reveal prophecy and dispense doubts, and, withal, so truly pious that he can grapple with the hidden things of God, a Jonathan Edwards or a Chalmers or a Linfield, by all means let us or our Universities, Harvard or Princeton or Vanderbilt or any other, confer on such a man the title of "D. D." On the other hand, if we find a man distinguished for his goodness, who has saved many souls or bestowed much charity, let us bestow on such the praise of the Master—is there any higher?—"Well done, good and faithful servant." If we find a man social, genial, kind, between whom and ourselves springs up unbidden the tie and bond of kindred spirits, let us clasp hands with such an one and exclaim: "Brother!" Suitable praise always to whom it is due. And if we find a man unworthy let us say nothing, or only offer a word of kindly entreaty, willing from a heart of charity and interest. "Let all things be done decently and in order."

Brother, write us again on any one of the various abuses of our times. And may your worthy name never suffer a detractor by a title invidiously bestowed, or coming from a source all-ignorant that it possesses not the power to bequeath the honor. Yours sincerely, MAC.

East Mississippi Female College.

REPORT OF CONFERENCE VISITING COMMITTEE.

Another year of the existence of this deservedly popular institution has passed into history in a manner gratifying to its friends, and that insures a prosperous future. Its matriculation for the year ending June 19, 1884, was one hundred and twenty-two, with a graduating class of seven. The essays and examinations of the pupils evidenced that assiduous application and sweep of comprehension that only first-class institutions of learning can inspire and impress upon the youthful mind, while everything about the college and the exercises during the conference showed that President McVey was eminently fitted to be in charge of such a school, and that he had succeeded in impressing his own excellent traits of head and heart upon these women of the future.

This school is under the control of the Mississippi Conference, and, by its location and the important work it is doing, commends itself to the interest and patronage of every one interested in a thorough education of woman, sanctified by the higher graces of the Christian religion. While its management is inspired by that broad catholicity that keeps it fully up to the requirements of the age, it gives out no dubious impressions that might influence untrained minds to ignore responsibility to the God of the Bible. In this age, when the minds and hearts

of so many young people are poisoned by one of the numerous phases of infidelity, and not a few imagine that their culture and intelligence are evidences of strength, it is refreshing to visit a first-class college, filled with the young women of the country, and find every boarder converted and a member of some branch of the Christian church. It is our pleasure to bear this high testimonial to the moral as well as the intellectual excellency of East Mississippi Female College.

The sermon on Sunday, by Rev. F. R. Hill, D. D., and the address on "Post Education," by the Rev. C. B. Galloway, D. D., were worthy efforts of these Christian gentlemen, and can not be added to by the pen of your committee.

J. M. WELLS.

J. W. HARMON.

Woman's Work in Louisiana.

The Woman's Missionary Convention of the Louisiana Conference met at Mansfield, La., June 7-9. The excessive rain prevented the attendance we had anticipated. Only a few visitors were present, but, with the help of attending ministers, we arranged all the business necessary to the best of our ability. It was suggested by some of our former officers that we should elect our executive officers in or near the central part of the State, as being more accessible than heretofore. July, 1885, was appointed for the next meeting, to be held in Minden, La. The following officers were elected for the ensuing year: President, Mrs. T. P. Fullilove, of Keachi, La.; vice-presidents, Miss Eliza Logan, of Mansfield, La., Mrs. Sue R. Wren, of Homer, La., Mrs. Robert Randle, of Trenton, La., Mrs. W. H. Foster, of New Orleans, La.; Mrs. J. N. Pharr, of Opelousas, La.; Mrs. M. C. Thraher, of Atlanta, La.; corresponding secretary, Mrs. C. J. Foster, of Shreveport, La.; recording secretary, Miss Lizzie Paxson, of Keachi, La.; treasurer, Mrs. S. B. McCutchen, of Shreveport, La. It was suggested that the treasurer of each auxiliary society be considered a committee of one to canvass for the Woman's Missionary Advocate.

LIZZIE PAXSON, Sec.

KEACHI, LA., July 22, 1884.

From the Work.

DENNISVILLE, MISS.

MR. EDITOR: On July 2 I closed a very gracious series of services at Rodney. The Spirit was with us, the congregations were excellent and the results very gratifying. There were a number of conversions and thirteen accessions to the church. Part of the time I was ably assisted by Bro. T. L. Melieu, and Bro. J. M. Smith, of the Presbyterian Church. We have no building there, but Bro. Smith's congregation make us perfectly at home in their commodious edifice, and a delightfully harmonious Christian spirit prevails. Two lots of ground have been given us, on which we hope to build this fall. We have there one of the best Woman's Foreign Missionary Societies in the Vicksburg district.

Our third quarterly Conference was held under the shade of the wide-spreading beeches at Flower Hill, July 9-10. The congregations were large and attentive, and the dinners simply superb. The services were continued through Sunday, and thirteen were added to the church, while many more were seriously awakened. Dr. C. G. Andrews gave us four deep-thrilling sermons, and Bro. Hunnicutt and President Bradford assisted until the close. A building committee was appointed, who went vigorously to work to raise funds for building by December 1. Two lots at Russum's depot were generously donated by Mr. Wm. Russum. At Dennisville the Mizpah Church, a tasty little edifice, stands as a monument to the indomitable will, unflagging energy and generous liberality of Bro. Horace C. Millsaps. The ladies are furnishing the pulpit, etc., and we expect to dedicate it on the third Sabbath in August. Our young people here have an interesting Juvenile Missionary Society, of which Miss Mable M. Johnson is president and Miss Katie N. Millsaps corresponding secretary.

The warm hospitality and hearty cooperation of the people render the charge this year a delightful one, and we hope, with God's blessing, to have reports commensurate with the demands of the Centenary year.

J. V. PENN, Pastor.

RICHMOND HILL, July 24, 1884.

MORTON, MISS.

MR. EDITOR: I was appointed at our last Conference to Forest and Morton, two excellent little towns on the Vicksburg and Meridian railroad. We have held a series of services in each place, looking to a revival of religion. We had some of the best revivalists among our preachers to assist. Our people are moral, kind, hospitable. I never lived with kinder people. Even those that do not belong to the church manifest their constant regard for the gospel and the preacher, who lives among them. Their lives conform to the strict rules of morals, even more so than many that belong to the church. More liberal in supporting the gospel, attend upon the services of the church, yet they won't be religious. Now, I ask some questions: 1. Are they not in a more dangerous condition than if they were great sinners? 2. What can be done to get them to become religious? When all the ordinary processes of the gospel fail, can anything else be done? I love my people; I

want them saved. They are too good to let the evil one ruin their hopes beyond the grave.

I spent a few days' last week in Natchez, helping Bro. T. L. Melieu in a meeting at or in his new mission church. He is doing a splendid work. Possibly he is doing about the best work in our Conference. We had an old-fashioned Methodist meeting. Sinners came to the altar crying for mercy; directly they were rejoicing with the people of God. Bro. Melieu is much beloved by his people, is full of zeal and devoted to his work. He is the right man for that work at this time.

The prospects for crops in east Mississippi is good; much better than last year. The health of the country is good. Preachers are planning for their camp and protracted meetings. There is a camp ground on almost every circuit in the Brandon district, and a parsonage on all but two. Mine is one of the best works in the district.

A. H. NICHOLSON.

Obituaries.

BEALE—HATTIE CYNTHIA, only daughter of James A. and Minerva J. Beale, was born in Madison county, Miss., November 13, 1868, and died at the home of her birth, June 3, 1884. It seems to us only a few days since we first greeted our little child, and she came to our hearts and homes; only a little while since we fondly and proudly watched and guided her footsteps in the first "journey" she took from "mamma" to "papa." How sweet the music of her bird-like voice! How her first utterance thrilled our hearts! The language of "baby land"—the language that ever fell on the ears of parents! Ah! to us, who only saw with eyes of love, she was an angel disguised! Like a fair, precious bird, we watched with loving, anxious eyes, its gradual unfolding, praying the blessings of Heaven to descend as the sunbeams and shower; that the Father's smile be as the sunshine falling in golden gladness into the life of our precious blossom, keeping her "unspotted from the world!" In my mind she was associated with the sweetest, purest flowers. Like a spotless lily, she stood in her virgin purity on the threshold of maidenhood; like the modest violet, the fragrance of her pure young life drew around her the affections and admiration of those who knew and loved her, and like a rose flooded with sunshine, her heart was aglow with "unselfish" and "selfless" love. But our "lily" is broken, our "violet" crushed, our "rose" lies fading in the tomb, and the flowers she loved and planted bear sweet "memorial flowers" of her, "who was herself the sweetest flower of all."

She will come no more to bring me her floral offerings, as she so often did, and "shall miss her, oh, so sadly! But it is joy to think that her pure spirit is roaming in the sweet fields of Eden, gathering the fair flower-like flowers of that "summer land of life." It was through great suffering, yet our dear one was "made perfect," yet through the long weary weeks, from Easter tide until the sweet May flowers crowned the brow of June, she suffered in silence, calmly, patiently, more than human tongue or pen can express. All that loving, tender heart and gentle, skillful hands could do for her comfort was done; but, alas! the last farewell must be spoken, for "the night of death drew near."

At first she said, in answer to her father's anxious inquiry as to her willingness to die, that she was not willing to go; but there on that death-bed, in the night of death, she mingled her tears of grief and contrition—fond father and idolized child!—he pointing her to "the Lamb of God that taketh away the sins of the world," until she found "that peace which passeth knowledge." Then she no longer feared, "the valley of the shadow of death," but was anxious and willing to go, to the Saviour she had found so precious. How her face beamed with the new hope and peace within! To her and to those who gathered around that death-bed it was no longer draped in shadows, no longer gloomy and gloomy vale—the mount of transfiguration—and praise. After calling the names of loved ones—even the absent—she looked the fond "farewell" she would have spoken; then raised her eyes, dark, beautiful and eloquent, as if to catch the first gleams of glory, being revealed to her. Kind, gentle hands, she raised her precious darling in spotless white, loving hands wreathed for her sweet white flowers; then placed our "jewel" in a casket bearing the beautiful inscription: "Not lost, but gone before," and "At rest."

She was buried near that home left desolate, while the heavens seemed to "weep with those that wept"—fond parents, the two little brothers who loved "sister" so dearly, relatives and friends. There could be no burial service for the "rain," falling in holy baptism upon the "coming sacrifice," fair as lephthal's daughter in her youth and virgin purity. Innocent as the wood-doves that make their home among the "sighing boughs" that shade her grave, pure as the flowers that will offer their odors and breathe her tomb, we know she is "at rest"—"not lost, but gone before!"

INVALID.

DAWKINS—Mrs. WINIFRED DAWKINS, daughter of James and Elizabeth Simmons, was born in the State of Georgia in 1811; removed with her parents to the State of Tennessee in 1813; thence to North Alabama in 1820; thence to South Alabama in 1833. The following year, 1834, she was married to A. F. Temple, who departed this life in 1841, leaving her with three children. She was again married, in 1847, to Daniel Dawkins, who departed this life in 1868.

Sister Dawkins united with the church in early life, and for more than fifty years lived a consistent member of the Methodist Church. On July 11, at the residence of her step-son, William Dawkins, in Jasper county, Miss., she fell on sleep. She died as she had lived, and to-day she is numbered with the saints in heaven. Our loss is a heavy one. She was a pure woman, a kind and affectionate mother, a fond and loving wife, a devoted sister and a sincere Christian. She was loved by all who knew her. She was kind to all, and in her death we have lost a good woman; but heaven has gained a saint. Sister Dawkins has left many loved ones to sorrow, but not of that hope, and unto you I would say: Mourn not at the work of God. Your loved one has fulfilled her mission on

earth, and God has called her home. She is gone, but she has left a name that is rather to be chosen than great riches; she has left a holy example that we should all follow. She led a life of self-denial, bore her cross with patience and when the messenger of death came she was ready. She died the death of the righteous, and is now enjoying her reward in the presence of her Lord. Her funeral was preached from Matthew xxiv, 44, by her pastor, H. S. GALE.

AUSTIN—Bro. JAMES GAMBLE AUSTIN was born in Davie county, N. C., July 19, 1818, and fell asleep at his home, near Raymond, Hinds county, Miss., May 6, 1884, being a little more than sixty-six years old. When about sixteen years old he came to Komper county, Miss.; removed to Madison in 1852, and to Hinds county in 1854, where he spent the residue of his days among a large circle of kindred and dear friends. He was three married; first to Miss Elizabeth D. Lewis, of Madison county, in 1835, who left him several children. His second wife was Mrs. N. Kerr, of Raymond, in 1852 he was again married to Mrs. Beatrice Erwin, the daughter of our pioneer, Bro. Nixon. She, with four children of his first marriage, tarried behind in grief that one so kind and true should be taken from them.

Thorough honesty in all his business dealings was a prominent part of his religion. He was not very demonstrative; but the gospel preacher found in him such a listener as gave inspiration and help. He was warm and faithful in his friendships, outspoken in denouncing wrong and corruption. He was a kind husband and father. Though suffering for years with a disease that predisposes to melancholy, he yet strove against this in making his family and friends enjoy themselves in his house. There was free-hearted hospitality! His summons came suddenly at last. He was able to walk about at sunset, at nine o'clock he was motionless in death. His fond brother, Dr. Thomas Austin, was sitting by him and thought he had fallen asleep. But the angels came all unawares to the loved ones and conveyed him home. He was ready. We will not weep for our friend and loved one, but strive to meet him in the realms of joy. J. P. DEARIE.

TURNER—Many hearts were filled with sadness when on last week's morn, June 23, 1884, it was announced that during the night the "dear messenger" had visited a home in Jackson, and taken from it one of its brightest lights and a fireside angel, Little MATTIE, second daughter of Matthew H. and Helen A. Turner, aged three years, two months and twenty-eight days. Only one short week before "Pattie" was in health, and what bright hopes and anticipations these fond parents had for the future of their darling! With what solicitude and anxiety did they watch over the couch of their patient, suffering little one. But it was all in vain, for an all-wise and good God had otherwise decreed. Now her little chair is vacant, her sweet voice hushed in death and the shadows of sorrow are resting upon the household. We can not forget that lovely face, that pleasant smile and all her little winning ways. Home is not like home without "Pattie." In such distress it is hard to realize the hand of "Providence."

Yes, "Pattie" our loss is mighty; but we do not wish thy return. Heaven is being continually made richer by these contributions from earth, and "of such is the kingdom of Heaven."

HENRY—CASSIE JANE HENRY, once more death has taken away from the home a wife and mother. This time his summons was quick, sharp, decisive. Retiring as usual at night, before the dawn had appeared she was in the presence of her God. This event happened on July 21, 1884. The subject of this sketch was born in West Feliciana parish, July 25, 1847. Three years ago she was united in marriage to Mr. Charles Henry. They had been playmates and companions while children, and on seeing one another after a lapse of some years their childhood's friendship ripened into a closer intimacy and a warmer tie. She leaves two children to mourn her loss—both girls: one a child by a former marriage, and the younger a result of the last union.

May the God of the fatherless and orphans sustain them in their grief, and give them through life a number of friends and relatives to mourn her loss. "He knoweth our frame and remembereth we are dust." To his love and mercy we commend her soul. S. J. DAVIES.

ADVERTISEMENTS.

"Practice makes perfect." The manufacturers of the Ivory Soap have been making soap continuously since 1837, and the result of their long practical experience and intelligent experiments is the remarkable Ivory Soap, which chemists of national reputation pronounce to be without a superior.

Free of charge. A full size cake of Ivory Soap sent to any one who can not get it of their grocer or druggist. Send no money. Please mention this paper.

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND
BAPTIST MINISTRIES CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HURRICUT.

THURSDAY, AUGUST 7, 1884.

\$900!

At the Providence Camp Meeting last Sunday \$730.20 were subscribed as a Centenary thank offering, which with the amount previously raised and reported by the pastor, Rev. H. P. Lewis, aggregates \$900 so far. Well done for Providence circuit. Other amounts will follow, until every member of the church and child in the Sunday-school has had an opportunity of making a Centenary donation.

Dr. Talmage very aptly classifies among the hiding places of iniquity "unhappy and undisciplined homes." A pure home-life is the bulwark of social order and good government. A nation of homes has the guarantee of perpetual glory.

We find the following in the Christian at Work:

Assistant Bishop Hugh Miller Thompson, of the Mississippi diocese, in a recent sermon, warned his hearers, with zealous warmth, against "an anxious-bench religion." But an anxious-bench religion is as much better than a sound-sleep religion as the Wesley revival was better than the classically cold religiosity of a century ago.

The "second service" is up for discussion again among our Northern religious exchanges, and there seems to be a growing disposition to discontinue it. In this latitude it often occurs that the evening service is quite as well attended as the morning, and by an almost entirely different congregation. We have the best opportunity of reaching "the world" at the evening appointment.

The press dispatches announce that a disappointed, desperate "mining prospector" committed suicide in Denver, on Saturday last. He left a letter in which he says: "The world I no longer desire. I die with my boots on. I am not afraid of what is before me, believing in nothing, and knowing everything to be a fraud." And that is the only prospect of unbelief. How striking the contrast with triumphant Christian assurance at the hour of departing!

A little extra effort just now on the part of pastors will greatly aid the ADVOCATE in some contemplated improvements. Lists of new subscribers are earnestly solicited, but especially would we request agents to forward all monies in hand. These amounts are individually small, but they aggregate the sum in immediate demand. We hope every pastor will see to it that not a single subscriber be lost, and that additions be made to his list. An ADVOCATE in every family will repay richly all outlay of time and effort. Those are the intelligent, liberal, loyal, active members who read their church papers. If any reader of these lines is about to let his subscription expire, let him renew through his pastor at once, or write directly to this office.

Mr. Spurgeon's fiftieth birthday anniversary called forth fraternal and congratulatory expressions from all Christian people and in all lands. His marvelous success and thoroughly evangelical spirit have placed him at the head of great living preachers. Only from the Churchman, of New York, have we seen invidious comparison and depreciation of his work. We quote as follows:

He reaches a certain class of people, and organizes them under the lead of a certain belief, and, as far as his work goes, it may be called good; but the people he brings together do not care to advance much in the religious life, and he takes them only a little way. This should be remembered when his vast congregations are considered. He furnishes religious entertainment to a class of people who crave just that sort of thing, and so they rally around him. Compare the work of Mr. Spurgeon with that which the Church of England has done among the laboring men in the large towns or in east London, and one can see the difference in the same social class between the influence of a magnetic leader and the influence of sound Christian instruction in promoting the higher elements of the Christian life. This is the fair test of Mr. Spurgeon's work, the test also that reduces its proportions.

While we have not accepted some of Mr. Spurgeon's theology, in his catholic spirit and wonderful achievements we freely rejoice. The bigotry of the above is pitiable.

Editorial Correspondence.

VICKSBURG DISTRICT CONFERENCE.

This Conference was held at Wesley Chapel, in the southern part of Yazoo county, beginning on Thursday of last week. Rev. Dr. O. G. Andrews, presiding elder, presided, and Bro. T. A. Holloman was elected secretary, with Rev. B. F. Jones as his assistant. In company with a number of delegates from the Natchez end of the "shoe-string district," we left Jackson on Wednesday morning by way of the new Yazoo and Mississippi railroad for Bentonla. There friends and conveyances were in readiness to carry the goodly company out to the seat of Conference, some sixteen or eighteen miles distant. The day was warm and the hilly road quite dusty, but the hours and the miles sped by quite merrily. It was strikingly significant, as Yazoo is the Indian euphemism for death, that a mile post should have an outly and very prominent advertisement of "coffins for sale." But it was the simple device of a shrewd tradesman, for the country was quite healthy, and the veteran Methodist of threescore and ten driving our team had lived in that section for forty-four years, and has yet the spring and movement of young manhood. As a successful revival meeting was in progress at Mt. Olivet it was arranged for us to take that in en route. We reached there in time to hear Dr. C. K. Marshall discourse eloquently to an immense and most attentive congregation. Then, after an old-fashioned, sumptuous "dinner on the ground," Rev. R. S. Woodward, of Vicksburg, presided on an effective sermon. Penitents crowded the altar, and joy reigned in the camp of Israel. A call at the home of Bro. T. R. Holloman, where we had the privilege of dedicating to God in baptism the motherless little twin daughters of our beloved Conference comrade, Rev. T. B. Holloman, of Yazoo City, a night under the hospitable roof of that honored patriarch, Bro. Hugh Foster, and a drive of seven miles brought us to Wesley Chapel.

The opening exercises of the District Conference had a clear spiritual tone. The praying spirit was breathed upon all present, and the session began with every token of a Conference revival. At the fore and afternoon preaching services penitents came to the altar and pleaded for pardon. The attendance of delegates was not large, but strong, and the reports indicated substantial prosperity in the several charges. There was pointed inquiry into the spiritual life of the church, and a very candid presentation of things good and bad. Having to leave in the afternoon, we were denied many long-coveted social pleasures. That is one of the very best neighborhoods in the State, and in loyal, liberal, spiritual Methodist Wesley Chapel sits upon a hill that is eminent, if not pre-eminent. For the privilege of presenting the ADVOCATE, and the cordial resolution of endorsement by the Conference, we are most grateful. A night spent with the popular and pious pastor, Rev. P. Howard, and a pleasant homeward journey, completed a delightful episode in life. In addition to the preachers present of that ably manned district, President Rash, of Centenary College, and President McVoy, of East Mississippi Female College, were in attendance. Dr. Andrews adorns the chair presidential, and in secretarial aptness we have known few superior to Thomas A. Holloman.

We append the following resolutions adopted by the Conference:

Resolved, That we are glad to have among us our friend and brother, Rev. Dr. C. E. Galloway, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and once more commend that journal to our people as a religious paper which ought to be in every family in the patronizing Churches.

Whereas, The World's Industrial and Cotton Centennial Exposition will be formally opened and proclaimed in New Orleans, La., December 1, 1884, and the Christian people of all parts of the world, especially in these United States, have through proper legislative channels, national and State, made liberal appropriations of money to insure the success of the enterprise; and whereas, We, as a Christian people, are interested in the proper observance of the Sabbath in accordance with the commandments of God and the statutes of all the States of the Union; therefore be it

Resolved, By the Vicksburg District Conference, of the Methodist Episcopal Church, South, representing 39 preachers, 2,500 members and a population of about 10,000 more, That the Board of Management of said Exposition be and they are hereby earnestly and respectfully requested to close the gates of the Exposition grounds and buildings on the Sabbath.

That was either a large tree or a very small church, or probably both: A single tree that grew on Pigeon river, North Carolina, supplied all the timber for a large Methodist Church in Heywood county, shuttles, pulpit, pews and all. So, at least, a correspondent of the Raleigh Chronicle alleges.

Another Feast of Tabernacles.

Returning from the Vicksburg District Conference on Friday afternoon, we continued southward that night en route to the Providence Camp Meeting, via Hazlehurst. We had long desired to meet the brethren at that encampment, where powerful pentecostal seasons are so frequent and gracious. The meeting had been in progress since Wednesday night, and, though the results in conversions and accessions were not large, the work in the church was profitable and joyous. That is a place "beautiful for situation." The tents are built on the three sides of a square, with the spacious tabernacle in the center of the other side and on the declivity of a hill. The whole wears a picturesque expression more attractive than any other grounds we have seen. The presiding elder, Rev. J. A. B. Jones, and the pastor, Rev. H. P. Lewis, were in charge, and marshalling the hosts with practiced hands. The preaching was pointed, pungent, positive, declarative—no apologies or tilts with the scientists. Each preacher had his heart on immediate results.

On Sunday, at eleven o'clock, there was a Centenary service. After a discourse appropriate to the occasion there was a more gratifying collection. The subscriptions amounted to \$730.20, which, with the sum previously raised, aggregated \$900. With open mouths we all sang the old doxology. Everybody rejoiced at the liberal thank offering. Nor were the spiritual exercises in any wise unfavorably affected or interrupted by the occasion. A camp meeting that can't stand a good Centenary collection just so far suffers discount. Providence is a strong church of admirable type. The Catchings, Alfords, Bessleys, Normans and Steeles, the latter relatives of the seraphic Elijah Steele, largely compose its membership.

From Hazlehurst to Providence we passed through the tracks of the two destructive cyclones of last year. How sad were their ravages! On the camp ground we met the remnants of several families almost entirely swept away in their restless march. How any escaped seemed quite miraculous. No wonder the people were so nervous about a little storm one evening. Some forsook their tents for places of supposed security.

State Prohibition Convention.

The friends of prohibition in Mississippi assembled in State Convention at the capitol, July 29. The Convention was not full, but the different sections of the State were represented, and by most excellent men. E. A. Rowan, of Copiah, an active and influential member of the last Legislature, was elected to preside over the Convention, with a vice-president from each congressional district. The Hon. A. J. Wadlington, of Yazoo, was elected secretary, and Mr. B. T. Hobbs, of the Brookhaven Leader, was assistant secretary.

The Committee on Resolutions, after long and careful deliberation, brought in a ringing declaration of principles, which in political phrase is "an admirable campaign document." Party politics were entirely eschewed, and the Convention took high ground in enthroning the question far above the contests for place and power. Without regard to party affiliations, all good citizens were called upon to urge forward the great reform. The cause of prohibition is gaining ground daily and intelligently throughout the State. It is only a question of time and labor until the commonwealth is redeemed from the curse of the saloon.

A new and active Executive Committee was appointed, which at once organized and adopted measures for aggressive work. Altogether, in the composition of the body, the business-like character of the proceedings, and the vigor of profound conviction in every utterance, we have not seen a better Convention assembled in that Senate chamber.

Revival at Corinth.

On Tuesday morning Rev. J. A. Bowen telegraphed us as follows:

One hundred conversions. Bro. Sam Jones leaves to-night. Meeting continues.

What glorious tidings! For some days we had been reading the press dispatches from Corinth reporting the progress of the meeting, but failed to get the statistical results. The congregations outgrew the largest church in the town so they had to occupy the court-house. From a hundred miles distant persons came on railways to attend the meeting. One feature of the revival movement in North Mississippi is noticeable and is occasion for true rejoicing—it is taking the towns. The social tyranny, frivolity and superficial religion in our towns are at war with vital godliness, and our churches have felt the baneful effects. They

need the old Methodist fire to warm them into active, vigorous, joyous, spiritual life. We are obliged to Bro. Bowen for his thoughtful kindness in sending us the good news, and with him rejoice in the blessed pentecost. Bro. Sam Jones is a power in evangelistic work. He has a welcome awaiting him in all our churches.

Let the Young Men Keep Cool.

The heated discussion now going on in the columns of the Nashville Christian Advocate over the questions of original sin, depravity and the moral status of infants has sent many of our young preachers back to the old books, particularly to the word of God. The spirit of this controversy is out of harmony with the Spirit of Christ and the intimate relations that ought to exist between brethren. The young men are not disposed to take their theology at second hand. They want information from original sources. So far as I know there is not a Methodist preacher in all the land who does not most heartily accept our seventh article as the best expression of faith on the subject of original sin. There are some differences among us as to the interpretations put upon that ancient document. The article was intended to be a denial of Pelagianism, or what Pelagianism was supposed to be. It is a negative definition of original sin so far as the heresy or error of the Pelagians is concerned. This article appears to assume that the Pelagians taught that original sin was the first sin of each individual of the race. It was the following of Adam, whatever that meant. This was understood to be a denial of the doctrine of hereditary depravity of the innate corruption of human nature. In the sense of the seventh article no system that admits the inborn corruption of man's nature is chargeable with the Pelagian heresy.

The article affirms original sin to be the corruption of nature that comes by natural generation—a natural, inborn propensity to evil, to sin. This is called Arminianism. There are some who say that this inborn corruption renders every human being liable to endless perdition. This is denominated Calvinism. Our seventh article is the middle ground between the extremes of Pelagianism and Calvinism. It seems unreasonable that one should be held responsible for that which comes by natural generation. A human being can not be, can not exist without a depraved nature. Original sin is a state and not an act, so defined by this article. It would appear equally unreasonable to place a perfectly pure and holy being in such a world as ours now is. If each one is holy like Adam, and stands or falls for himself, he ought to have Adam's chance, amid better surroundings than the present. The fact is our state in this life is one of the prevalent gifts of grace through Jesus Christ our Lord. It is not the Christless state some suppose it to be. Our present sinful state is modified by a wide expanse of grace on all sides. We are in this state, as we are and what we are, by the grace of God through Christ. It is sheer speculation to say that what would have been without Christ, for without him we would not have been at all. We deserve no praise for our gracious surroundings. Generation without Christ, doubtless, would have been the propagation of a bad order of devils, but fortunately Christ was before creation, and the scheme of redemption was a hidden mystery in the Divine mind and heart before the foundations of the earth were laid. It was a forethought and not an after thought, a part of the plan and not an expedient to meet an unforeseen emergency. God did not decree that man should sin that he might save him, but, foreseeing that he would sin, he before provided the remedy for sin. The possibility of sin was involved in the making of man. Adam deserved no blame for his original state, as we deserve none for our state. These statements are self-evident to most men now. However, the middle men are under the fire of the two extremes. One says, "You are a Pelagian," and the other says, "You are a Calvinist." To a Calvinist all beyond is Pelagianism, and to a Pelagian all behind is Calvinism. The question as to the state or condition of infants is one about which we are now having much controversy, and yet there is no very wide difference between the parties. Some contend that justification and regeneration are concomitants, that they always go together, and that one implies the other, hence they say infants are in a state of "initial justification," and this state necessarily implies "initial regeneration," all, however, a prevent gift of grace through Christ. Others say infants are in a state of justification, are not guilty of original sin, not to blame for being depraved, but they

are not in a regenerate state. These do not believe the term regeneration to be applicable to the present state or condition of infant children. If I am not mistaken as to the state of the controversy among Methodist preachers it is more about the proper use of terms than about things. They are agreed as to the thing, but they differ about the name of it. The standard authors, known and recognized as such among us, do not apply the terms regenerate and regeneration to the initial condition of infants. This controversy is, after all, as between Methodists, mainly a war of words.

GILDEROY.

Titular Decoration.

The article on this subject, in a recent issue of the ADVOCATE, by Bro. Carradine, has called forth extensive commendation and commendation. Many letters have been received giving it cordial endorsement. All, of like thinking, will therefore enjoy the following from Prof. E. E. Hoss, of Emory & Henry College, in a letter to the St. Louis Christian Advocate:

We conferred no doctorate, although solicited to do so by the friends of several brethren. By the way, did you ever think how numerous are the pleas used to secure these ornamental appendages? I could almost make Diogenes relax his cynicism, and indulge in a hearty laugh, if I were to tell all that I know on that line. One of the most eminent men in our church asked us to give the degree of D. D. to a comparatively unknown man, on the ground that he was "a man of respectable ability." The president of a female college asked it for himself and added: "Please to let me know early whether you will grant my request. I wish, in case you refuse me this favor, to make application elsewhere." A young man urged his father's claims, specially stating that he needed the honor, "to enable him to face a hostile faction in his Conference." Another presented a friend for titular decoration, and begged the kindness as a Centennial favor. If these degrees mean anything, they ought to mean high character, great ability, profound and painstaking scholarship. That they have been much belittled, no one will be inclined to deny. Can there be anything more ludicrous than the sight of a callow fledgling of a preacher, who makes no pretensions to thorough cultivation, swinging to his name the badge of academic distinction?

Our Colleges Advertised.

In addition to the notice made last week of the institutions whose cards appear in our columns, we mention the following:

Collegiate Institute, at Baton Rouge, La. This honored institution will begin its thirtieth session October 1. Prof. W. H. N. Magrider, LL.D., is a veteran and successful educator. See his card, and notice the special advantages offered.

Sullins Female College, Bristol, Va., is in charge of our old college friend, Rev. D. S. Hearn. He is a scholarly, well-poised, brainy man, with large and honorable experience in the work of education. We take pleasure in commending him to generous patronage.

Louisiana State University and Agricultural and Mechanical College, at Baton Rouge, is also advertised in our columns. President Nicholson has returned to the professorship of mathematics, a chair he signally adorns, and Col. Boyd, once connected with the college, has been called to the presidency. The patronage is large, and Louisianians are proud of its success.

Alabama Central Female College, Tuscaloosa, Ala., is a long established institution, is amply equipped and is doing fine work. The terms are low, the situation beautiful and instruction thorough. Send for catalogue.

The ADVOCATE for three months is only fifty cents.

Parliament will be prorogued from August 9 to October 23.

Dr. Carter has been attending the Oxford Camp Meeting for some days.

Dr. Dorchester's able article on the "Solidarity of Methodism" has been translated into the Japanese language.

Dr. Redford writes us that 1,780 copies of the Life of Bishop Kavanaugh were ordered before it came from the bindery.

The Ocean Grove Camp Meeting Association proposes to erect a handsome memorial tabernacle to the late Bishop Simpson.

Rev. B. Marceon, of the Methodist Episcopal Church, South, and stationed at Springfield, Mo., has joined the Cumberland Presbyterians.

The diocese of Nebraska is having difficulty in securing a Bishop. Two selections have been made, and two dedications received. The Eastern presbytery are indisposed to go West even to become a diocesan.

A severe storm visited Oryka last Monday and blew down our new Methodist Church. That building was only completed and dedicated last year.

The Panama canal project is pursued amid many difficulties. Sickness and death among the workmen and the incessant rains have greatly retarded the work.

The words of Melancthon express universal Christian experience when he says: "Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble."

The Centenary year is passing away and many Methodists never see a church paper. Brethren, help us extend our circulation into all such homes, and let all the people hear of the glorious achievements of their church.

Rev. J. T. Sawyer, writing from Bastrop, La., says the brethren there have concluded to build a brick church to cost between four and five thousand dollars. This is certainly a building year in our Southern Methodism. The Centenary spirit is abroad in the church.

"The Ecclesiastical Pump" is the title of a new pamphlet by Rev. J. H. Nichols, the author of "The Grub-Ax" and other publications. It is after the Socratic method of question and answer. Of course he completely vanquishes Campbellite, his antagonist, and leaves him not a single line of defense. Copies can be had from the Southern Methodist Publishing House at Nashville, Tenn.

Bishop Parker is at home again after a long tour of District Conferences in Texas. Though in labor abundant he looks well and in good trim for his round of Annual Conferences. He reports substantial progress in Texas Methodism. Amid the stringency of the times there is a real "boom" in the matter of church and parsonage building. At each of six successive District Conferences he had a new church to dedicate.

We learned from brethren attending the State Prohibition Convention that Rev. A. P. Sage, our excellent and successful pastor at Batesville, has been near his end. At one time all hope was given up, and his death seemed sure and very near. But the last reports were reassuring, and we hope his most valuable life may be prolonged. North Mississippi Methodism has no more faithful, energetic and successful man than A. P. Sage. In the very forefront of conflict he has been ever found.

Henry M. Stanley, the great African explorer, has returned to England, and was tendered an ovation on his landing at Plymouth. He has completed the work of establishing traveling stations along the Congo river from its mouth to Stanley Pool, a distance of fourteen hundred miles by river. When interviewed about the condition of Gen. Gordon, he stated that he commands perfectly practicable routes of escape from Khartoum, whether by way of Zanzibar on the east or down the Congo to the west coast, if the Nile is blocked.

North Mississippi Conference—Notice.

The committee appointed to examine applicants for admission on trial in the North Mississippi Conference wish to call the attention of such applicants to the topics on which they will be examined. In the Discipline, paragraph 239, you will find the subjects for your study and examination. Master their meaning, possess their thought and spirit. A hazy glimpse is not enough. Give special attention to "the ordinary branches of an English education." This part of your examination will embrace spelling, reading, English grammar, arithmetic and geography. Experience makes it important to name these items, lest the very germs of "English education" should be overlooked and neglected. Allow us to urge you to lay the foundation well. Do not think that to know God in the pardon of sin and in the regeneration of the soul is all that the preacher of the gospel needs. All kinds of knowledge are of use to him. Knowledge is to be gained by study, and is then to be communicated by the use of language. Facts and methods must be carefully studied. We begin with some of the elements, and urge a thorough acquaintance of these as the lowest test to be demanded for entrance on the work of the Christian ministry in these times. No young man can afford to neglect more or less of literary education as a means of success in that sacred ministry. There is a unity of knowledge in which the spiritual is the altar and the secular is the gift laid thereon, where it is to be consumed in the sacrifice of consecrated use, and glorified by the presence of the life-giving Sheshkinah.

W. T. J. SULLIVAN, Chair'm.

Centenary College of Louisiana.

FINANCIAL AGENCY AND ENDOWMENT FUND.

To the brethren of the Mississippi and Louisiana Conferences, I would say that I was authorized by the Board of Trustees of this college, at its last meeting, June, 1884, to act as financial agent to solicit and receive funds for repairs and endowment. I shall endeavor to visit as many parishes as I am ready to receive, and request, for all sums that may be directed to this college. I request correspondence with any and all persons who may be able to aid me in this great and important work. I request, moreover, the earnest prayers of our people that the way may be readily and fully opened for the endowment of Centenary College.

At the recent District Conference, Woodville, Miss., an appeal in behalf of the college was made, and the response was very gratifying. The endowment fund was begun by the contribution of two dollars on the part of two little twin sisters, Odell and Ida, daughters of the late Gen. J. B. Hood. Their home is with Hon. G. T. McGehee, of Woodville, Miss. This touching and romantic beginning was followed up by handsome centennial gifts and endowment notes aggregating \$3,650, and the amount was increased by some good friends in Jackson, La., to four thousand dollars. This is what has been done at home by very little effort. It is gratifying that the start should have been made by the Woodville district, within whose limits the college is located. This is an unanswerable argument that Centenary College has the confidence and hopes of its own town and immediate country.

Let every Methodist do something, however little, towards the endowment of our only male college. Let each unite in erecting, to the honor of our church in this country, a monument of our gratitude in the form of a handsome endowment fund for Centenary College of Louisiana.

July 21, 1884. D. M. RUSH.

Neely's Seminars.

Mr. Editor: I wish to request brethren who subscribed for Neely's Seminars, at the last session of the North Mississippi Conference, to send their present postoffice address, to Rev. H. F. Johnson, D. D., Brookhaven, Miss., who has the list of said subscribers, and amounts paid, to me for the book. Several postoffice addresses were changed by the appointments, and I am unable to give them as they now are.

Goodman, Miss., July 27. S. CAMERON.

Our conferees of the Central Christian Advocate, St. Louis, thus endorse an important movement:

THE NEW ORLEANS CHRISTIAN ADVOCATE deserves the highest commendation for its persistent efforts to have the coming Exposition in that city close its gates on Sunday.

Rev. H. E. Smith, of Carrollton, North Mississippi Conference, writes me as follows:

We have just closed a meeting at Centerville, twelve miles southwest of Carrollton, which continued eleven days, and resulted in twenty-six conversions and ten admissions to our church. This meeting was attended with great displays of divine power from the commencement to the close. We're indebted to Rev. Q. A. Oats, of the North Mississippi Conference, for valuable assistance rendered in this meeting. The brethren will begin the erection of a new house of worship in a few weeks, two miles from where this meeting was held.

Carrollton, Miss., Aug. 2, 1884.

The following is the report of the Young Men's Christian Association for the half year ending July 31, 1884: Number of visitors to reading-room, 9,962; number of visitors to gymnasium, 999; 23 young men's prayer meetings held, average attendance, 18; 18 meetings for Bible study, average attendance, 13; 19 meetings held at Parish Prison, average attendance, 133; 22 meetings held at Buys' House of Refuge, average attendance, 70; 20 meetings held at Alma House, average attendance, 21; 21 meetings held at Police Jail, average attendance, 133; 25 meetings held at Charity Hospital, average attendance, 28; visits made by R. Parker to Hospital, 239; writing material supplied free to 333; employment fund for 10; hoarding-houses found for 18; 5 social entertainments held at rooms, average attendance, 20; 6 meetings of Lyceum, average attendance, 18; new members added, 136; baths taken, 88; arrangements made for 6 persons to get homes; supplied with clothing, 7; meals supplied, 120; tracts, newspapers and magazines distributed, 11,341.

JAMES SHEPARD, Gen. Sec.

Berlin, Aug. 3.—Up to the present time 2,000 persons of both sexes, suspected of conspiring against the peace of the Czar, have been expelled from Germany.

**NO AMMONIA!
NO POISONOUS DRUG!
NO POTASH!
NO LIME!**

IN
**DR. PRICE'S
CREAM BAKING POWDER.**

**THE ROYAL BAKING POWDER
CONTAINS
Ammonia,
Tartrate of Lime,
Bitartrate of Potash.**

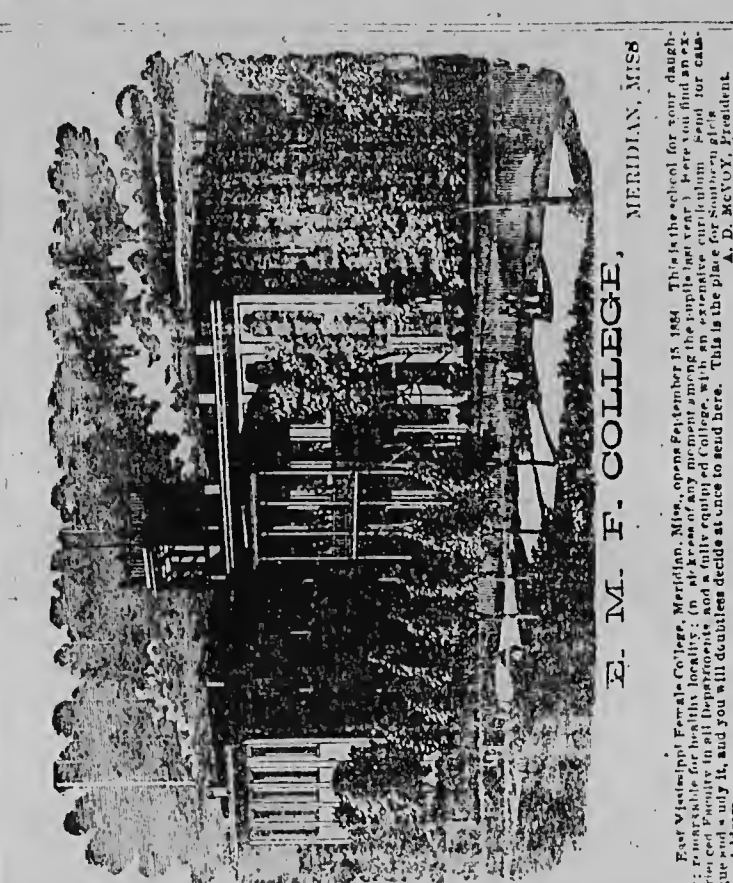
THEY DARE NOT DENY IT.

Do not take our word for it. Every housekeeper can prove it by this test:

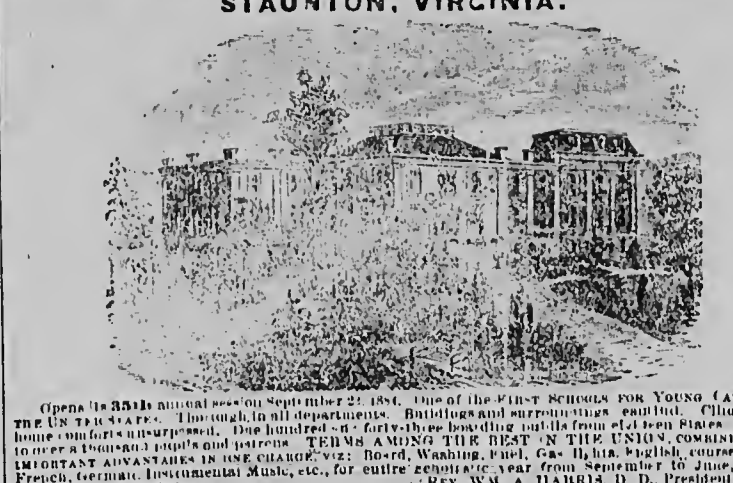
1st. Place a can of "Royal" or "Andrews' Pearl" top down on a hot stove until heated; then remove the cover and SMELL. A chemist will not be required to detect the presence of AMMONIA.

"Ammonia is obtained in largest quantities by the putrefaction of the urine of animals."—*Encyclopedia Britannica.*

**PRICE BAKING POWDER CO.,
CHICAGO. ST. LOUIS.**



**WESLEYAN FEMALE INSTITUTE,
STAUNTON, VIRGINIA.**



**WESLEYAN FEMALE INSTITUTE,
STAUNTON, VIRGINIA.**

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CONDENSERS,
AND—
FEEDERS**

**MAGNOLIA
GINS.**

THE "MAGNOLIA" GIN.

The most highly improved Gin made. DOES NOT BREAK THE ROLL in ginning, nor will it choke under the severest test. GINS FAST, cleans the seed perfectly and produces a SUPERIOR SAMPLE of lint. Claimed by those who use it to bring in any market one-eighth to one-half cent per pound more than when same cotton is ginned by other gins.

For further information, address
**GULLETT GIN CO.,
Amite, Louisiana.**

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

DAVER & JAMERSON,
Publishers.

Objection is made in New York to drawing stray dogs, for fear so many barks may obstruct navigation.

The nutritive properties of GOLDEN'S Liquid Bary Tonic sustain the body without solid food. Golden's; no other.

Clear spring water is not more pure than Parker's Hair Balsam. The only reliable hair restorer for 60 cents. An elegant dressing.

A New Haven paper publishes an item headed: "Bolt Sneak Thieving," and yet New Haven is a University town.

Complexions beautified by GLENN'S SUPERIOR SOAP.
HILL'S HAIR AND WIGGING DYE, 50 cts.
Pike's Toothache Drops cure in one minute.

We heard of a man, the other day, who was said to be mean enough to steal a coat of paint. But he can't equal the party who tried to steal a dog's pants.

SANITARIUM, Riverside, Cal. The dry climate. Cough, Croup, Lung, full dose, 50 p. route, cost free.

"Why does Diana get more beauty than I?" asked the slender sister. "I don't know, unless it is she is a little archer," said mamma, with a quiver of her lips.

Mr. Philip Werlein, 135 Canal and 18 Bourbon St., New Orleans, has a good Tactile rosewood piano for \$125; an elegant new 74 octave rosewood piano for \$200 cash; an elegant new piano for \$250, or \$2.00 a week or \$5.00 per month, for the first year; another elegant piano, formerly \$500 for \$300 cash. Also a large assortment of first class pianos and organs at correspondingly low prices. The Clattering Weber, Mathis, Beckers, Hardman, Werlein, Hale, Schmecker, Belling and Calais pianos. The Mason & Hamlin, Sterling and Day State organs. Mr. Werlein's guarantee goes with every instrument he sells, and he will take all his customers. Immense stock of sheet music and musical instruments. Old pianos and organs taken in exchange, or part payment for new ones. His prices are the lowest, and free catalogues are sent to any address.

W. C. Shopart sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Send the ADVOCATE for your friend for the next year and you will not regret it.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

We would again call the attention of subscribers and agents to making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Business Notices.

QUERU'S COD LIVER OIL JELLY.
Approved by the Academy of Medicine of New York for coughs, colic, bronchitis and tubercular consumption, scrofula and general debility. The most useful, pleasant and nutritious form in which Cod Liver Oil can be used, and with none more beneficial to the system by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and K. H. TRICE, New York.

Commencing Saturday, July 26, passenger service over Morgan's Louisiana and Texas Railroad will be resumed from the depot at foot of Elysian Fields street. All tickets in the mail collected by the cars as having been repaired. Tickets will further notice will be:

Leave New Orleans..... 10:00 A.M.
Arrive at New Orleans..... 11:50 A.M.
First inland train will arrive LUNDAV, July 27
J. D. SHREVEY, T. M.

MISCELLANEOUS.

ARTHUR WACKERBARTH. L. H. JOSEPH
**WACKERBARTH & JOSEPH
MANUFACTURERS**

Wholesale Dealers in
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45 MAGAZINE STREET,
New Orleans.

**THE NEW HIGH ARM
SINGER SEWING MACHINE**
IS SUPERIOR TO ALL!
—FOR—
Range of Work, Perfection of
Stitch, Ease of Operation,
Rapidity, and almost
Noiseless.

GREAT REDUCTION
In prices of NEW SINGERS for all
Machines and parts for the Singer Sewing Machine. New Family Sewing Machine, 15c per doz., two doz 25c. All other sizes from 15c to 25c. Oil, 5c a bottle. Singer Sewing Machine, 15c each.
Send for Illustrated Catalogue and Price List! Ask for the new "Genius" Sewing Machine (History of the Sewing Machine).
McCall's Sewing Patterns, Catalogue Free.

The Singer Manufacturing Co.
135 CANAL STREET, NEW ORLEANS.
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CHURCH AND SCHOOL BELLS.
SIZES AND PRICES.
Diam. of Wgt. with Cost of Bell.
No. 6, 24 in., 250 lbs., \$25.00
No. 7, 26 in., 300 lbs., 30.00
No. 8, 28 in., 350 lbs., 35.00
No. 9, 30 in., 400 lbs., 40.00
No. 10, 32 in., 450 lbs., 45.00
No. 11, 34 in., 500 lbs., 50.00
No. 12, 36 in., 550 lbs., 55.00
No. 13, 38 in., 600 lbs., 60.00
No. 14, 40 in., 650 lbs., 65.00
No. 15, 42 in., 700 lbs., 70.00
No. 16, 44 in., 750 lbs., 75.00
No. 17, 46 in., 800 lbs., 80.00
No. 18, 48 in., 850 lbs., 85.00
No. 19, 50 in., 900 lbs., 90.00
No. 20, 52 in., 950 lbs., 95.00
No. 21, 54 in., 1000 lbs., 100.00
No. 22, 56 in., 1050 lbs., 105.00
No. 23, 58 in., 1100 lbs., 110.00
No. 24, 60 in., 1150 lbs., 115.00
No. 25, 62 in., 1200 lbs., 120.00
No. 26, 64 in., 1250 lbs., 125.00
No. 27, 66 in., 1300 lbs., 130.00
No. 28, 68 in., 1350 lbs., 135.00
No. 29, 70 in., 1400 lbs., 140.00
No. 30, 72 in., 1450 lbs., 145.00
No. 31, 74 in., 1500 lbs., 150.00
No. 32, 76 in., 1550 lbs., 155.00
No. 33, 78 in., 1600 lbs., 160.00
No. 34, 80 in., 1650 lbs., 165.00
No. 35, 82 in., 1700 lbs., 170.00
No. 36, 84 in., 1750 lbs., 175.00
No. 37, 86 in., 1800 lbs., 180.00
No. 38, 88 in., 1850 lbs., 185.00
No. 39, 90 in., 1900 lbs., 190.00
No. 40, 92 in., 1950 lbs., 195.00
No. 41, 94 in., 2000 lbs., 200.00
No. 42, 96 in., 2050 lbs., 205.00
No. 43, 98 in., 2100 lbs., 210.00
No. 44, 100 in., 2150 lbs., 215.00
No. 45, 102 in., 2200 lbs., 220.00
No. 46, 104 in., 2250 lbs., 225.00
No. 47, 106 in., 2300 lbs., 230.00
No. 48, 108 in., 2350 lbs., 235.00
No. 49, 110 in., 2400 lbs., 240.00
No. 50, 112 in., 2450 lbs., 245.00
No. 51, 114 in., 2500 lbs., 250.00
No. 52, 116 in., 2550 lbs., 255.00
No. 53, 118 in., 2600 lbs., 260.00
No. 54, 120 in., 2650 lbs., 265.00
No. 55, 122 in., 2700 lbs., 270.00
No. 56, 124 in., 2750 lbs., 275.00
No. 57, 126 in., 2800 lbs., 280.00
No. 58, 128 in., 2850 lbs., 285.00
No. 59, 130 in., 2900 lbs., 290.00
No. 60, 132 in., 2950 lbs., 295.00
No. 61, 134 in., 3000 lbs., 300.00
No. 62, 136 in., 3050 lbs., 305.00
No. 63, 138 in., 3100 lbs., 310.00
No. 64, 140 in., 3150 lbs., 315.00
No. 65, 142 in., 3200 lbs., 320.00
No. 66, 144 in., 3250 lbs., 325.00
No. 67, 146 in., 3300 lbs., 330.00
No. 68, 148 in., 3350 lbs., 335.00
No. 69, 150 in., 3400 lbs., 340.00
No. 70, 152 in., 3450 lbs., 345.00
No. 71, 154 in., 3500 lbs., 350.00
No. 72, 156 in., 3550 lbs., 355.00
No. 73, 158 in., 3600 lbs., 360.00
No. 74, 160 in., 3650 lbs., 365.00
No. 75, 162 in., 3700 lbs., 370.00
No. 76, 164 in., 3750 lbs., 375.00
No. 77, 166 in., 3800 lbs., 380.00
No. 78, 168 in., 3850 lbs., 385.00
No. 79, 170 in., 3900 lbs., 390.00
No. 80, 172 in., 3950 lbs., 395.00
No. 81, 174 in., 4000 lbs., 400.00
No. 82, 176 in., 4050 lbs., 405.00
No. 83, 178 in., 4100 lbs., 410.00
No. 84, 180 in., 4150 lbs., 415.00
No. 85, 182 in., 4200 lbs., 420.00
No. 86, 184 in., 4250 lbs., 425.00
No. 87, 186 in., 4300 lbs., 430.00
No. 88, 188 in., 4350 lbs., 435.00
No. 89, 190 in., 4400 lbs., 440.00
No. 90, 192 in., 4450 lbs., 445.00
No. 91, 194 in., 4500 lbs., 450.00
No. 92, 196 in., 4550 lbs., 455.00
No. 93, 198 in., 4600 lbs., 460.00
No. 94, 200 in., 4650 lbs., 465.00
No. 95, 202 in., 4700 lbs., 470.00
No. 96, 204 in., 4750 lbs., 475.00
No. 97, 206 in., 4800 lbs., 480.00
No. 98, 208 in., 4850 lbs., 485.00
No. 99, 210 in., 4900 lbs., 490.00
No. 100, 212 in., 4950 lbs., 495.00
No. 101, 214 in., 5000 lbs., 500.00
No. 102, 216 in., 5050 lbs., 505.00
No. 103, 218 in., 5100 lbs., 510.00
No. 104, 220 in., 5150 lbs., 515.00
No. 105, 222 in., 5200 lbs., 520.00
No. 106, 224 in., 5250 lbs., 525.00
No. 107, 226 in., 5300 lbs., 530.00
No. 108, 228 in., 5350 lbs., 535.00
No. 109, 230 in., 5400 lbs., 540.00
No. 110, 232 in., 5450 lbs., 545.00
No. 111, 234 in., 5500 lbs., 550.00
No. 112, 236 in., 5550 lbs., 555.00
No. 113, 238 in., 5600 lbs., 560.00
No. 114, 240 in., 5650 lbs., 565.00
No. 115, 242 in., 5700 lbs., 570.00
No. 116, 244 in., 5750 lbs., 575.00
No. 117, 246 in., 5800 lbs., 580.00
No. 118, 248 in., 5850 lbs., 585.00
No. 119, 250 in., 5900 lbs., 590.00
No. 120, 252 in., 5950 lbs., 595.00
No. 121, 254 in., 6000 lbs., 600.00
No. 122, 256 in., 6050 lbs., 605.00
No. 123, 258 in., 6100 lbs., 610.00
No. 124, 260 in., 6150 lbs., 615.00
No. 125, 262 in., 6200 lbs., 620.00
No. 126, 264 in., 6250 lbs., 625.00
No. 127, 266 in., 6300 lbs., 630.00
No. 128, 268 in., 6350 lbs., 635.00
No. 129, 270 in., 6400 lbs., 640.00
No. 130, 272 in., 6450 lbs., 645.00
No. 131, 274 in., 6500 lbs., 650.00
No. 132, 276 in., 6550 lbs., 655.00
No. 133, 278 in., 6600 lbs., 660.00
No. 134, 280 in., 6650 lbs., 665.00
No. 135, 282 in., 6700 lbs., 670.00
No. 136, 284 in., 6750 lbs., 675.00
No. 137, 286 in., 6800 lbs., 680.00
No. 138, 288 in., 6850 lbs., 685.00
No. 139, 290 in., 6900 lbs., 690.00
No. 140, 292 in., 6950 lbs., 695.00
No. 141, 294 in., 7000 lbs., 700.00
No. 142, 296 in., 7050 lbs., 705.00
No. 143, 298 in., 7100 lbs., 710.00
No. 144, 300 in., 7150 lbs., 715.00
No. 145, 302 in., 7200 lbs., 720.00
No. 146, 304 in., 7250 lbs., 725.00
No. 147, 306 in., 7300 lbs., 730.00
No. 148, 308 in., 7350 lbs., 735.00
No. 149, 310 in., 7400 lbs., 740.00
No. 150, 312 in., 7450 lbs., 745.00
No. 151, 314 in., 7500 lbs., 750.00
No. 152, 316 in., 7550 lbs., 755.00
No. 153, 318 in., 7600 lbs., 760.00
No. 154, 320 in., 7650 lbs., 765.00
No. 155, 322 in., 7700 lbs., 770.00
No. 156, 324 in., 7750 lbs., 775.00
No. 157, 326 in., 7800 lbs., 780.00
No. 158, 328 in., 7850 lbs., 785.00
No. 159, 330 in., 7900 lbs., 790.00
No. 160, 332 in., 7950 lbs., 795.00
No. 161, 334 in., 8000 lbs., 800.00
No. 162, 336 in., 8050 lbs., 805.00
No. 163, 338 in., 8100 lbs., 810.00
No. 164, 340 in., 8150 lbs., 815.00
No. 165, 342 in., 8200 lbs., 820.00
No. 166, 344 in., 8250 lbs., 825.00
No. 167, 346 in., 8300 lbs., 830.00
No. 168, 348 in., 8350 lbs., 835.00
No. 169, 350 in., 8400 lbs., 840.00
No. 170, 352 in., 8450 lbs., 845.00
No. 171, 354 in., 8500 lbs., 850.00
No. 172, 356 in., 8550 lbs., 855.00
No. 173, 358 in., 8600 lbs., 860.00
No. 174, 360 in., 8650 lbs., 865.00
No. 175, 362 in., 8700 lbs., 870.00
No. 176, 364 in., 8750 lbs., 875.00
No. 177, 366 in., 8800 lbs., 880.00
No. 178, 368 in., 8850 lbs., 885.00
No. 179, 370 in., 8900 lbs., 890.00
No. 180, 372 in., 8950 lbs., 895.00
No. 181, 374 in., 9000 lbs., 900.00
No. 182, 376 in., 9050 lbs., 905.00
No. 183, 378 in., 9100 lbs., 910.00
No. 184, 380 in., 9150 lbs., 915.00
No. 185, 382 in., 9200 lbs., 920.00
No. 186, 384 in., 9250 lbs., 925.00
No. 187, 386 in., 9300 lbs., 930.00
No. 188, 388 in., 9350 lbs., 935.00
No. 189, 390 in., 9400 lbs., 940.00
No. 190, 392 in., 9450 lbs., 945.00
No. 191, 394 in., 9500 lbs., 950.00
No. 192, 396 in., 9550 lbs., 955.00
No. 193, 398 in., 9600 lbs., 960.00
No. 194, 400 in., 9650 lbs., 965.00
No. 195, 402 in., 9700 lbs., 970.00
No. 196, 404 in., 9750 lbs., 975.00
No. 197, 406 in., 9800 lbs., 980.00
No. 198, 408 in., 9850 lbs., 985.00
No. 199, 410 in., 9900 lbs., 990.00
No. 200, 412 in., 9950 lbs., 995.00
No. 201, 414 in., 10000 lbs., 1000.00
No. 202, 416 in., 10050 lbs., 1005.00
No. 203, 418 in., 10100 lbs., 1010.00
No. 204, 420 in., 10150 lbs., 1015.00
No. 205, 422 in., 10200 lbs., 1020.00
No. 206, 424 in., 10250 lbs., 1025.00
No. 207, 426 in., 10300 lbs., 1030.00
No. 208, 428 in., 10350 lbs., 1035.00
No. 209, 430 in., 10400 lbs., 1040.00
No. 210, 432 in., 10450 lbs., 1045.00
No. 211, 434 in., 10500 lbs., 1050.00
No. 212, 436 in., 10550 lbs., 1055.00
No. 213, 438 in., 10600 lbs., 1060.00
No. 214, 440 in., 10650 lbs., 1065.00
No. 215, 442 in., 10700 lbs., 1070.00
No. 216, 444 in., 10750 lbs., 1075.00
No. 217, 446 in., 10800 lbs., 1080.00
No. 218, 448 in., 10850 lbs., 1085.00
No. 219, 450 in., 10900 lbs., 1090.00
No. 220, 452 in., 10950 lbs., 1095.00
No. 221, 454 in., 11000 lbs., 1100.00
No. 222, 456 in., 11050 lbs., 1105.00
No. 223, 458 in., 11100 lbs., 1110.00
No. 224, 460 in., 11150 lbs., 1115.00
No. 225, 462 in., 11200 lbs., 1120.00
No. 226, 464 in., 11250 lbs., 1125.00
No. 227, 466 in., 11300 lbs., 1130.00
No. 228, 468 in., 11350 lbs., 1135.00
No. 229, 470 in., 11400 lbs., 1140.00
No. 230, 472 in., 11450 lbs., 1145.00
No. 231, 474 in., 11500 lbs., 1150.00
No. 232, 476 in., 11550 lbs., 1155.00
No. 233, 478 in., 11600 lbs., 1160.00
No. 234, 480 in., 11650 lbs., 1165.00
No. 235, 482 in., 11700 lbs., 1170.00
No. 236, 484 in., 11750 lbs., 1175.00
No. 237, 486 in., 11800 lbs., 1180.00
No. 238, 488 in., 11850 lbs., 1185.00
No. 239, 490 in., 11900 lbs., 1190.00
No. 240, 492 in., 11950 lbs., 1195.00
No. 241, 494 in., 12000 lbs., 1200.00
No. 242, 496 in., 12050 lbs., 1205.00
No. 243, 498 in., 12100 lbs., 1210.00
No. 244, 500 in., 12150 lbs., 1215.00
No. 245, 502 in., 12200 lbs., 1220.00
No. 246, 504 in., 12250 lbs., 1225.00
No. 247, 506 in., 12300 lbs., 1230.00
No. 248, 508 in., 12350 lbs., 1235.00
No. 249, 510 in., 12400 lbs., 1240.00
No. 250, 512 in., 12450 lbs., 1245.00
No. 251, 514 in., 12500 lbs., 1250.00
No. 252, 516 in., 12550 lbs., 1255.00
No. 253, 518 in., 12600 lbs., 1260.00
No. 254, 520 in., 12650 lbs., 1265.00
No. 255, 522 in., 12700 lbs., 1270.00
No. 256, 524 in., 12750 lbs., 1275.00
No. 257, 526 in., 12800 lbs., 1280.00
No. 258, 528 in., 12850 lbs., 1285.00
No. 259, 530 in., 12900 lbs., 1290.00
No. 260, 532 in., 12950 lbs., 1295.00
No. 261, 534 in., 13000 lbs., 1300.00
No. 262, 536 in.,

Weekly Market Review.

(For Week Ending August 5, 1884.)

COTTON.	
Low ordinary	74 60
Ordinary	81
Good ordinary	84
Low middling	92
Middling	10 11-16
Good middling	10 15-16
Middling fair	11 3-16
Fair	11 9-16
Galveston middling	104
Mobile middling	104
St. Louis middling	104

SUGAR.	
Inferior	—
Common	—
Good common	—
Fair	41 42
Good fair	44 45
Fully fair	46 47
Strictly Prime	51 52
Choice	54 55
Seconds	51 52
Yellow clarified	52 53
Gray clarified	51 52
Choice whites	54 55
Granulated	61

MOLASSES.	
Syrup	—
Fair	—
Prime	—
Choice	—
Fancy	—

RICE.	
Choice	—
Prime	51 52
Good	54 55
Fair	51 52
Ordinary	54 55
Common	41 42
No. 2	44 45

FLOUR.	
Minnesota bakers	5 50
Minnesota patents	6 50
Extra fancy	6 00
Winter wheat patents	6 63
Choice	4 97
Fancy	5 15

CORN PRODUCTS.	
Cream meal	3 75
Corn meal	3 50
Grits	3 90
Hominy	4 00

GRAIN, ETC.	
Corn:	
White	76
Yellow	—
Mixed	63
Oats:	
Western	43
Texas corn-proof	44
Texas No. 2	43
Barley:	
Choice	75
Hay:	
Choice	19 00
Prime	18 00

PROVISIONS.	
Pork:	
Mess	17 00
Prime mess	15 50
Rumps	15 50
Bacon:	
Choice breakfast	11
Shoulders	74
Sides, clear	104
Sides, clear rib	104
HAMS:	
Sugar-cured	—
Dry salt meat:	
Shoulders	142
Sides, clear	91
Sides, clear rib	91

FISH.	
Mackerel:	
No. 1, in bls.	14 25
Half bls.	7 75
No. 2, in bls.	13 75
Half bls.	6 25
No. 3, in bls., large	13 25
Half bls.	7 00

GROCERIES.	
Coffee:	
Rio, choice	91
Cordova, choice	12
Java, choice	22
Butter:	
Western dairy	18
New York dairy	18
Country	22
Lard:	
Choice	8
Tallow:	
Choice	50
Fair	25
Oils:	
Coal, cases	18
Coal, bls.	13
Cotton seed	45
Lard	80

VEGETABLES.	
CABBAGES:	
Western	3 00
Country	—
POTATOES:	
Louisiana	—
Western	2 00
KROUT:	
hbl.	5 50
ONIONS:	
hbl.	2 25

BALING STUFFS.	
12 b.	104
2 b.	111
BALING TWINE:	
hbl.	134
12 b.	130

SUNDRIES.	
POULTRY:	
Chickens, Western	4 50
Young	3 25
Chickens, Southern	3 25
Young	1 25
Turkeys, Southern	9 00
Eggs:	
Western	10
Southern	12
Wool:	
Lake	154
Louisiana	16
Berry	7
Hides:	
Green salted	7
Dry salted	10
Staves:	
Oak, kegs	50 00
Oak, barrels	75 00
Oak, casks	50 00
Oak, hogheads	75 00
Hoop poles:	
Hoghead	40 00
Barrels	20 00
Half barrels	12 50
Penitentiaries:	
Cotton seed	12 00
Meal	23 10
Pure ground bone	42 00
Marine acid	3
Sulphuric acid	24
Bone black	84

When the Women of the House are low-spirited and cross, the real trouble is probably indigestion and nervous disorder. Don't scold, but give them the remedy—a bottle of Parker's Tonic.

NEWS OF THE WEEK.

DOMESTIC.

BATON ROUGE, July 31.—The City of Yazoo, plying between New Orleans and Vicksburg, in place of the Natchez, struck a snag at O. Mary's store, near Brusie Landing, this morning, and sank. The officers and passengers were brought to this city on the steamer John H. Harris and tug Will H. Wood. The Will H. Wood returned to the wreck at 1 o'clock this evening, taking down barges, on which will be loaded all freight and furniture that can be saved. It is thought the most of the cargo will be recovered. The Yazoo had on board 10 cabin and 20 steerage passengers, 39 bales cotton, 624 barrels oil, 6 hales moss, 1000 sacks seed, and sundries to order. The tug Will H. Wood returned from the wreck this evening and reports the work of removing the freight progressing rapidly.

New York, Aug. 1.—The six-story building, No. 89 Water street, the upper stories of which are occupied by two families, while the rest are devoted to business, caught fire this morning. Batholomew O'Keefe, the janitor, was fatally burned; Annie Gibbons and children—George, aged six, and John, aged two—were terribly burned; James Gibbons, aged four, was burned to death.

PORTSMOUTH, N. H., Aug. 2.—Lieut. Greely sat under the trees on the lawn for an hour with his wife, his mother and his children around him, while he conversed with Gen. Hazen. He was gazed on with great interest by a vast crowd around the house. To a reporter, Lieut. Greely stated that he was feeling better than at any time since his rescue. "And," he said, "I am just as happy as a man could be possibly, the only drawback being the memory of the seventeen men who are not here to enjoy the fruits of their courage and devotion."

Sergeant Brainard, in conversation with a reporter, said that the party did not suffer much on the journey down from Lady Franklin Bay, there having been but little inconvenience from cold. "It was when we began to starve, one and all," he said, "that we were all ready to go with them and could start to-morrow, if necessary." All of them look strong and hearty.

WASHINGTON, Aug. 3.—The back part of the United States Hotel building fell to this evening without warning, and buried in the ruins a number of the inmates. The part of the building which fell contained chiefly rooms appropriated to the use of employees of the hotel, and it is believed that none of the guests have been either killed or injured. The United States Hotel is one of the oldest structures in the city, and it is said to have been for a long time in an unsafe condition. The building, which was erected about twenty-five years ago, and was five stories in height.

FOREIGN.

LONDON, July 31.—A person who hides his name has presented to the Royal Society a collection of 30,000 volumes. The membership of the Wesleyan body has increased during the year by 3,000.

ST. PETERSBURG, Aug. 1.—The rebels attacked Suakin last night in great force. They lost four men killed, and had several wounded. The thermometer registers 120° in the shade and many cases of sunstroke have occurred among the troops.

LONDON, Aug. 1.—A dispatch to-day from Foo Chow asserts that the general impression in that city is that war between France and China is inevitable. Both natives and foreigners are leaving the city. Marines have been landed from the British corvette Champion, and, assisted by the garrison, are guarding the foreign settlement; that a great panic prevails and all foreigners are arming for defense. All the ladies are leaving and the French consul is preparing to go aboard a gunboat.

China has refused to pay the indemnity demanded by France. The time granted China by France to decide upon the matter is not beyond Aug. 1. A secret edict has been issued ordering the Chinese not to molest foreigners or French civilians. The mandarins, however, assert that the lives of foreigners are not safe.

The trial of the dynamiters at Warwick was concluded to-day. McDonnell, who pleaded guilty to treason and felony, was released on bail to appear at any time if called upon. James Egan was sentenced to penal servitude for twenty years, and John Daly for life.

CONSTANTINOPLE, Aug. 1.—The son of the British Vice Consul at Rodosta has been captured by brigands, who demand £7000 ransom.

LONDON, Aug. 2.—It has been decided to establish military pigeon stations at all army centres at home and abroad. Capt. Cahill has been sent to France to Germany to study the system of employing pigeons, adopted in those countries. It is estimated that 30,000 pigeons will be required to stock the various stations.

On an appeal from the Jews of Jerusalem the Sultan has annulled the sale of that part of the Mount of Olives which contains the graves of the Prophets Haggai, Zechariah and Malachi. The purchasers were the Russian plenipotentiary. The burial places of the prophets have been secured to the Jews in perpetuity.

LONDON, Aug. 3.—Agitation by the friends and opponents of the franchise bill is vigorously carried on. There were many demonstrations for and against the measure to-day.

TOLSON, Aug. 4.—There were four deaths of cholera here last night. There were no deaths from cholera here to-day. The total number of cases now under treatment is 109. There was one death to-day at Laetone and two at Montfort Durling.

MARSEILLES, Aug. 4.—During the past twenty-four hours there were 23 deaths from cholera. The fact that the swallows which migrated at the outbreak of the pestilence, have not yet returned, and there are no sparrows at all in the city, is adduced as an evidence that the atmosphere is still impregnated.

This migration of birds made a deep impression upon the public and led to the demand for cleansing the atmosphere by houthies.

Merchants and grocers, hotel-keepers, colleges, managers of boarding department, and others would do well to address Mrs. P. M. Goodwyn, manufacturer, 170 Grand St., N. Y., for price list of Goodwyn's Baking Powder, a superior home product of the Crescent City. Positively free from Alum or any other hurtful ingredient. It not only invites, but squarely challenges comparison with any and all standard articles in its line.

BAKING POWDERS CONTAINING LIME.

Why "Royal" is Absolutely Pure.

Analysis shows the presence of Tartrate of Lime in several brands of Baking Powder placed upon the market.

"DR. PRICE'S" Baking Powder contains Tartrate of Lime.

"PEARL" Baking Powder contains Tartrate of Lime.

"GROFF'S SNOW-FLAKE" Baking Powder contains Tartrate of Lime.

"DE LAND'S" Baking Powder contains Tartrate of Lime.

All BULK Baking Powders contain Tartrate of Lime.

The presence of this substance in the above-named Baking Powders results from the use of inferior Cream of Tartar in their manufacture. The Cream of Tartar of the market, from which they are made, contains Tartrate of Lime in amounts varying from six to ten per cent, and hence these powders contain this impurity as a foreign substance to a corresponding extent, which is of no value, but a positive detriment in any powder in which it is found.

The Royal Baking Powder is made from Cream of Tartar specially refined and prepared for its use by patent processes by which the Tartrate of Lime is totally eliminated. This highly important result has been attained only with great care, labor, and expense. In money alone a quarter of a million dollars has been invested in patents, machinery and appliances by which the crude Cream of Tartar, being procured direct from the wine districts of Europe and subjected in this country to these exclusive processes, is rendered entirely free, not only from the objectionable Tartrate of Lime, but from other foreign substances.

This adds greatly to the cost of manufacturing Royal Baking Powder; but, as all its other ingredients are selected and prepared with the same precise care, and regardless of labor or expense, an article is produced that is entirely free from any extraneous substance, and chemically pure in all respects. No lime, earth, alum, or impurity of any kind can, by inadvertence, or by the use of adulterated articles or otherwise, be introduced into the "Royal," and it contains no ingredients except those certified by the Government and other eminent chemists necessary to make a pure, wholesome, and perfect Baking Powder.

It costs more to manufacture the Royal Baking Powder than any other, but it is, as shown by chemical analysis, the only "absolutely pure" Baking Powder made.

ROYAL BAKING POWDER CO., New York.

The list on the left is a partial record of the presents to be given to the subscribers of the FARM, FIELD AND FIRESIDE, Sept. 1st. The publisher will pay the following extra 1711 Cash Premiums to its new subscribers, FIVE HILL, DEER HILLS, for the first correct answer, \$400 for the second correct answer, and \$200 for the third correct answer, and \$100 for the fourth, and \$50 for the fifth, and \$10 for the sixth, and \$5 for the seventh, and \$2 for the eighth, and \$1 for the ninth, and 50 cents for the tenth. The prize for the first correct answer to this question: "Where is the first place in the Bible that Paradise is mentioned?" The prize for the first correct answer to this question: "Where is the first place in the Bible that Paradise is mentioned?" The prize for the first correct answer to this question: "Where is the first place in the Bible that Paradise is mentioned?"

The annual meeting of the Palmer Camp Ground will commence on October 3, 1884, and continue until Wednesday morning following. This camp ground is beautifully located on or near a beautiful creek, with its never failing crystal waters. The meeting of the committee, on the first Saturday in July, was well attended; all the official business attended to. Several new tents are expected to be built and considerable improvements have been done on the public part of the ground, which will make an admirable one for the accommodation for the people that may attend. Preachers and people generally are earnestly invited to come and help us out with this glorious work of the Lord. The tenters (as before) upon taking care of the people free of charge. Nothing said on the ground and during the meeting, except a three-fold, unless some other thing run short of provisions, and that he probably could get in the neighborhood nearer than from home.

N. B.—All preachers coming by rail will please give notice to the secretary, at Summit Hill, Miss. In advance from Summit Hill City in camp ground. This camp ground is about fifteen miles north of Mississippi City. Come every body, and let us worship together. JAMES WALKER, Sec. of Camp. U. W. WALKER, President.

The camp meeting at Mt. Zion Camp Ground, near Beech Springs, N. W. Miss. county, Miss., will commence on Friday night before the second Sabbath in September. Ministers are invited and will be well cared for. M. J. MILLER, P. C.

The Downsville Camp Meeting will begin on Friday before the third Sabbath in August. All ministers are invited and will be well cared for. C. R. COOPER, P. C.

The Ouchit Academy Camp Meeting commences Friday night before the first Sabbath in September. Ministers have a special invitation to come and preach the word. You will be well cared for. A. C. COUET.

The camp meeting for the Trenton Camp Ground, Trenton circuit, Mississippi Conference, will commence on Friday night before the first Sabbath in September. All ministers are invited. We will have them at Morton station, on Saturday morning, with convenience. A. B. MILLER.

The Little Creek Camp Meeting, Rayville circuit, Delta district, Louisiana Conference, will commence on Wednesday night before the third Sabbath in August, and will be conducted strictly on the self-sustaining plan. All ministers and their families will be cared for. Brethren are earnestly solicited to come and help us.

The Chion Grove Camp Meeting will commence Friday night before the first Sabbath in August. All ministers are invited and will be well cared for. W. W. SIMMONS, P. C.

The Lake Camp Meeting will begin on Friday before the first Sabbath in August. Preachers generally are invited. W. W. CAMMACK, P. C.

Quarterly Conferences.

LOUISIANA CONFERENCE.

OPLOUSAS DIST.—THIRD ROUND.	
Washington	Aug. 3, 10
Opelousas	36 17
St. Louis	25 24
Grand Chien	20 21
Lake Charles	Sept. 9, 7
Abbeville	20 21
Jefferson	20 21
New Iberia	27 28
Morgan City	Oct. 4, 5
Sugar Town	11 12
Franklin	12 13
Bayou	12 13

ALEXANDRIA DIST.—THIRD ROUND.	
Columbia, at Master's Chapel	July 19, 20
Alexandria and Pineville at Alexandria	26 27
Houquill, at New Orleans (Tuesday)	29
Evergreen, at Simon port	Ang. 2, 10
Bayou Boire, at Cedar Grove Co. Conv.	4, 5
Clair, at New Orleans	16 17
Calais and Monticourt, at Calais (D. C.)	23 24
Rapides, at Pineville	30 31
Jefferson, at Liberty Chapel	30 31
Winfield, at Liberty Chapel	30 31
Black river, at Wilson's	Oct. 27, 28
Vidalsville, at Troy	11 12

Preachers in charge will please see that Quarterly Conference records are conveyed to District Conference.

NEW ORLEANS DIST.—THIRD ROUND.	
Louisiana Avenue	Aug. 3, 4
Haiton Rouge	16 17
Plaquemine and Natchez Co. Conv.	24, 25
St. Charles Avenue	24, 25
Lafayette, at Tigerville	Sept. 7, 8
Carondelet	14 15
Felicity	26 27

NORTH MISSISSIPPI CONFERENCE.	
WINONA DIST.—FOURTH ROUND.	
Kosciusko and Durant	Sept. 6, 7
Richland	12 13
Lettington	20 21
West	20 21
Belmont	12 13
Miner City	Oct. 4, 5
Greenwood	12 13
Carrollville	12 13
Black Hawk	25 26
Winona circuit	Nov. 1, 2
Walton and Yalobusha	8 9
Walton	8 9
French Camp	15 16
Newport	17 18
Tipton and Black Jack	27 28
Atala	27 28

HOLLY SPRINGS DIST.—FOURTH ROUND.	
New Salem circuit, at Center Hill	Aug. 30 31
Holly Springs	Sept. 6, 7
Hill Springs circuit, at Pleasant Grove	13 14
Cornerville	20 21
Hickory Flat at Friendship	27 28
Shady Creek at Rock Jack	Oct. 4, 5
Amelia at Union Hill	11 12
Shaw Creek at Sardis	14 15
Blue Mountain	20 21
Bullala and Victoria, at Victoria	Nov. 1, 2
Rivers circuit	8 9
Marshall circuit	15 16
Early Grove circuit	22 23

ABERDEEN DIST.—FOURTH ROUND.	
Shannon circuit	Aug. 23, 24
Aberdeen station	25 26
Houston and Valley	Sept. 6, 7
Houston circuit	20 21
Proctor circuit	20 21
Oklaoma station	Oct. 4, 5
Elmore circuit	11 12
Bureau Vista circuit	11 12
Saville circuit (Thursday)	12 13
Richmond circuit	13 14
Oklaoma circuit	14 15
Fullon circuit	Nov. 1, 2
Smithville circuit	13 14
Athens circuit	15 16
Vernon and Tupelo (Thursday)	6 7
Prairie circuit	22 23

CORINTH DIST.—FOURTH ROUND.	
Iuka station	Sept. 6, 7
Bonville and Reel, at Reel	12 13
Corinth station	20 21
Corinth circuit, at Reel's Chapel	27 28
Sardis, at Sardis	Oct. 4, 5
Knox, at Knox	11 12
Johnson (Thursday)	14 15
Stiles and Blue Mountain	14 15
New Albany	25 26
Baldwin	Nov. 1, 2
Stockland (Thursday)	8 9
Bay Springs	15 16
Iuka circuit	22 23

DISTRICT CONFERENCES.	
The presiding officers of the North Mississippi Conference will please send promptly the names in full, of the several delegates elect to the ensuing Conference, and of their alternates.	J. M. HANCOCK.

The Home District Conference will convene at Libou on Thursday, August 14, at 9 o'clock A. M.	A. A. CORNETT, P. C.
The Alexandria District Conference will convene at Colfax, August 27, 1884.	F. C. CORNELL, P. C.

CAMP MEETINGS.	
The Hinson Camp Meeting will begin Friday before the third Sunday in September, 1884. All ministers, both local and itinerant, are earnestly requested to attend. This camp ground is situated about thirty miles west of Alexandria, in the parish of Rapides. The meeting will be conducted on the self-sustaining plan. A portable boarding tent and stock lot will be kept for the convenience of persons attending the camp meeting.	J. A. MONROE, President.

The annual meeting for the Palmer Camp Ground will commence on October 3, 1884, and continue until Wednesday morning following. This camp ground is beautifully located on or near a beautiful creek, with its never failing crystal waters. The meeting of the committee, on the first Saturday in July, was well attended; all the official business attended to. Several new tents are expected to be built and considerable improvements have been done on the public part of the ground, which will make an admirable one for the accommodation for the people that may attend. Preachers and people generally are earnestly invited to come and help us out with this glorious work of the Lord. The tenters (as before) upon taking care of the people free of charge. Nothing said on the ground and during the meeting, except a three-fold, unless some other thing run short of provisions, and that he probably could get in the neighborhood nearer than from home.	N. B.—All preachers coming by rail will please give notice to the secretary, at Summit Hill, Miss. In advance from Summit Hill City in camp ground. This camp ground is about fifteen miles north of Mississippi City. Come every body, and let us worship together. JAMES WALKER, Sec. of Camp. U. W. WALKER, President.
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The camp meeting at Mt. Zion Camp Ground, near Beech Springs, N. W. Miss. county, Miss., will commence on Friday night before the second Sabbath in September. Ministers are invited and will be well cared for. M. J. MILLER, P. C.	
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The Downsville Camp Meeting will begin on Friday before the third Sabbath in August. All ministers are invited and will be well cared for. C. R. COOPER, P. C.	
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The Ouchit Academy Camp Meeting commences Friday night before the first Sabbath in September. Ministers have a special invitation to come and preach the word. You will be well cared for. A. C. COUET.	
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The camp meeting for the Trenton Camp Ground, Trenton circuit, Mississippi Conference, will commence on Friday night before the first Sabbath in September. All ministers are invited. We will have them at Morton station, on Saturday morning, with convenience. A. B. MILLER.	
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The Little Creek Camp Meeting, Rayville circuit, Delta district, Louisiana Conference, will commence on Wednesday night before the third Sabbath in August, and will be conducted

Christian Advocate.

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REV. W. T. J. SULLIVAN, D. D.
REV. W. P. BARTON.
REV. J. D. CAMERON.

PERFECT PEACE.

Throughout the tangled ways of life,
Restless, we come and go;
And, mid our cares, and toil, and strife,
We little quiet know.
But, when in silence, soft and sweet,
Is ended life's short lease,
Gentle as day the night doth meet,
We pass to perfect peace.

Eyes that are closed to earthly sight
Can never wake to weep;
Nor pain, nor woe, nor grief, nor blight,
Can move that slumber deep.
Eyes that to every sound are still'd
Can nevermore be stirr'd;
With sorrow never can be fill'd,
Nor grieve by cruel word.

So hearts of dust all grief forsake,
They never break in blood;
The living hearts that throbb and ache
Our tender pity need.
O, rest! O, calm repose!
Where all life's trials cease,
Thy silver stream forever flows
To land of perfect peace!

Then let us in good deeds forget
The grief that fills our eyes;
And from these days of sad regret
Shut all forgiveness away;
And sanctified life we will live,
With pure and holy claims,
Until, at last, we come to see
All human needs and claims.

And find in them our power to make
The lives of others blest;
So they will wish to hope shall wake,
To scenes of joy and rest,
And whether pathless sleep is death,
Or quickened life's increase,
Its gentle touch is but the breath
That leads to perfect peace.

Letter from China.

(Continued.)

MR. EDITOR: Our calm was of short duration. The wind freshened and the barometer went down, and the captain walked the deck as if uneasy. He had most of the sails close reefed, the decks were cleared and a sharp lookout was kept. The ship began to roll and pitch, and when night came on all was dark and threatening. Nothing could be seen a few feet from our ship. Now and then we could hear the voice of the captain calling to the men aloft, "Be alive there, men!" The wind whistled through the rigging, and we dared not venture on deck. I will quote from my journal: "The roaring elements combined with the voices of the captain and men was truly terrific, and, as we went plunging into the mad waves, it did seem as if the ship would be blown to pieces. It seemed to-night was tenfold darker than usual, and the rain poured in torrents. About eight P. M. the whole heavens seemed to be in a blaze of light. Soon a red ball of light was seen at the mainmast and mizen-mast head, and then at the fore-mast head. The electric light was playing from one mast to another, and up and down the chains and from the yard-arms. It was truly a grand sight, for we were completely enveloped in an electric light. The cloud which passed over us must have been very low and highly charged with electricity. In about an hour it disappeared, and we were again left in darkness. The storm was so terrific the captain thought it best to let the ship drive before the wind."

Every day brought us nearer our adopted home in China—to us an untold land—and I thank God that I felt more influenced every day by the Spirit of God to live a holy and consecrated life. There was an abiding assurance of the presence of God in our midst, and we felt that he was protecting us in all times of danger. Were it not for his assurance

our lives would have been miserable. I felt deeply for the poor sailors. They have kind hearts, but, strange to say, full of all evil and superstition, and many of them are devoid of all moral principle. They have little regard for religion, and but few seem to think of the salvation of their souls. We talked to them when we could get an opportunity, and that is only when they are off duty. No one is allowed to speak with them while on duty, and especially is this the case with the man at the wheel. Sailors are full of superstition. In bad weather they look upon us as Jonahs, and when it is calm weather it is because we are aboard. I suppose the Christian will always be a Jonah while the world stands as it is. The first officer of our ship was an infidel, and scattered corrupt seed in the mind and heart of Dr. J.'s eldest son, Frederick. I talked with him and warned him against associating with such men; but he said there was no danger. That young man led an immoral, unhappy life in China, became partially paralyzed and about ten years since died in a state of intoxication. What a sad end!

The eighty-third day out, and no land to be seen. Hoped soon to see Christmas Island. For more than five weeks we had scarcely a pleasant day. On the night of the eighty-fourth day the wind blew with such force through the rigging that the captain, fearing everything would be blown to pieces, found it necessary to lie to all night and let the ship drive before the wind. Immense bodies of water swept the deck fore and aft. The night was dark, cold and stormy; but the poor sailor had to keep his watch on deck. Everything had to be made secure above and below. On such occasions two men take the helm and another man takes his station as lookout in the bow. It was a comforting thought to know that we were in the hands of our kind, loving heavenly Father. Though in the Indian Ocean, nearly fourteen thousand miles from our native land, we felt that God was still with us and willing to bless. It was indeed a great comfort to us to know that loved ones in our far-off home were praying for us, and that thousands of God's people were lifting up their hearts in earnest prayer for the preservation of our little missionary band. Approaching near the Islands of St. Paul and Amsterdam, we saw floating upon the water large quantities of kelp, with leaves as large as a common-sized dining-table and roots of an enormous size. From this I deduce is made.

I thank God that this long voyage was not devoid of benefit to my soul. The Lord gave me a hungering and thirsting after righteousness, and I longed to have a constant realization of the presence of the Holy Spirit, creating in me an earnest desire for true holiness and a sincerely consecrated life to his service. The voyage was rich with blessings to my soul. My heart continually went out in thankfulness to God that he had brought us thus far on our way to labor among the heathen in China.

The thirtieth day brought us into delightful weather. Since leaving home in Mississippi we passed through winter, then spring, then summer, winter again, then spring and summer, and when we reached Shanghai we had to pass through another winter—all in one year. The sailors all seemed happy. I went often to see them at six P. M., when the cook would hand to each man his pan of provisions and a cup of black coffee. His daily meal consisted of fat salt pork or salt beef ("salt junk," as it is called), beans and "hard tack," or, in other words, dry crackers, sometimes alive with bugs. Jack takes this, seats himself on the deck—for he has no chair or table and no clean table-cloth—and there he seems to eat his meals with a relish. In bad weather they take their meals to the "fore-castle." On Thursday and Sunday the cook gave them a plum duff, "without the plums," as the sailors say.

Ninety-eighth day out; beautiful, rainy weather, and our ship under sail. Sailors all at work, for their work is never finished. Some aloft "rattling down the rigging," others on deck scraping the sides of the vessel, the sparker boom, jib and

masts; some are varnishing newly-made rigging, while others, seated on deck with needle and thread in hand, are mending the sails torn by the recent storms. Sailors and passengers all seemed to be inspired with the hope of soon seeing land.

On the evening of the ninety-ninth day out we had a most singular phenomenon. As far as the eye could see the ocean had a white, milky appearance. This continued until the clouds were shut out from our view. We were thus plunged into a twofold darkness. The captain could not account for it, and said it was something that might not be seen again in fifty years of sea life. I thought at the time that it was a fog proceeding from the land; but since that time I have often seen fogs without seeing that strange appearance of the water. There was no appearance of it during the day. In the afternoon and at night there was a dark cloud near the horizon which might have caused a peculiar state of the atmosphere. Some thought it was the presence of *animatule*, and others that it was probably the action of the phosphorescent light on the atmosphere; but this could not have been the cause. We drew up some of the water, but could discover nothing peculiar. This strange whiteness of the water continued for two evenings, but was always dissipated by the rising moon and sun. I could not understand it then; but now, thirty years since, the peculiar volcanic action which occurred on the island of Java, last year, and so completely swept away the village of Anjers and changed the whole face of nature, I think, will account for it. That white appearance of the water must have been caused by some volcanic action on the island, which produced some change in the atmosphere. It was not the water.

The one hundredth day out was the Sabbath. While engaged in our devotional exercises in the forenoon the words were heard on deck—"Land O!" At noon we were sixteen miles distant from it, and at two P. M. we were abreast of it. It was Christmas Island. What a beautiful sight was presented to our view, and how refreshing to our eyes! It was land sure enough, and all covered with green. It was a grand feast for all aboard, but especially was it so for our little missionary band. Every man, woman and child, captain, mates and sailors, cooks, stewards and assistants, missionaries and heathen Chinese—all gazed upon this spot of green earth as, perhaps, they had never done before upon any other place. Some were aft; some forward and some aloft in the rigging—all looking with intense delight at the beautiful scene before them. We ran within three-quarters of a mile of the shore; so we could distinctly see coconuts and lime trees. Thousands of birds covered the island and sailed around us in great numbers as we passed. It is not inhabited. At half-past three P. M. I preached, and for three-quarters of an hour all present gave their undivided attention. It was indeed a lovely Sabbath, and one long to be remembered by us all.

On the one hundred and first day, about eleven A. M., the cry of "Land O!" was heard. It proved to be Klapp's Island, and, before passing this, Java Head was sighted. At seven P. M. we entered Prince's Passage. The lofty peaks on Java presented a beautiful view, and it did seem to us as if we would never tire looking at them. We had Java on one side and Sumatra on the other. Some of these peaks are three thousand feet high. Every one aboard gazed all day on the lovely scene, and our joy and admiration was unbounded. Scarcely a breath of air all day, and nearly forty miles from Anjers, the port.

Three hours before daylight, Tuesday, August 15, we received a visit from one of the natives, an agent of the harbor-master of the Dutch government. I was up long before daylight, and found we were eighteen miles from the port. We did not come to anchor until three P. M., one hundred and two days out from New York. When light dawned many native boats were seen approaching the ship from all directions; some with sail hoisted on bamboo rafts, some in birch-bark canoes and some in "dug-outs."

Each boat and raft was crowded with men, monkeys, chickens, Java sparrows and doves. They had also bananas, plantains, coconuts, pineapples, oranges about the size of a hickory nut, and many other kinds of fruit and many shells. These people are Malays, are of a dark, copper color and are subjects of the Dutch government. Some of them are tall, but of slight frame. They were the first pagans we had seen, and I wondered if they all bowed down and worshiped idols. Most of them were half naked, for their dress consisted entirely of a piece of cloth around their loins and a handkerchief around their heads. Their teeth were as black as charcoal, for they say, "Dogs leave white teeth." Their teeth are blackened by the use of the bettenuit, mixed with a little lime. Every one we met had a wad of this between their teeth, which caused them to present a very singular appearance. Some of the natives were dressed very oddly in European clothes, and, as they walked the deck of our ship, would present a very grotesque appearance. One man had a dress coat on next to his skin, and a long white shirt outside of that. Some wanted foreign clothes in exchange for their cargo, and, when purchased, would put them on at once with intense delight and joy.

Yours in Christian fellowship,
J. W. LAMBUTH.
SHANGHAI, CHINA, June 10, 1884.

"They Say and Do Not."

The great point in the days of the Saviour was to secure an audience. Everybody was talking at once or trying to do so. Everybody was bored with what the rest had to say. Each thought the others ought to learn somewhat before they displayed their inability. Everybody was right. Yet no one had what would fill the others.

The securing of an audience was the end sought. If men would listen, that was all except to applaud when the speaker was done. There might have been a desire on the part of some really to benefit; but the majority never thought of anything better than the gratification of their vanity or the giving somebody else the cue. If they expected others to do what they said, it was in the hope that they themselves might be better able to accomplish their own selfish designs.

Just at present there is a scramble to "get the floor," or, perhaps, to become conspicuous as a shaper of public opinion through the press. Every one urges his claims. There is an astonishing quantity of self-praise. Some are afraid they will say a wise thing and that somebody else will get the credit of it. Should any one happen to quote it and give the wrong credit, he is reminded *place arma Aeneas deficit*. "But they do not." I do not suppose that Jesus intended to convey the idea that the Jewish teachers were indolent or idle. They were energetic and full of business. But it was a solemn farce and farcical solemnity. They accomplished nothing either by word or work. Genuine words are a tremendous force. Jesus' sayings accomplished something. Like a two-edged sword they cut to the dividing asunder the joints and the marrow. But how different the rapid mumblings of the rabbi! No quickening soul power, no sin-killing power, vain glorious vapors, foolish questions, genealogies and traditions. They worked in the same way and to the same end. Ostentation, display, feasting, compliments, numerals and *ad captandum* methods for defraying the expenses of these follies or vices. For in the days of Jesus one of the prevailing vices was the religion as exemplified by the so-called teachers.

Let the church of to-day take heed. There is no time for jubilation. The forces of the enemy were never better drilled or more determined. Let no man dream that he is not needed, neither let the church think she can spare the men, the means or the time merely to have a festive occasion. I remember that a frequent cause of demoralization of the common soldiery during the war was the disposition of too many officers to arrange for balls and dinners with the rich, from whose doors the private, however brave, was spurned. The

words passed from soldier to soldier, "Rich man's war—poor man's fight," and these six words were equal to the finest army corps of Federals. Let our talking men do.

T. A. S. A.

Woodville District Conference.

The Woodville District Conference was held at Woodville, Miss., July 24-26. Rev. D. A. Little, P. E., was in the chair. All the traveling preachers, except one, were present, also many of the local preachers and a majority of the lay delegates.

The Conference was unusually interesting from beginning to end. The members of the Conference were in good spirits, and the magnanimous people of Woodville fully appreciated the occasion, and left nothing undone to make it a success. There were large audiences morning and evening to hear the gospel. The business sessions were well attended by the citizens, evincing more than ordinary interest in the various items of consideration.

One day (Friday) of the session was devoted almost exclusively to the discussion of Centenary topics, such as, "Methodism and Theology," "Methodism and Church Extension," "Methodism and Education," "Methodism and Missions," "Methodism and Creeds," "Methodism and Church Purity," "Methodism and Temperance." This day, by way of distinction, was called "Centenary Day." It proved to be the most entertaining part of the Conference. Persons of all denominations were present to hear of the triumphs of Methodism. The entire Conference was undoubtedly the best in this district for many years, and as an ecclesiastical interest the equal of which has never been seen in Woodville.

The delegates elected to the Annual Conference are F. D. Brame, G. T. McGhee, H. C. Newson and George Anders. The next meeting is to be held at Greensburg, La.

The Secretary's Column.

A gentleman who has made three separate journeys to Europe—who has finished a tour round the world—left our office a few moments ago. We were always fond of celebrated travelers and their books. In former years we listened to the lectures of Bayard Taylor and Robert Baird by the week. For two years we have been reading up on all the countries. Indeed there is still a lingering hope within us, that on some fine morning in the distant future, we shall set out to go somewhere. So you may be sure we detained our traveling gentleman until railroad time compelled him to leave.

He was direct from China—had been the guest of Dr. Allen in Shanghai—knew all about the Anglo-Chinese University. The situation is well chosen. The grounds are large and substantially enclosed. The right wing is finished—an imposing structure built of brick. Likewise two or three buildings in the rear used as dormitories. Two small artificial lakes have been formed where the earth had been excavated. Just across the street is the residence of Dr. Allen—large but not extravagant. It is thought Prof. Bonnell will occupy a part of this building. The outbuildings are comfortable—noticeably so. Every dollar of money sent from this country has been carefully and judiciously expended. Our visitor saw no single missionary enterprise in all the East that promised so much as this.

For want of room the school is limited to two hundred students. He saw them all. They are from every part of the empire, and from every circle of society—the sons of mandarins dressed in silk, and the sons of shop-keepers in blue cotton. They all pay their expenses, just as students do in this country. So the institution is self-supporting. Dr. Allen wants the church to finish paying for the grounds, buildings and furniture during the Centenary year, and this we have pledged ourselves to do. Indeed the last payment is due August 23. How will our treasurer feel—what will our treasurer do—if all the money is not sent in? Borrow at eight per cent., and then get censured for it? No, brethren! We hope the funds will be here in ample time to pay the last dollar. This and more. The contributions of the Centenary year ought to flush up the mission headquarters in the City of Mexico and the Girls' College in Rio. We believe they will.

Our visitor was present one afternoon, and witnessed the closing exercises of the school. All present and on their best behavior. The Bible was read. The scholars sang, "Jesus loves me," first in Chinese, then in English. Dr. Allen closed with prayer. In the evening a

prayer meeting was held at the residence. The attendance was voluntary, but every seat was occupied. A gospel meeting in one of the street chapels was witnessed—at first somewhat amusing, but afterward convincing and edifying. Dr. Lambuth, the presiding elder, is abundant in labors—traveling, preaching, organizing all the time. Favorable reports from our work in Soochow and Nantzang were also heard.

Our visitor has been connected with the press for the last fifteen years—has made full sketches of all his observations—will be ready for the press in about one year. He was so much pleased with the mission work in China that he promises the entire profits to it.

R. A. YOUNG.

Centenary at Black Hawk.

MR. EDITOR: Wednesday, July 30, was the time appointed for the Centenary mass meeting on Black Hawk Circuit. The committee agreed to hold it at Acorn, as the most central point on the circuit, and selected as orators for the occasion Rev. T. J. Newell, Hon. R. A. Anderson and Capt. H. H. Estes. Such papers as would give information were previously distributed, the meeting advertised all over the work and every family requested to take dinner. In the meantime Acorn neighborhood decorated the church most beautifully, linking by a golden chain Asbury and Pierce, with the motto, "The world for Christ."

The day came, and with it a vast multitude of people and two of the speakers. Capt. H. H. Estes gave to the children a beautiful, heart-searching, mellow Christian talk, characteristic of the man. After a short intermission we were called in to hear from Bro. Newell. He was at home, being in the midst of his old friends and relatives. His subject was fittingly chosen, and it would be useless in this brief sketch to attempt to describe his eloquence. He certainly reached beyond himself. Grandly beautiful metaphors, portrayed with charming emphasis, fell upon the ears of the listening assembly. The indoor exercises closed with a collection of two hundred and eighty dollars, after which we were invited to tables, large, long and groaning beneath the weight of the delicious viands—the very best of the county. Yours truly,

BLACK HAWK, MISS., Aug. 4, 1884.

Genuine Fraternity.

The Rev. John A. Miller, of Haynesville, La., sends us the following, which is gladly given prominent space. It breathes a Christly spirit, and is a cordial tribute to the evangelical power of Methodism.

MR. EDITOR: I send you a note just received from a brother deacon in the Baptist Church, which shows the fraternal spirit and brotherly love existing in the minds and hearts of some of our Baptist friends. I believe that many in this section feel the same, and if it were more frequently expressed it would strengthen the bonds of Christian fellowship. Accompanying this note was a Centennial offering "to the cause of Methodism." He says:

BRO. MILLER: I make this offering: 1. Because Methodism has been an agency of great and widespread good. 2. It numbers a great many of the wisest and best of Christian men and women. 3. The zeal and Christian spirit of its adherents pervades every nook and corner of our civilized land, and is penetrating foreign fields and dark corners of the earth. 4. Many of my most esteemed friends and earthly relatives are members of its fold. 5. My early religious training was much directed by the pious adherents of Methodism. 6. They are in this country very pronounced, and I think lead all other denominations in the great work of temperance reform.

Fraternally, W. S.

In an editorial paragraph the Nashville Advocate says: The admission of the Cumberland Presbyterians into the Pan-Presbyterian Council, at Belfast, shows progress. The present tendency among all Protestant Christians is centripetal—for which God be praised!

To which we respond with a hearty Amen! provided there is no compromise of doctrinal integrity. Ecclesiastical unity let there be, but with clear, distinct denominational convictions. Methodism has lost much by a boasted liberality that has degenerated into latitudinarianism.

Christian Advocate.

THURSDAY, AUGUST 14, 1884.

BENEDICTS AND TRIALS.

BY HOLLIS FREEMAN.

Have you never, O heart, a song to raise,
As you careless pass,
In the sunshine bright of your summer days,
Over the sunlit, green grass?
A song of praise that will rise to God,
Through life's sunlit hours,
Over the waving branches, o'er the valley and
And the perfumed flowers?

For so, with what sunshine of luminous gold
He bathes his way,
And, fencing it round with his love untold,
Has made glad your day.
With blessings numbering your path is spread
Without stint or delay,
On what countless dews do your feet tread
As the swift years fly.

Never a song when the shadow of fear
He doth keep at bay,
When into life's cup each trial and tear
He doth count and weigh?
Ah! never one drop in any cup of woe
God overleth not,
Let the brimful draught should our hearts over-
flow
In joy deep a lot.

Ah! never a song where the sharp thorns turn
The sleep to his fold,
And the heat of the furnace flaming burn
The drops from our forehead,
Then come forth, O heart, from the shadowed
night,
Where thou faintest seek,
And lift up thy voice in the laughing light,
And the good God thank.

—Christian Register.

Sumptuary Laws.

MR. EDITOR: In your editorial of the twenty-fourth instant, headed "A Political Blunder," occur the following expressions:

In the Democratic platform, adopted by the National Convention, at Chicago, that nominated Cleveland and Hendricks for the two highest offices in the nation, we find this plank:

"We oppose sumptuary laws which vex the citizen and interfere with individual liberty."

That declaration is sufficiently explicit for the most obtuse voter who has any knowledge of the English language. In its highest commendation, legislative legislation and, of course, allies itself openly with the friends of free whiskey.

Were it not that one of the battlefields of this prohibition war is over this very word, "sumptuary," it would seem to be hypercritical to call attention to the fact for which we beg your indulgence—that it is rather by "reading between the lines" than by our "knowledge of the English language" that we come to the conclusion that the plank quoted has reference to "prohibitory liquor legislation." The importance of the distinction appears when we remember that sumptuary laws, properly so called, are and have been for nearly a century uniformly condemned by all writers upon political economy as contrary to the genius of Christian civilization. So, if we should admit the charge that the laws in question are "sumptuary," we admit ourselves "out of count." But, in point of fact, no distinction could be more clearly marked.

Briefly, we may state the case thus: Sumptuary laws relate to the buyer; prohibitory liquor laws relate to the seller, and are classed among the police regulations of government.

Webster's definition of "sumptuary" is as follows: "(L. *sumptuarius*, expense; Fr. *sumptueux*.) Relating to expense. *Sumptuary* laws or regulations are such as restrain or limit the expenses of citizens in apparel, food, furniture, etc. *Sumptuary* laws are abridgements of liberty, and of very difficult execution. They can be justified only on the ground of extreme necessity." Worcester's definition reads: "*Sumptuary*—Pertaining to or regulating expense or expenses. *Sumptuary laws*—Laws passed by a government to restrain the expenditure of its subjects or citizens, either in apparel, food, or otherwise. (Burrill.) Bouvier Law Dictionary *verb*. *Sumptuary law* says: "Those relating to expenses and made to restrain excess in apparel. 2. In the United States the expenses of every man is left to his own good judgment, and not regulated by arbitrary laws."

Sumptuary laws were the natural outgrowth of the austere civilization of ancient Greece and Rome. Hence we find them extolled in ancient literature. So profoundly impressed upon the consciousness of that age was the belief that plain, abstemious habits of life were essential to the development and preservation of true manliness that it was deemed the proper province of government to enforce such habits by authority. Hence, from the fifth hundredth and sixty-sixth year of the city down to the time of the emperors, luxury and extravagance in dress, furniture and food were prohibited under severe penalties. A single provision of these ancient "sumptuary laws" will serve as a specimen. The *Lex Arvalia* and the *Lex Fannia* (161 B. C.) restricted the expenditures at festivals, and provided that at ordinary entertainments no other food than one hen should be served up, and even this could not be specially fattened for the occasion.

In England sumptuary laws were in favor from the time of Edward III. down to the time of James I., when most of them were repealed by Stat. I, James I., C. xxv; but a sufficient number continued in force to draw the spirited attack of Adam Smith, in his "Wealth of Nations" (1776), and a few remained on the statute books as late as 1856. Smith says (B. II, ch. III): "It is the highest impertinence and presumption in kings and ministers to pretend to watch over the economy of private people, and to restrain their ex-

pense either by sumptuary laws or by prohibiting the importation of foreign luxuries." The Statute X, Ed. III, entitled *Statutum de cibariis et gaudiis*, C. III, narrates that "through the excessive and over-many costly meats, which the people of the realm have used more than elsewhere, many mischiefs have happened; for the great men by these excesses have been sore grieved, and the lesser people, who only endeavor to imitate the great ones in such sorts of meat, are much impoverished, whereby they are not able to help themselves nor their liege lord (kings ours) in time of need, as they might, and many other evils have happened as well to their souls as to their bodies," etc. So this paternal law enacts that "no man of whatever condition and estate shall be allowed more than two courses at dinner or supper, or more than two kinds of food in each course, except on the principal festivals of the year, when three courses at the utmost are to be allowed. All who did not enjoy the free estate of £100 per annum were prohibited from wearing furs' skin or silk, and the use of foreign cloth was allowed to the royal family alone." Act XXXVII, Ed. III, which was, however, repealed the year after, undertook to regulate most minutely the clothing of all classes, including even the women and children.

In France, by an edict of Charles VI, dinners were restricted to soup and two dishes. In Scotland the Parliament attempted to regulate the dress of the ladies to save the purses of the "puit gentlemen, their husbands and fathers." What wonderful courage these men must have had!

But enough has been said to emphasize the distinction which we deem most important between "sumptuary laws" and those which arise under the police powers of government, such as "prohibitory liquor legislation." Those interested in a further examination of the subject will do well to consult Kent's Commentaries, Vol. II, pages 257, 258; Lab. Universalis Knowl. (Chambers), Vol. XIV, page 78, to which, in particular, we are largely indebted for the extracts from laws quoted in this article; Choley's Constitution, page 483; Montory's Sp. of Laws, B. VII; IV Blackstone, 170; Hallam's Middle Ages, Ch. IX, Pt. II; Encyc. Metrop., Vol. X, page 110; Wealth of Nations, by Adam Smith, B. II, C. III; Reign of Law, by Duke of Argyll, page 324.

The other side of the question—the justification of restrictive legislation as to the sale of alcoholic liquors—would require a separate article.

W. H. GOODALE.

Baton Rouge, La., July 29, 1884.

That "Brotherhood."

Some ministers of the gospel seem to fear that if they devote their lives to the service of the Lord, he will not take care of them; therefore they propose to form of themselves a "brotherhood," in which to repose more trust than they do in God.

Has it never occurred to those preachers who, instead of trusting in the Lord for "food and raiment" (having which, St. Paul says, "let us be therewith content"), resort outside to supplement their support that they make even a worse mistake than these laborers who leave the field of their "boss" (as they call the proprietor of the plantation) to fend outside for a few dimes, and lose tenfold more by neglecting the crop at home? When the laborer sticks to the field of the "boss" he fairs better and makes more money.

Ah! brethren of the pulpit, if the agricultural laborer had better stick to the field of his "boss," "ye servants of the living God" had far better "abide under the shadow of the Almighty." "Trust in the Lord, and do good; so shall you dwell in the Lord, and verily, you shall be fed." Be faithful to your high commission: "Go ye into all the world and preach the gospel to every creature." Devote your undivided time and attention and labor to the vineyard of the Lord, trusting implicitly in the Saviour who said: "Provide neither gold, nor extra clothing, nor weapons of defense, for the workman is worthy of his meat." "Lo! I am with you always, even until the end of the world." "I will never leave you nor forsake you." Why did he give these explicit directions and make these precious promises if he did not mean to let you know that he would take care of you? What else could he have meant? Can you think that he would advise you to not encumber yourselves with the providing of the necessary means of life and protection unless he had intended to have them provided for you? What else can he mean by telling you that "he is with you always" and "will never leave you nor forsake you" but that he will protect you and provide for you and aid and cheer and comfort you in your heaven-born work of saving souls?

The Psalmist gave it as his experience, in the centuries away back yonder, that he "had rather be a door-keeper in the house of God than to dwell in tents of wickedness. For the Lord is a sun and shield; the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly." And, in our day, St. Paul declares that "we know that all things work together for good to them that love God, to them who are the called according to his purpose." What more can you ask? "Dianthus all your doubts and fears and cease worrying your lives out and paralyzing your usefulness by "taking thought about

what ye shall eat, or what ye shall drink, and wherewithal shall ye be clothed." "For your heavenly Father knoweth ye have need of all these things." And do you think that "he will withhold any good thing from you if you "walk uprightly?" Do you think that the Psalmist David was mistaken when he declared he would not? Then what about St. Paul's assurance that "we know that all things work together for them that love God, to them who are the called according to his purpose?" Why entertain any more doubt about your support than about your call? The one was as positively promised as the other was emphatically made. If you do not believe the Scriptures, you had better not stop to "take thought about what shall you eat, or what shall you drink, or wherewithal you shall be clothed," for "food and raiment" and life itself is trash compared to the great interests of the soul, which need your first attention.

Infinitely more than those paltry things. There must be something not right somewhere. The good Lord certainly never intended nor desired that his servants should be so discontented and unhappy. Do make haste and find out what is the matter, and what is the remedy, and apply it speedily. Do you think that the "brotherhood" will meet the case? Do you not think that faith will fill the indolence far better? Is it not your experience that, just in proportion as your love to God and zeal for his cause glow in your hearts, and you devote yourselves wholly to his service, your faith in the Saviour increases joyously and your trust in his providence strengthens into confident assurance that "all things work together for good" to you, and that "no good thing will be withheld" from you?

If all the preachers, in this centennial year, would just only believe and practice "with all their hearts and with all their souls and with all their might" the religion they preach, that one gigantic stride would surpass a century of good otherwise; for then the world would become converted into the Lord in a day.

No, brethren, of both the pulpit and the press, the trouble is we do not have half as much faith in God as we ought to have. We offend him every day in declaring by our acts that we do not believe scarcely a word of his professions of great love for us, of his precious promises to us; and, therefore, we do not have half as much love and devotion to him as we ought to cherish and exercise. Are not our hearts continually whispering to us: "What is the Almighty, that we should worship him? and what profit shall we have if we pray unto him?"

If we did really believe "with all our hearts and minds and souls" the religion we profess, we would not be discontented nor unhappy, nor "living at this poor, dying rate," for our religion is full of glorious realities and rich promises, which it is our exalted privilege, and our bounden duty, also, to realize and enjoy that we may be living and joyful witnesses of the truth of its Divine origin and all-sufficiency for the happiness and salvation of all mankind. Then even Mr. Ingersoll would be convinced and gladly join us, and plead as eloquently for Christianity as he now disclaims against it. The poor, unfortunate infidel is more to be pitied than blamed for not embracing the dry, dull, gloomy, comfortless so-called religion we pretend to believe and practice. "Lord, we believe; help thou our unbelief!" INCOGNITUS.

The Conference Brotherhood.

MR. EDITOR: I am surprised and pained that members of our Mississippi Conference Brotherhood should insist upon extension of time—limit for payment of mortuary dues. The wives and fatherless little ones of our loved dead at once need and should have our assistance. We should not, we can not, shut our ears till Conference against their cries for food and raiment. The mourning widow and weeping children, with hearts crushed with grief and want, cry: "Brethren, help us; for the sake of him whom you loved, and who fought and fell by your side in the very thickest of the battle, help us!" Who, with "heart of flesh," can say, "Wait till Conference?"

Brethren, let us contract rather than extend the limit; let it be thirty days instead of forty. Think of her whose days are dark and whose cup is bitter; think of the little one in desolate orphanage that the father in dying breath committed to your care, and go, continue to go, go day and night, until you find and send five dollars to relieve either the actual wants or painful apprehensions of the bereaved. If you can send it in thirty days, do so; or even in ten days. A speedy contribution to the relief of widow and orphan bears with it an expression of tender sympathy that gratefully and soothingly comes to the bereaved. By delay we lose the opportunity of pouring oil into the wound when it most needs it. I am sure the brethren can get money for this purpose at any time of the year. There is no charge in the Mississippi Conference that does not have in it some man whose heart has enough of sympathy to lend his pastor five dollars to meet such demand.

I challenge the Mississippi Conference on a poor pay record; and yet I have never seen the time when I could not raise five dollars to feed and comfort the hungry and mourning loved

ones of our precious dead. Let him who shall be appointed to Dover circuit have no fearful apprehensions of trouble in raising this fee. He will find a dozen men who will cheerfully lend him the money; and, I think, Dover is no exception in this, for all would do likewise.

I was very much pained to know that all the brethren had not responded to Bro. Cooper's call upon Bro. Gilmore's death. I sincerely hope that Jackson district is clear. As a member of the brotherhood, I feel deeply interested in the payment of those dues, and do hope the brethren will pay at once.

DOVER, MISS., AUG. 1, 1884.

From the Work.

MURRAH'S CHAPEL.

MR. EDITOR: This is a new church in the Columbus circuit, located near the home of the venerable Dr. William Murrah, a superannuated member of the North Mississippi Conference, and in honor of whom the church took its name. This writer visited the community last September, when there was no church organization in reach of many of the people. After preaching five sermons we succeeded in organizing with a membership of eighteen. A committee was then appointed to investigate the propriety of entering at once upon the work of building a house of worship, to locate the place of such building and solicit contributions. We were very fortunate in the selection of this committee; hence when we returned a month later we found the question of location settled and part of the lumber on the ground. The house was soon in process of erection, and before its completion we had money enough (the proceeds of a Christmas supper given by the ladies) to furnish it with Bible, hymn books, pulpit, sofa, table, chandelier, etc. They have since bought an organ. So you see we now have a beautiful house of worship, painted and furnished.

Dr. Murrah preached the dedication sermon on the fourth Sunday in May. His subject was, "The Reign of Christ." It was an able effort. The old gentleman seemed to forget that he had lived his fourscore years. We have just closed a protracted meeting at this appointment. It was a quarterly meeting occasion. Dr. Wier, the presiding elder, was on hand preaching to the delight of all who heard him. This being his first visit to this appointment, the people think it hard that our economy makes it impossible for him to be with them in this capacity another year. The meeting resulted in some valuable additions to the church, and we now have an excellent appointment here.

E. G. KILGORE.

COLUMBUS, MISS., AUG. 1, 1884.

STONE, ALA.

MR. EDITOR: Service was held in Hebron Church last week. Rev. B. P. Phillips, our highly-appreciated pastor, secured the assistance of Rev. E. H. Casey, of Brooksville, Miss. In consequence of the farming interest, rain and roads the usual full attendance on such occasions was curtailed. The meeting, in the general acceptance, was not a success. There was only one accession to the church, and not a single conversion. Mr. Casey's sermons were not of logic, truth, beauty and telling illustrations, and those who were privileged to hear him will ever remember the pathos of the sermon on the prodigal son. And oh! the beauty and truth that walked hand in hand in the sermons from the text: "Oh, God, my heart is fixed," and "God is a help in time of need." Then came in his last faithful warnings, startling awakenings from "Thou art weighed in the balance and found wanting." We feel that this labor was not in vain, and, though we can not report a successful meeting, yet the power of this preaching was productive of much good to hearts that needed that kind of preaching. One characteristic of Mr. Casey's sermons is the mercy of Jesus. After Mr. Casey left us Bro. Phillips preached with all that earnestness, zeal and ardor that causes his people to love him as their pastor and trust him as a man of God.

JULY 23, 1884.

WALTHALL, MISS.

MR. EDITOR: I am happy to report good success in our protracted meetings. Have held only two, and truly we have been refreshed from the presence of the Lord, resulting in twenty-six converts and twenty-four accessions to the church. I have preached one sermon at each meeting on infant baptism, and baptized twenty infants. Let us take courage and move forward, for God is with us. God bless the ADVOCATE!

JULY 23, 1884.

MARRIAGES.

FATHERSON-DUTTON. At the residence of the bride's father, July 21, 1884, by Rev. R. T. Parish, Mr. W. W. Fatherson to Miss A. Dutton, both of Claiborne parish, La.

WILDER-GIBBS. At Raymond, Miss., July 22, 1884, by Rev. D. P. Bradford, Capt. B. F. Wilder, of Macon, Ga., to Miss E. D. Gibbs, of Raymond.

FAIRRELL-SHACKLEFORD. At the residence of William Smith, Esq., in Caldo parish, La., July 10, 1884, by Rev. G. M. Liverman, Mr. William Fairrell to Miss M. E. Shackelford.

OBITUARIES.

WALKER—EULA, only child of Dr. J. M. and Mrs. Annie Walker, died July 17, 1884. This sweet little child was only allowed to play with us two or three times, and I have a painful memory to grow and bloom, where there is no killing frosts nor blighting winds.

W. S. SHIPMAN.

HOLDINESS—Died, near Shubalak, Miss., at one o'clock P. M., March 23, 1884, JOHN M. HOLDINESS, son of Mack and Martha Holdiness, aged twenty years, one month and thirteen days.

The subject of this obituary was born in Ouachita parish, La., February 10, 1864. In the year 1880, at about the age of two years, he was moved with his father's family to Natchez county, Miss., where he grew up and remained until the time of his death.

His last illness was of some four weeks' duration, and at first was pronounced to be intermittent fever, accompanied by neuralgia of the head. About one week before he died it was discovered that his brain was badly affected, and the last stage of his illness was pronounced to be that dreaded disease, meningitis. He was unconscious most of the time the last week, and lost the power of speech two or three days before he died. Had the true nature of his disease been understood in time there might have been some remedy used that would have saved his life.

The earnest prayers of a Christian mother and devoted sister and brother, and the unceasing attention of an anxious father and the aid of an able physician, together with the nursing of friends, all failed and we had to give him up. It is hard to be resigned to the will of the Father in this dispensation of his providence; yet we know that he is too wise to err and too good to do wrong.

It is sad to consign one so young and full of promise to the grave. "Johnnie" was an obedient son, an affectionate brother and a true and intimate friend. He was truthful and honest. To know him was to love him. He was cheerful and innocent and witty. He was handsome and neat in his person and gentlemanly and courteous in his behavior. He had never made an open profession of religion; yet we have a hope that he is saved. He was beautiful and patient and obedient during his last sickness, and, though he was not much out of his mind, he was not heard to utter even one ugly word. Several times did he extend his hand and grasp that of some member of the family and shake just as though he was bidding them farewell. The several times pointed up with the forefinger of the "beautiful hand beyond the river." We prayed earnestly that he might awake to consciousness and leave a dying testimony, but were denied this privilege. We would have gladly talked with him about his hopes for heaven; but it was too late when we discovered he was dangerously ill, and we could only give him comfort and console his afflicted and heart-broken mother, his bereaved father, his affectionate and devoted sister and his two brothers! We commended him for consolation to the Christian religion. May his many young friends and associates take warning at this his early dissolution and give their hearts to God and prepare for death! We buried his body on the morning of March 25, in Macedonia Cemetery, amid a large assembly of friends and relatives, to await the morn of the resurrection.

A. FRIEND.

WALKER—MRS. MATTIE LEE WALKER. "Our people die well!" that is proof sufficient of our apostolic succession. Mattie Lee Bailey was born September 19, 1861, near Livingston, Sumpter county, Ala.; was converted and joined the Methodist Episcopal Church, South, in 1884, and to the day of her happy and triumphant death, July 15, 1884, lived a consistent, consecrated, happy Christian; kind and charitable to all, not an enemy in the world, always at peace with all, and all mankind. I had the privilege of celebrating her marriage with my friend, W. H. Walker, on February 8, 1883. A long life of usefulness and married bliss seemed before them. They were much devoted to each other. During her illness she prayed fervently for her husband and all around her to live lives devoted to our Lord and his church. She gave every evidence of her readiness to depart and be at rest. She requested that the writer preach her funeral at the grave from her favorite text—"But your trust in the Lord"—which was done in the presence of a large congregation of devoted friends. Just before dying she had the loved ones around her to sing, "Jesus, lover of my soul," to the chorus, "I am trusting, Lord, in thee." She knew her last hour had come and was anxious to go, and said, "I am ready to go, and I am ready to go." "The gates are open; I see the beautiful ships; the angels surround me." After bidding husband, family and nurses farewell she quietly fell asleep in Jesus.

The influence of a life so full of faith and a death so happy and triumphant must prove of great good. "Blessed are the dead who die in the Lord!" Her former pastor, T. A. HOGAN.

BENTON—MRS. P. M. BENTON, acc. Jett, was born in Lawrence county, Miss., December 28, 1813; died July 19, 1884. In childhood she joined the Methodist Episcopal Church, South, but was not converted for several years after. She was married to Mr. W. H. Benton, September 23, 1861. She had ten children—most of whom survive her. They and their father sadly miss her, for she was a true and faithful wife and mother as she had been an affectionate and obedient daughter.

For several years she had been in feeble health, and at times a great sufferer; but in all her afflictions she recognized the hand of her heavenly Father whom she loved and served, and, although her sufferings were not joyous, but grievous, yet, being exercised thereby, they wrought for her an eternal and exceeding weight of glory. During her last illness she was patient and resigned to the will of God. We have good hope that, through grace, she has entered into the rest that remains for the people of God. Let this be the consolation of her bereaved friends and disconsolate children. Let them remember that their loved one has gained the victory. "Blessed are the dead who die in the Lord!"

J. L. FORTY.

CANNON—THOMAS CANNON, was born in Humphreys county, Tenn., March 10, 1810; was married to Miss Mary Howard, March 17, 1817; joined the Methodist Episcopal Church, South, in 1836, and professed conversion some time afterward (date not remembered). His marriage took place in Mississippi. In 1865 he removed to St. Landry, La., where he died surrounded by family and friends. His demise took place March 12, 1884.

I have been informed by those who lived near him that he was a sincere man in his business transactions, in morals and religion, and I have no cause to doubt it. He leaves a devoted widow to mourn his absence; also a son and others to regret his departure.

JAMES E. BRADLEY.

FALCONER—THOMAS P. FALCONER, son of Thomas S. and Mrs. R. C. A. Falconer, of Shubalak, Miss., was born January 17, 1860, and died of typho-malarial fever, at the residence of his aunt, Mrs. Cragh, in Demopolis, Ala., July 10, 1884.

He joined the Baptist Church in 1877, but never realized his full acceptance with God. About two years ago, when he attended a Methodist camp meeting at Andrew's Chapel Camp Ground, in Clarke county, Miss., during which he was soundly converted to God. He was always a model young man, and from the day of his conversion to the end of his earthly career he lived the life of a Christian. He was full of the assurance of entering into that rest which remains for the people of God. His father died, in the war, and he leaves a devoted Christian mother, two brothers and two sisters—one of which is his twin sister, Mrs. C. R. Parker, of DeSoto, Miss. He lived right; he died well.

J. B. ANDERSON.

FLEMING—At a meeting, this day, held by the Female Financial Association, Fayette circuit, the following preamble and resolutions were adopted: "Whereas, God, in his inscrutable and infinite wisdom, has seen fit to remove from the circuit and our association our sister, Mrs. EMMA E. R. FLEMING, who has been our faithful and efficient secretary for several years, and who in life was all that was consistent and beautiful as a Christian and a faithful co-worker with us; therefore, be it

Resolved, That we bow in humble submission to these dispensations of our heavenly Father, knowing that he doeth all things for the best.

Resolved, That it will be difficult to fill the place of this beloved sister and efficient collaborer in this association.

Resolved, That we sincerely sorrow and deeply sympathize with her mother (our beloved president); also her husband and numerous other relatives and friends.

Resolved, That we request the secretary of this association to furnish the facility of our sister with a copy of these resolutions, and that a copy be forwarded to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MRS. S. R. DAVENPORT, For Committee.

JOHNSON—At a meeting of the Fayette Female Financial Association, held, this day, at Fayette, the following preamble and resolutions were adopted: "Whereas, Sister Emma Johnson, our beloved sister and co-laborer in this society, Mrs. MARY A. JOHNSON; therefore, be it

Resolved, That, as a society and individuals, we grieve that one so pure and holy in heart and useful in life has been taken from us; and, in recognition of our loss, we receive it submissively from our Father's hand and rejoice in the assurance of the "exceeding and eternal weight of glory," into the enjoyment of which she has entered.

Resolved, That we deeply sympathize with her aged husband and many children and relatives in their affliction.

Resolved, That a copy of these resolutions be sent by the secretary of the association to the family, to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that a copy be spread on the minutes of the society.

MRS. SUSAN R. DAVENPORT, For Committee.

TABOR—Died, at his residence, in East Baton Rouge parish, La., May 23, 1884, ANNE JENNIE TABOR. The subject of this memoir was born in the State of Georgia, 1807. When quite young he came with his parents to this State, and lived until he arrived at the state of manhood near Jackson, La. He was the son of Rev. Beverly Tabor, an illustrious minister of the Mississippi Conference for many years. He attached himself to the Methodist Episcopal Church, South, early in life, of which he was a consistent member until death. He was married, in 1837, to Maria Kirshen, of Livingston parish, La., by which marriage he had six children—four of whom still survive him, and one of whom was with him in his last hours. In the year 1855 he lost his wife by death, and in 1858 he married Mrs. Eliza R. Tabor, of Baton Rouge parish, La., who still survives him. He had no children by his last marriage.

Funeral discourse was preached at the family residence by the writer from Job xiv, 14.

A. STONER.

ADVERTISEMENTS.

When the pores of the skin are open by perspiration, the condition is favorable for absorbing into the system any impurities in the soap used which the laundress may have failed to thoroughly rinse out of the garments. Prof. Silliman, of Yale College, says "The Ivory Soap" is of remarkable purity, and may be safely used for any purpose.

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IS IT, INDEED, THY PEACE?

Is it, indeed, thy peace? I have not tried
To analyze my faith, direct my trust,
Or measure it by the full and just;
And therefore claim thy peace. But thou hast died,
And know that this is true, and true for me,
And knowing it, I come, and cast my all on thee.

It is not that I feel less weak, but thou
Wilt be my strength; it is not that I see
Less sin, but there is pardon life love with thee,
And all sufficient grace: Enough? And now
I do not think or pray, I only rest,
And feel that thou art near, and know that I am
blest.

Sunday.

Give up the Sabbath day to keep it holy.—Exodus
16:23. "The Sabbath was made for man, not man for
the Sabbath."—Mark 2:27.

The Sabbath is God's gracious gift to
a working and a weary world. Night
gives us rest from toil; but the Sabbath
gives us rest from care as well. It is
the grand restorative to the weary; it
is a beautiful remnant of Eden; it is a
weekly reminiscence of the rest and
peace of the paradise lost. Wasting
toil is the curse and outcome of sin;
the Sabbath and hope are nearly all
that is left to us unmarred by the fall.
Each Sabbath should recall the good
God originally designed for us, the
good we have lost by sin. Each new
given Sabbath should inspire us with
lively hopes of the blessedness of the
endless rest of which the present is in-
some sort, the sample, the pledge and
the herald.

It is an important point to settle
whether the Sabbath is an institution
of divine appointment, and its observance
a divinely commanded duty, or
whether it is a part of the Jewish
ritualistic system, and only meant to
be of local application and temporary
use. It was as much commanded as
any other command in the sacred deca-
logue, and there is no more evidence to
believe it was local and temporary
than is the obligation to refrain from
perjury and speak the truth. This
fourth command, like the other nine,
was engraved by the finger of God on
the tables of stone, while the things
merely ritualistic were written on
 parchment, thereby expressing the per-
petuity of the decalogue and the tem-
porary obligation of the ritual. The
ritualistic system could be abolished
without disturbing civil or social
order; not so with the ten command-
ments; not one of them can be abol-
ished and universally disregarded without
the most widespread disaster to civil
and social order. The notion that the
decalogue, or any part of it was
temporary, is too improbable to be en-
tertained.

The fact that the prophets, through
all the ages of the Jewish national his-
tory commanded, the holy re-
membrance of the Sabbath, and severely
rebuked its desecration, the fact that
Christ observed it, and his disciples
observed it, is proof of its perpetual
obligation.

We now keep (and all the Christian
church has kept from primitive times)
the first day of the week in commem-
oration of the resurrection of Christ.
This usage and this commemoration is
of apostolic origin and authority, and
is therefore binding.

Let us proceed to consider its ob-
servance. As it is to be kept holy, it is
to be observed differently from the
six secular days. In these
six days we are "commanded to
labor and do all our work, but
the seventh day is the Sabbath of
the Lord our God, in it we are to do
no work. The Saviour taught the Sabbath
was made for man, and by example
taught that works of charity and neces-
sity might be innocently performed.
But the Sabbath is not a secular day,
it is not a day for labor, for business,
for getting gain; but it is rather a day
for bodily rest, for domestic joy and
devotion. Individuals and corpora-
tions should not be licensed and allowed
to pursue their secular callings be-
yond what may be imperatively neces-
sary. All farm work, building, buying,
manufacturing and needless transpor-
tation and travel should be forbidden on
the day of rest. To the rich and con-
fidential classes, the domestic pleasure,
the rest and refreshment of the first day
of the week may seem comparatively im-
portant, but to the toiling mil-
lions who must earn their bread by
the sweat of their brows the weekly
rest is a boon of priceless value. It
promotes health, it prolongs life, it
enlivens cheerfulness by rolling off
for a day the burdens and cares of life.
It increases our enjoyment and love of
home, and with it our love of country.
It is a matter of profound regret to
every Bible patriot in our wide land
that the sanctity and rest of the Sab-
bath is being more and more invaded
and disregarded. The vast influx of
Europeans, who in their own countries
devote the Sabbath to all sorts of secu-
larities, is the immediate cause of this
increasing Sunday laxness, and in-
creased Sunday desecration, and in-
creased Sunday dissipation and crime.
If this condition of things continues and
grows it will result in the practical an-
nullification of the blessedness of the
day of rest and devotion, or it will
rouse Sabbath lovers from ocean to
ocean, and from Alaska to Mexico, to
organize a great native party who will
imperatively and potentially demand
the observance of the first day of the
week as a day of rest. There are mil-
lions of hard and overworked em-
ployees who will hail with delight the
organization of such a party, and through

by tens of thousands to uphold its
peaceful banners and insist on its im-
partial and reasonable demands.

The whole system as it prevails in
Louisiana, of licensing individuals and
corporations to pursue all sorts of secu-
lar callings on Sundays, is scripturally
wrong and detrimental to the public
good, and ought to be abolished. In
New Orleans there are fourteen public
markets open on Sunday. That this is
totally unnecessary is demonstrated by
the fact that other Southern cities got
on comfortably well without Sabbath
markets, and from the fact that many
families in New Orleans, representing
all classes, never go to market on Sun-
day, and live as well and have as good
cheer as those who do. There are in New
Orleans hundreds, if not thousands, of
"family groceries" open each Sabbath.
That this is needless is proved by the
fact that other Southern towns and
cities get on without this Sunday buy-
ing and selling. Our grocers do not
sell a pound or quart more, and do not
make a dollar more by this system. The
people of other States, and of other
towns and cities, eat and drink as
much as do the same classes in New
Orleans and other Louisiana towns.

Then we allow horse races, theatricals,
shows, sports, gaming, and all sorts of
demoralizing amusements, until in this
regard New Orleans is a byword of
reproach. Population is kept down by
non-immigration, and we are kept
poor by non-investment of capital from
outside of our State.

The age in which we live, and the
wonderful inventions and improve-
ments have done away with the excuse
for Sunday desecrations and seculari-
ties, which former and less favored
ages might have urged. There is no
need for Sunday travel now. We can
leave New Orleans on Monday, and be
in Mexico, in California, or Montreal
by Saturday evening. If business de-
mands greater dispatch, we have the
electric mail service, and can send and
receive messages to or from almost any
part of the world in one or two days.
By ice factories we can be supplied at a
small cost with ice for the preservation
of any edible commodity for twenty-
four hours.

But look at the wrong and oppression
of this secularizing the Sabbath. There
are a half million of able-bodied young
men in railroad service, at least a quar-
ter of a million of these young men are
kept at work three hundred and sixty-
five days in the year. No recreation,
no home rest in the bosom of their
families, no opportunity of public wor-
ship, and for all this toil and discoun-
fort not a dollar of additional pay, but
a simple forced gift of fifty-two days,
nearly two months of hard labor to
rich corporations. Let some of our
rich stewards, vestrymen, deacons, and
ruling elders, who are stockholders, turn
this matter over as they sit in their
softly cushioned pews and devoutly sing:

"Sweet is the day of sacred rest,
No mortal cares shall seize my breast."
How about those thousands of hard-
worked men forced by the needs of
their families to accept your exacting
conditions? Alas! they can not sing:
"This is the day which God hath blessed,
The brightest of the seven."

No; it is as other days to them—
full of care and toil. Think of the
thousands in the markets, groceries,
drain saloons, confectionaries, fruit
stands, and multitudes who have no
"sweet Sabbath of rest." Nothing to re-
mind them that they have been made in
the image of God. Nothing to tell
them that they are making character
and shaping destiny. Nothing to point
"to fairer worlds on high," and tell
them they may be the heirs of the fru-
itions of life eternal. Let all who may
be concerned, remember that God shall
bring every work into judgment, that
each one of us must give an account of
himself to God.

Let us just here consider some of the
material and economic aspects of the
day of rest. There are, perhaps, a
large number who, though willing to
admit that the Sabbath is religiously
and morally a useful institution, think
it is nevertheless a business hindrance
and a financial loss. A little examina-
tion will show that this is a hasty and
mistaken conclusion. 1. Physiologists,
who have carefully investigated the
sanitary effects of the weekly rest,
have said that the repose and freedom
of Sunday is necessary to restore "the
balance of the circulation," as it is tech-
nically called, which has been per-
turbed and disturbed by the strain of
six days work. The rest of the night
is not quite sufficient. The rest of the
Sabbath is a savings bank—a reserve
corps of human strength and health.
The man who habitually works seven
days in the week is burning his life
candle at both ends, it must rapidly
consume. 2. Actual experiments have
demonstrated that oxen and horses
will last longer and do better and more
profitable work that rest one-seventh
of their time. So sheep and cattle
driven to market over a long distance,
if rested a seventh part of the time will
reach their destination sooner and in
a more saleable condition than those
allowed no such rest. 3. This holds
true in its application to laboring men;
those who rest a seventh of their time
have better health, better spirits, and
do better work than those who do not
enjoy this recuperative rest. In large
manufacturing establishments, where
fine articles are fabricated that require
delicate and careful handling, it is no
doubt better goods are turned out in the
first days of the week than at a later
period, because attention flags with
continuous application, and the mus-

cles tire and stiffen with prolonged
labor. 4. It is said experiments have
shown that students who rest from
their studies on Sunday are so re-
juvenated and refreshed that they can
do more and better intellectual work
than those who take no such rest. 5.
I have been told by sugar planters,
(who were not church members,) that
sugar making on Sundays was a pesti-
lence instead of a gain. That at the
end of three months grinding, of un-
ceasing labor day and night, there was
a general exhaustion of strength, of
carefulness, and close attention, and
breakdowns, and losses resulting from
this system, lost more than was gained.

The Sabbath is the laboring man's
short reprieve from his lot of toil, and
raises him, at least for one-seventh of
his time, to the more comfortable level
of the leisure classes. This rest gives
him what the constant toil of six days
had denied him, the joys of social and
domestic intercourse. The Sabbath
promotes cleanliness, health and order.
It elevates, refines and humanizes the
hard-handed sons of toil. Now the
man for one day is clearly, if not natu-
rally, attracted. He sits at the table with
his wife and children; he feels like a
man, a husband and a father. In win-
ter time the chat with his wife and
children is around the fireside; in sum-
mer in the green fields and under the
shade of the trees. He has some leisure
for reading, and an opportunity for
public instruction and worship.

We know that the entry of many is
for more pic-nics, excursions and
various sensual amusements. On this
point we wish to submit two remarks:
1. These pic-nics, shows and amuse-
ments, lead to greater expenses than
the masses can wisely, in view of other
claims, safely incur. Then they are
generally lacking in restfulness, and
parties come back more weary than
when they went out. Some how these
shows, games and amusements must
always have connected with them
drinking and some sort of betting.
The moral effect, especially on the
young, of these scenes and associations
is not good. Next we have to observe
in the words of President Washington
in his "farewell address" to his coun-
trymen: "Good government can not
exist without morality, and morality is
powerless without the sanctions of re-
ligion." Public worship, as the public
recognition of God, and his claims on
us, and our obligations to him, is es-
sential to the maintenance of religion
among the masses of men. Without it
the light would grow dimmer, and the
force weaker, until the multitude
would drift fair towards atheism.
Civilization could not be maintained;
civil and social order would fail. But
these manifold amusements and occu-
pations of time on the Sabbath leave
no time and no repose for worship,
and their certain trend is towards the
elimination of public worship from the
habit and usage of men. The religious
observance of the weekly rest is one of
the strongest bulwarks against atheism
and immorality. Robert Dale Owen,
in his debate with Alexander Camp-
bell, said skeptics never would have
a fair showing, or any reasonable
chance for success, as long as weekly
worship and pulpit teaching continued.
Let those of us who love our holy re-
ligion, and love the best interest of our
families and our country, hear Owen's
significant words in mind.

Allowing man to be immortal, and
this life a probationary state, a state of
preparation for the tremendous awards
of eternity, public worship assumed a
significance whose importance can not
be overstated. It brings men together
not as rich or poor, as learned or un-
learned, as high or low in civil or
social station, but as the creatures of
God, as the common Father and final
Judge of all men. It brings us together
upon the same moral level, as alike
needing salvation, and as having been
redeemed by the same precious blood.
Public worship is educative and sanc-
tifying. It lifts us up to the contem-
plation of things divine and eternal;
separating us for a season from our
fields, our shops, our offices and our
home cares, and raising us above the
more material needs of our earthly
being. It tends to make us wise unto
salvation, and plunges us with the great-
est of all motives, stir and prompts us
to duty in the direction of the grandest
of all concerns.

Physicians and students of mental
science have said the most useful
thing for a flagrant and weary mind is
to turn from its exhausting work to
something as disimilar as possible.
If this is true, then worship is more
restful and recuperating than any of
the amusements and distractions to
which men resort. All these things
have a certain earthliness and affinity
to the material aspects of life; but the
worship of God in the sanctuary is in
every way separated from common
life. The place, the house of God, un-
like any other house in its new; the
assembly, unlike any other in its pur-
pose, to worship; then the lessons and
exercises of the place. The book of
God is read, which says more about
God than any other subject, and more
than any other book. The songs are
less worldly, more spiritual and divine
than any other songs. The prayers are
an attempt to have audience and hold
communion with God. Then the
preached word is a lesson of instruction
about some doctrine, some duty, some
sin, or some promise, or some hope,
all in relation to spiritual, holy and
heavenly things. Altogether, nothing
else is so complete a change of thought
and occupation. If this is the best for

the mind, then nothing is equal to
worship in this respect. The Sabbath
then is to be prized and cherished not
only as a rest to tell worn bodies, but
to care worn and weary minds.

The sum of what we have written is
this, God has ordained the Sabbath and
commanded its observance from the
days of Moses to Christ. Christ and
his disciples observed it. Under the
gospel dispensation the Sabbath was
changed from the seventh to the first
day of the week to commemorate the
resurrection of Christ, who rose on the
first day of the week, and only met his
disciples on that day. The inspired
apostles and founders of the churches
observed the first instead of the seventh
day of the week. The disregard of the
day of rest is hurtful to health, and
shortens life. It is cause of dissipa-
tion and crime, and only needs to be
universal to destroy worship, and with
it religion and morals make good gov-
ernment and civil society impossible
among a free people.

But the observance of the day of rest
promotes health, cheerfulness, self-re-
spect, domestic happiness, love of coun-
try, good morals and true religion. If
we accept these conclusions, every con-
sideration of interest and duty should
prompt us to the faithful maintenance
and religious remembrance of the
"Lord's Day."

Woman's Work in Texas.

Mr. Editor: I have seen but few
reports from the Woman's Missionary
Society of Texas in your paper, and
think some of your readers, who do
not take the Woman's Missionary Ad-
vocate, would like to know how "Wo-
man's Work for Woman" is progress-
ing in the "Lone Star State." I have
decided to tell you what we are doing
at this place for missions. Our Wo-
man's Missionary Society has been or-
ganized two years this month, and we
now have seventy-four members. We
had an interesting and very successful
public meeting last night. Re-
ceived twenty members, and raised
nearly the entire sum of money
that was promised by our Con-
ference delegate to defray the
expenses of Miss Hamilton, who goes
from the Texas Conference to China.

The members are prompt in paying
their dues, and donations are frequent-
ly made. We have a live church at
this place; our pastor, E. C. DeJournet,
is a worker, and consequently the peo-
ple work. A neat parsonage has just
been completed.

The Ladies Aid Society is in active
operation. This society has cleared
\$140 this year, and this has added much
to the comfort and beauty of our
church. Our hearts were saddened
last week by an accident which befell
our pastor while attending District
Conference at Dexter. He fell from a
burning house and was seriously hurt,
but we are hoping and praying that he
may be restored to his soon.

Five years ago in Hazelhurst, Miss.,
I joined the Woman's Missionary So-
ciety, and it has ever proved a blessing
to me. What a glorious field of use-
fulness is this for woman, for united
with this noble band of workers we
may remain at home, and by casting in
our pennies from time to time, and by
our influence combined, lo! we have a
mighty torrent of good, which will
sweep away the mists of heathen dark-
ness. Let us not grow weary in this
noble cause because we are feeble; let
us remember that in "Unity there is
strength," and we think in the great
day to come some of us will be sur-
prised to find, by the blessing of God,
what wondrous things our pennies and
our prayers have done. With best
wishes for you and your excellent
paper, I am, Respectfully,

LORETTA BARNES, Sec.

DECATUR, TEXAS, July 25, 1884.

Religious Intelligence.

—Of a Turk, who a year and a half
ago became an avowed Protestant, a
missionary says: "He is a quiet man,
of very pleasant countenance. In his
examination he was asked what he
should do if persecution arose and he
had to choose between death with
Christ, and life and prosperity with
Mohammedanism. His quiet answer
was, 'Death with Christ.' But," said
the questioner, "remember, it may be
persecution, torture and cruel death."
Then, said he, "I go towards Christ."
This Turk has contributed \$4 to the
building fund.

—Bishop Whipple, when on a recent
visitation to the Indian department of
his missionary diocese, administered
the communion to 27 Chippewa In-
dians. Fifteen years ago there was
scarcely one communicant among
them. There is one full-blooded In-
dian priest and seven deacons in the
church mission to the Chippewa or
Ojibway Indians in Minnesota. There
are eight churches in Chippewa mis-
sion. One just being built will cost
\$10,000.

—Large numbers of the Esquimaux
It is said, are leaving their native land
and settling in Alaska. The Mor-
navians, who have so long and so nobly
cared for the spiritual interests of
Greenland, are taking steps to follow
these emigrants to their new sphere,
and to provide them with gospel privi-
leges.

—In Philadelphia there are 552 Sun-
day-schools, with a total membership
of 163,681, and an average attendance of
123,312. These schools have given dur-
ing the past year 2,779 scholars to the
communicant membership of the
churches, and have contributed \$55,-
394 32 to purely benevolent causes.

—Dr. Sarah L. Woltraub, who re-
cently sailed from Philadelphia as a
medical missionary to Damascus, was
born in Jerusalem twenty-three years
ago, and speaks Arabic fluently, as
well as English, German and French.
She has been thoroughly educated in
this country.

Our Young People.

OUR MOTHER.

Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by;
Hundreds of bees in the sunny weather.
Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies on the lawn;
Not only one mother the wide world over!

Our Boys.

DEAR BOYS: Willful murder, above
all other sins, is one that God really
begins to punish men for in this life.
The original law on this subject, as
given to Noah, is, "Whoso sheddeth
man's blood, by man shall his blood be
shed: for in the image of God made he
man." This subject is often referred to
in the eternal laws given to Moses
and in every instance the death penalty
is annexed. Under a loose adminis-
tration of law, and by various legal tricks,
backed with plenty of money, the mur-
derer may escape public execution, but
he can not escape the avenging justice
of God. Sooner or later it will over-
take him in one form or another. The
unalterable decree of God is, "He that
sheddeth man's blood, by man shall
his blood be shed." I have never
known murder to be as common in our
country as it seems to be now. As in
the days of Ezekiel, "The land is full
of blood," and as Hosea saith, "Blood
toucheth blood." Yes, blood treadeth
on the heels of blood all over this coun-
try. We can scarcely pick up a news-
paper without seeing that a murder has
just been committed somewhere. High-
way men murder innocent travelers in
order to rob them of what little money
and other valuables they may have on
hand. But the most of the murders we
see published in the papers seem to
originate in whisky, pistols and dirk
knives. Men get excited with whisky,
and begin to quarrel about little or
nothing, and the next thing is to flit
out a pistol or dirk knife and go to
killing each other. By unheeded wit-
nesses and plenty of money they may
escape the penalty of our badly admin-
istered criminal laws, but they can not
escape the justice of God. The mur-
derer is doomed to a life of bitter re-
morse, and an early, if not tragical
death. God is the avenger of all such.
Now, boys, the best way to keep from
killing or being killed is to be a true
Christian, that you may "Dwell in the
secret place of the Most High and abide
under the shadow of the Almighty,"
who can protect you from the violent
man. The next best chance is to drink
no whisky; carry no deadly weapons
on your person, and never quarrel
with any body. If others begin to
quarrel with you do not quarrel back,
but silently turn round and walk away
determined to avoid such a person as
you would avoid an ill-natured and
snappish dog. "Go not in the way of
evil men. Avoid it, pass not by it,
turn from it, and pass away: for they
sleep not, except they have done mis-
chief."

J. G. JONES.

HAZELHURST, MISS., July, 1884.

Mr. Editor: I am a little girl four-
teen years old. I live with my brother
in the nice new parsonage at Green-
wood, Miss. My father and mother
live near Raleigh, N. C. My grandpa
Stuart lives near Carthage, N. C. My
brother went home to see them all in
March. When he came back to Missis-
sippi he brought me with him. I saw
many strange things on the way here,
especially at Atlanta, Ga. When we
got here the land was soon all covered
with water, and I thought we had come
from the mountains to the sea. I found
the answers to Mattie Gibson's ques-
tions, but will not give them, as C. F.
McCruey has answered them first. He
made one mistake. "Coffin" is first
mentioned in Gen. 1, 26, and not xlix,
as he said. I will answer his ques-
tions: Goliath was the Philistine's
champion. "Artillery" is found in I
Sam. xx, 40. "Partridge" is found in
I Sam. xvi, 20; also in Jer. xli, 11.
We are going to build a Methodist
Church here as our Centenary offering.
Your little friend,

GREENWOOD, Mississippi.

MAUDIE OATS.

Mr. Editor: As only three little
letters were in the Advocate of July
24, I concluded that you had published
all you had on hand, and hope you
will find room for this. I enjoy the
aerobics, and will send one. The
answer to it is the name of our dear
pastor.

1. Abraham's wife.
2. The first man created.
3. Samson's father.
4. A son of Abimelech.
5. A famous river of Asia.
6. First word of Psalms cxli.
7. Term of seven days.
8. Youngest son of Noah.
9. Fifth book in the New Testament.
10. That which is paid to rulers in token of subjection.
11. Son of Methuselah.
12. An ornament for the ear.
13. Woolen thread.

Your true friend,

BIO CASE, Louisiana.

ROSA MIXER.

Mr. Editor: I thought I would
write you a little letter, as I see so
many nice letters from the boys and
girls. My grandma takes your good
paper, and I like so much to have the
letters read to me. I am a little girl
eight years old. I have a little sister
older, and a little brother younger than
myself. We do not go to school, as we

live too far to walk, but we say lessons
to my mamma. I will not write a long
letter, as it is my first. This letter will
surprise my mamma and grandma very
much, as they do not know that I have
written to your good paper. I will
close with many good wishes for the
Advocate.

Yours little friend,

MARY T. MIXSON.

SCHWEDESBURG, Alabama.

Mr. Editor: I will write to the chil-
dren's column, as I have never written
before. I have not seen a letter from
any of the little folks in a long time,
and I thought I would try to answer
some of Norman Davidson's questions:
"With what priest did Samuel live?"
He lived with Eli. The answer is
found in I Sam. 1, 25. The names of the
priests two sons were Hophni and
Phinehas. It is found in I Sam. 1, 3.
"How did they die?" They were slain
in battle. It is found in I Sam. iv, 11.
Will any of our little friends answer
this question: What was David's father?
Hoping that you will allow my first
letter a small space in your dear paper,
I remain, Your little friend,

CANTON, Mississippi.

A. G. FORD.

Mr. Editor: I am a little girl ten
years old. I read a letter in your good
paper to-day (July 29) from a Sunday-
school mate of mine, M. Thornburg. I
will answer her questions: The word
"plus" is found in Exodus xxvii, 19;
xxxv, 18; xxxviii, 20, 31; xxxix, 40.
Numbers iii, 37; iv, 32. The word
"water-pots" is found in St. John ii, 6,
7. I will now ask just one question:
Where in the Bible does it say, "Iron
did swim." I have such a good, kind
teacher. This is my first letter to your
paper, so I hope you will not throw it
in the waste-basket.

Yours little friend,

ANNIE E. MONTGOMERY.

NATCHEZ, Mississippi.

A MONKEY'S FEAR OF FIRE-ARMS.—
He was greatly frightened at a gun
that I shot off one day at some spar-
rows. He hid at once in the straw of
his cage, and never left it till the gun
was hung up again. After that I had
only to touch the stick, to make him
hide again, when nothing could be seen
in the straw, except a pair of sharp eyes
watching all my motions. Just a touch
of my finger or of a cane upon the cock
of the gun was enough to deprive him
of all quiet. I used to carry on my
watch-chain a little pistol, on which a
permission-cap would make a tolerably
good report. The monkey had not yet
found this out, and, sitting on my
knees, would amuse itself with licking
the silver barrel. One day in his pres-
ence I put a permission-cap on the nip-
ple of the pistol. The monkey observed
my movements with great attention,
but without seeming disturbed by
them. But when the cock, being raised,
made two clicks, Molly dropped his
eyebrows, while he continued sitting
quietly. When the explosion took
place, his fright was unbounded. Cry-
ing loudly, and full of anguish, he felt
from my knees, ran across several
rooms, leaped out of the window, clung
to a water-pipe, slid down to the street
and hid himself in a ditch in a neigh-
boring garden. His nervousness lasted
a long while, and I had to take off my
watch-chain to appease it. From that
day he was in such fear of the little
pistol that to take hold of the chain was
enough to make him disappear in the
straw. But he very soon learned by
experience that the source of the deten-
ation was not in the chain but in the
pistol, and could easily distinguish it
from the other appendages of the chain,
of which he was not afraid at all. Sit-
ting on the straw in his cage, he would
attentively watch my movements while
I was handling these appendages. The
closer my fingers approached the for-
midable object, the greater became his
anxiety, and with his eyes riveted upon
the instrument and with tense ears, he
would dance continuously in the cage,
all ready to go under the straw. He
would assure himself beforehand, for
greater security, that the cage-door was
well shut; and one day, when the bolt
had not been pushed in, he leaped out
from the cage, which did not seem safe
enough for him, and went and hid him-
self under the bed in the next room.
As I gradually removed my hand from
the pistol, I would receive chuckles of
approbation; and, with his lips pushed
forward and the muscles of his ear
moving by jerks, he would manifest a
very great joy.—M. J. Fischer, in Popu-
lar Science Monthly.

OUR HISTORIAN.—George Bancroft,
the historian, has done a large amount
of work with his pen and brains, yet he
is a hale, hearty man, just thirteen
years ago, passed the psalmist's limit.
A Washington correspondent thus
writes of the old man:

George Bancroft is now eighty-three
years old, and he still continues his
long, hard rides every afternoon of his
life. He told me that he was feeling
well, and it was he who would make
out his hundred years.

He has not so much flesh as he had
ten years ago, but what he has is all
good solid muscle of the same materials
as the famed slay of the good old
deacon, which dropped to pieces all at
once.

His wife, perhaps the most cultured
woman in Washington, was eighty
years old the latter part of last month,
and she looks much the healthier of
the two. Her eyes are bright, and her
cheeks full and rosy.

She is a very pretty lady, and one
would not think of taking her for more
than sixty at the most. She has a won-
derful eyesight, and can see at long
distances without glasses, though she
uses them to read by.

When she went to Newport last sum-
mer, she was far from well, and had to
be lifted in and out of the carriage
when she went to drive. Now she is in
perfect health, and I suppose the recep-
tions which Mr. Bancroft used to give
will be resumed this winter.—The
Youth's Companion.

God's works do not grow old. The
green earth, the blue heavens, the sil-
very moon, the shining sun, look as
new and fresh as if they came out of
the Divine Factory yesterday. The
everlasting clock-work of the skies
never runs down, nor grows rusty, nor
needs repairs, nor varies the least in
marking the light of day. "The
heavens declare the glory of God."—
Raleigh Advocate.

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND
WESLEYAN CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT.

THURSDAY, AUGUST 14, 1884.

Centenary Offerings—\$5,750.

The Centenary spirit is on the people and the offerings are beginning to flow. At the Woodville District Conference President Rush secured in cash and endowment notes for Centenary College \$4,000; at the Vicksburg District Conference \$1,500, and at last report from the Crystal Springs Camp Meeting \$250—making a total of \$5,750. When Centenary offerings are made we hope pastors will report promptly.

The "Fernley Lecture," at the Wesleyan Conference, this year, was delivered by Rev. B. Hillier.

Centenary offerings will multiply rapidly during the months to come. Our people are being aroused to the grand opportunity and will display a worthy liberality.

The friends of prohibition in East Feliciana parish are exhorted to pick their flints and try it again. The grandest victories are organized out of defeat. Agitation will win the field in the end.

Prof. Woodrow, of the Southern Presbyterian Church, is being severely handled for some heretical teachings on "Evolution." He occupies a position of great responsibility in a theological seminary, and should be held to rigid account for the character of his teachings. From present indications he will have to go.

Ireland has been a chronic appeal to the charity of the world for several years; but during the eighteen years of her periodical starvation she has spent \$30,000,000 for the support of the church at home. Whatever the condition of the crops, Peter's pence must be forthcoming.

The Meridian Sun, a secular paper published at Meridian, Miss., in an editorial reply to a correspondent, makes a vicious plea in favor of closing the Exposition gates on Sunday. There is no uncertainty in that "leader." If every newspaper in the country would candidly express the convictions of its constituency, those gates could not be opened. We hope the Board of Management will not be controlled by local sentiment, but as appointees of the general government and representatives of the whole people, honor and exalt our national Sabbath. The Meridian Sun thus closes its emphatic reply to its correspondent "Liberty."

The fourth commandment is greater than your little machine or the stupendous World's Exposition to be at New Orleans.

The Catholic Examiner, in some comments upon the defeat of the falsely titled "Freedom of Worship Bill," in the New York Legislature, lays the blame at the doors of Catholic members, "who either injured it by silence or damned it by faint praise," and then adds: "Catholics, this year, should refuse to vote for any man who does not pledge himself to support this measure." There it is in language unmistakable—a leading Roman organ counseling certain citizens to vote as ecclesiastics. Just that danger has been foreseen, and the people faithfully warned of its sure coming. When Catholics, as Catholics, cast their ballots—when ecclesiastical rather than civil convictions control their citizenship—they become a dangerous, dynamic element in our body politic. In this Republic there is, theoretically, an entire separation of Church and State; but, if Roman power increases, the priest will stand guard at the polls and become the king of the caucus. What a cry would be heard in the land—and an alarm justly created—if Methodists or Presbyterians, *en masse*, were appealed to in support of a certain measure! What possible business can a church have in a legislative body apart from its chartered protection of property? But here Catholics are commanded to "send a few of these swash-bucklers to the rear, and fill their places with men who have the courage of their convictions." Alas! for American liberty when such papal order has influence outside of New York City and a few other Roman communities! Unless we throttle the voice of history, this appeal will become a danger signal.

Events in England.

We have studied with interest for some months the course of national affairs in England, with alternating hopes and fears for the fate of Mr. Gladstone's ministry. From the day Gen. Gordon was commissioned as a peace representative to the Sudan up to the recent failure of "The Conference of the Powers" on Egyptian complications the Conservative party has waged bitter and relentless war upon the Government. At one time, when individual sentimentalists were offering large sums of money for the rescue of Gen. Gordon, and the opposition were charging Mr. Gladstone with deserting and yielding him up to savage butchery, it looked as though Parliament would be dissolved with an appeal to the country. But, with a moral heroism and broad statesmanship unexcelled in all history, the Premier pursued his well-marked policy. While struggling with the Egyptian question he allayed the troubles in Ireland, and carried triumphantly through the House of Commons his famous "Franchise Bill." This last measure, defeated in the House of Lords, is now rocking England to her very foundations. For a score of years there have been no such demonstrations as those described within the past week. The tide has turned and the threatened parliamentary crisis has been converted into a signal victory. Instead of being delirious, Mr. Gladstone is yet the idol of his party and country. The extension of the franchise is a foregone conclusion. Though resisted by the landed aristocracy and the Conservative peers, its passage is assured. The English people demand it.

And, as is often the case, capacious opposition compounds its own folly. The results of evil far exceed the expectations of evil-doers. In obstructing the popular will, and twice defeating a measure for the extension of the franchise, the House of Lords has aroused indignant demand for its own modification or abolition. At a great reform demonstration in Birmingham, attended by twenty thousand persons, last week, Mr. Joseph Chamberlain, president of the Board of Trade, and an influential member of the Gladstone Cabinet, made an able speech, in which he said: "The divine right of kings had been acknowledged to be dangerous; the divine right of the peers was a ridiculous figment. If the lords remained obstinate in opposition to the popular will, the present agitation should continue to the bitter end. I look forward with eager hope to the result of this agitation. England, the chosen home of a self-governed people, could never be subservient to the insolent pretensions of the hereditary class."

The same evening Hon. John Bright, England's great commoner and peerless orator, also delivered a characteristic address. It had the fire of youth and the intrepid onset of profound conviction. The old apostle of reform, and the hero of the famous "corn laws," never evinced more enthusiasm than at Birmingham. The limitation of the veto power of the Lords was argued with great eloquence and power. He said: "The Tory majority in the House of Lords was actuated by the same bitter hatred of Liberals as in 1832. Who were the peers? They were the spawn of the blunders, the wars and corruption of the dark ages of our history. They had entered the temple of honor, not through the temple of merit, but through the sepulchres of their ancestors. They were no better than their fathers, some of them were worse, for their privileges had produced ignorance and arrogance. The reform of the House of Lords was urgent and inevitable. In the creation of new peers to pass the franchise bill, the country would only get rid of the present difficulty. What was wanted was a limitation of the veto power of the lords. Should the people submit, or should they curb the nobles, as their fathers had curbed the kings of England?"

A genuine Christian, the champion of liberty and the advocate of the mildest foreign policy consistent with national interests and honor, we have desired to see Mr. Gladstone's plans thoroughly tested. If successful, humanity will rejoice and the Christian religion be enthroned.

Our neighbor, the Southwestern Christian Advocate, speaks out very emphatically against the "improper, unmodest and immoral" conduct of certain colored preachers in Georgia getting up a cheap excursion to attend a hanging. They deserve not only this journalistic censure, but a Conference investigation. The idea of converting a hanging into an occasion for making money by running an excursion would disgrace the most graceless charper of the turf or cock pit.

Denver Conference.

We find in the Colorado Methodist a full account of the Denver Annual Conference, which held its session in the Curtis Street Church, Denver, July 23-28, 1884. Bishop J. C. Granberry presided, and Rev. George Needham was elected secretary, with Revs. P. L. Stanton and W. F. Packard as assistants. Drs. McFerrin and Hendrix and Richard Boyne, a local Wesleyan minister from England, were among the distinguished visitors. Dr. George T. Gould, of Kentucky, transferred to that Conference, and was made president of Las Vegas Seminary. Thomas Griffith was admitted on trial. The statistical summaries are as follows:

Twelve local preachers against ten last year; number of members, 859, against 758 last year; adults baptized, 74 this year, 42 last; infants baptized this year, 45, 35 last; number of Sunday-school pupils, 1,300 this year, 1,116 last; number of churches, 18 this year, 12 last; seating capacity of churches, 3,827 this year, 2,520 last; number of parsonages, 6 this year, 5 last; value of other church property, \$18,145 90 this year, \$15,063 last; expended this year in building and repairs, \$15 903; collected for Bishops' fund, \$66 this year, \$70 last; Conference collections, \$190 this year, \$23 30 last; collected for other objects, \$1,496 44.

The report of the Board of Missions showed that \$815 50 had been collected. The assessment was fixed at \$650—\$400 to the Denver district and \$250 to New Mexico.

Bishop Granberry gave great satisfaction to the Conference, both in the chair and pulpit. Drs. McFerrin and Hendrix did good service on the platform. We note with rejoicing the solid growth of our cause in that great western field. The following is the list of

APPOINTMENTS.

DENVER DISTRICT.—W. J. Jackson, P. E.; Denver, Curtis Street, J. C. Morris; Denver circuit, H. S. Lee; Sterling circuit, J. M. Major; Elbert circuit, C. B. Laport; Colorado Springs, J. J. Ansley; South Pueblo, D. L. Rader; Florence circuit, supplied by Rev. W. M. Smith; Greenhorn circuit, G. W. Burnett; Gardner circuit, A. H. Quillian; Le Veta and Alamosa, O. E. Semabugh; San Luis circuit, J. A. Jester; Saguache, W. M. Britt; Grand Junction circuit, J. A. Allison; Wet Mountain circuit, to be supplied; W. J. Jackson, agent for our schools at Pueblo.

NEW MEXICO DISTRICT.—George Needham, P. E.; Trinidad, J. R. A. Vaughan; Durango, R. A. Freeman; Durango circuit, Thomas Griffith; Mancos and Rico, W. H. Howard; Farmington, to be supplied; Las Vegas, G. T. Gould; Cerrillos, W. B. Wheeler; Albuquerque, W. F. Packard; Socorro and San Marcial, J. D. Bush, and one to be supplied; Denning, P. L. Stanton; White Oaks, to be supplied; Las Vegas Seminary, Dr. G. T. Gould, principal—J. R. A. Vaughan, agent.

Crystal Springs Camp Meeting.

We spent Saturday and Sunday, last, at this favored feast of tabernacles, and right royally were they enjoyed. If denied our annual visit to that gathering of the Lord's hosts, we feel a sense of loss, spiritual, social and connoisseurial. Beautiful for situation and the joy of a large section, it never fails to command immense congregations. We were sorry to note, however, that a Sunday excursion train was run and liberally patronized. It is well to have large congregations, but not at the expense of Sabbath desecration; for this, however, the camp meeting association was in no wise responsible.

The little friction caused last year by the small gate fee charged has quite passed away. Better understood, it is generally approved as the readiest and most equitable method of sustaining the enterprise. Instead of a few hearing the heavy burden, the vast multitude, by a penny offering, become the Lord's "purse bearers," and sharers in the blessed opportunity of aiding a good cause.

Most of the tents were occupied, and characteristic hospitality was dispensed. The presence of preachers in any number is not a burden, but a benediction. There is a contest among tent holders for the pleasure of entertaining the "sons of Levi."

How highly favored we are as the Lord's messengers! What generous attentions await and cheer us amid all our labors! These more than compensate for meagre stipends. No men on earth are so honored and appreciated as ministers of the word of God. Careful should we be in life and speech that confidence be not misplaced and the Lord's name suffer in the failings of his servants.

Quite a number of preachers were in attendance—all from the home Conference except the venerable Rev. G. D. Wade, of the North Mississippi Conference, and Dr. R. B. Crawford, of Mobile. The latter ministered with great profit and power, and won hosts of true friends. Up to the time of our leaving not many conversions had been reported, but all indications were favorable for a great refreshing. Sunday morning

was observed as a Centenary occasion. President Rush, of Centenary College, represented the interests of that honored institution in a practical speech, and then followed a lengthy Centenary discourse. We hope the fruits of that service may be gathered in the near future. There are no "extempore listeners" at that encampment, but attentive, sympathetic, helpful. Bating the singling, which lacked the volume and heartiness of other years, the meeting was quite successful. Sad will be the day when we lose the right and title of being denominated "the hymn-singing Methodists."

A Purgatorial Organization.

We find in the New York Independent a circular appeal sent out by a Romish association, which proposes to do a "great charity." Alas! for the suffering saints! They have to be organized out of purgatory. When such folly is allowable in a church, we do not wonder that so many intelligent Catholics are turning to Protestantism. Since reading Dr. Dorchester's "Problem of Religious Progress" we have had little apprehension about the dominance of papal superstition in this country. Just such stupendous nonsense as the following is enough to fatigue the patience of a howling dervish:

THE PURGATORIAL ASSOCIATION—
SPREAD OF AN ORGANIZATION INTENDED TO DO A GREAT CHARITY.
McCONNELLVILLE, MORGAN CO., O.,
MAY 1, 1884.

To the Editor of the Catholic Review:—
The Purgatorial Association continues to grow rapidly. We are now dealing about fourteen thousand souls of the Rosary, every week, for the poor souls. Persons wishing to unite with us in this devotion may send their names, plainly written in English, to the Rev. S. S. Mattingly, McConnellville, Morgan county, O., and also enclose a postal directed to themselves for answer to their application.

The obligation on the part of the members is one "Our Father" and ten "Hail Marys," or one decade of the Rosary, every day, for the souls in purgatory. The benefits derived by the members of the association are: (1) One mass, once a week, *pro defunctis* for the spiritual and temporal welfare of the members, and according to each one's intention; (2) a momento is made every day in Holy Mass, according to the intention of each member. We take these Rosaries, said by the members of the association, every day to Holy Mass with us and ask God to hear our prayers and liberate these suffering souls. Other benefits for the members of this association are being sought for by us, and that we may be successful we ask the prayers of the members.

A Northern religious exchange, referring to the suspension of another paper after a desperate struggle against the inevitable, indulges in some pertinent reflections. Those who have any fear that editors and publishers will become "loaded bandholders," and will not suffer excellent poverty to keep them religious, are requested to read the following:

"This suspension suggests some lessons. One is this: It is something to publish a newspaper. This is a fact which to many persons will come with the suddenness of a revelation. Very many members of the human family have not the remotest suspicion that it costs a single cent to edit or print a newspaper. They can see no earthly reason why the paper should not be sent to everybody free of charge, or at less than cost; why it should not print everything that anybody wants printed, and send copies containing the publication gratis. Since we began this article we have received a letter from a lady of another denomination, saying that she is going to open a school, and that she has had losses, and that she desires to advertise largely, and that she relies upon us not to charge her for the advertisement, and that she would like to receive the paper occasionally. We will gladly do as she requests, provided the paper makes and the type founder and the postage and the printers and the gas and the baker and the milkman and the dealer, and all the rest of them, will deal with us on the same liberal basis. We do solemnly assure each and several of our friends that no method of publishing a paper free of cost has been discovered, though we do not know what discovery may be developed. In connection with the electrical exhibition.

In looking over the old files of the ADVOCATE, for 1858, we discovered this interesting item:

The New Orleans and Jackson Railroad was completed to Jackson, Miss., and the cars passed over it for the first time on March 31. Then arose a spirited contest in the Board of Directors as to whether the road should be extended or stop at Canton. The vote stood as follows: For extension, 25,160 shares; for non-extension, 16,657 shares—majority, 9,503; split tickets, not counted, 1,500.

The following are the names of the new directors elected: Louisiana—John Calhoun, N. C. Folger, C. M. Waterman, James H. Caldwell, S. F. Slater, Charles Pride, George W. Christy, J. M. Reid, Richard Strain, H. M. Samuels, Thomas Murray, Jackson Armstrong.

Mississippi—William McWillie, F. Ziegler, E. D. Brower, E. H. Sanders, R. D. Brown, C. B. Tarpley.

The Wesleyan Conference.

The one hundred and forty-first Wesleyan Conference was opened at Burslem, England, July 22, with six hundred ministers in attendance. Frederic Greeves, D. D., was elected president, and Robert Newton Young, secretary. The retiring president, Rev. Thomas McCullagh, made a very happy speech in introducing his successor and in presenting his insignia of office—the seal of the Conference and John Wesley's pocket Bible, which he used in field-preaching. In his short address the new president, Dr. Greeves, made some capital points. He counseled the Conference not to permit "revivalistic services to interfere with the diligent, effective and hopeful discharge of our ordinary pastorate." This paragraph is sententious and suggestive: "A very distinguished predecessor of mine—Mr. Garrett—in his opening address, gave us as the keynote of the year, 'A revival in every circuit.' If I could give one, it would be, 'Salvation in every house.'"

Vacancies in the Legal Hundred were then filled, and in the evening an open session was held, when Revs. Robert Newton Young and Sylvester Whitehead delivered addresses in relation to their deputations to the Methodist Episcopal Church in America. Other proceedings were not published in the last London Watchman received.

Stabat Mater vs. Quam Tediola.

While Bishop McTear was adorning his chair editorial, in the early months of 1858, he received a complimentary ticket to a grand sacred concert. The oratorio, *Stabat Mater*, was to be rendered by Mme. Frezzolini, Mme. Strakosch, Signors Peruzzi and Scola, supported by home talent. He went, and left early in disgust. The following were among his next day's reflections:

The fact is, our ears have been spoiled. These Italian singers can not reach our conception, for we have, for several years, preached to the negroes. Let any of those people who crowded Old Fellows' Hall, Saturday evening, at \$1 and \$1 50 per head, go with us to St. Paul's of a Sunday afternoon, and we will give them better song, more soul-inspiring music, and exhort them to nothing—absolutely nothing! Seats free.

At St. Paul's the programme is simple. Perhaps a touch of hard names might help it out: say "Veni Fides" (Come thou Faith, etc.) p. 447. Then pitched by Magnus Gebhardt (Big William—not to abbreviate further), and hymn carried by three thousand African voices, with three galleries thrown in. There is concert for you! Signor Peruzzi never led the like of it.

The "Quam Tediola" (How tedious, etc.) p. 441, raised by Melchior von Alexandrinius (allas, Aleck) with the same vocal accompaniment, would eclipse or, rather, drown out Strakosch, Frezzolini, Scola, Von La Harpe, with all their combination. * * * Sacred concerts are a sham at Old Fellows' Hall. While St. Paul's is open we shall not throw away another hour, even on a free ticket, hearing Frezzolini and such like. Give us music that touches the heart as well as the ear.

The Rev. Jerome Harbison, of Arkansas, was transferred to the Los Angeles Conference.

Rev. S. Kepler, of the Baltimore Conference, long a prominent and able preacher, died last week at the advanced age of eighty years.

Dr. Ledbetter has so far recovered as to be able to get out his scissors and pencil "for some minor work on the Advocate." We rejoice in his convalescence.

The Nashville Advocate announces that the published list of delegates to the Centenary Christmas Conference is official. As no Bishop's name was attached to the publication some doubt was raised.

Brethren in the Mississippi Conference desiring to make Centenary remittances, or to get Centenary notes in securing subscriptions, will communicate with the treasurer, Bro. H. H. Blues, at Jackson, Miss.

An honored friend of marked liberality has proposed through us to support a student at Palm Institute. He will select and send forward a pupil and meet all of his expenses. This work he will continue through some years. And such intelligent benevolence we want to commend.

In another column will be found an excellent and learned article from Hon. W. H. Goodale on "Sumptuary Laws." It evinces the erudition and discrimination for which our friend is distinguished. Another article on "the justification of restrictive legislation as to the sale of alcoholic liquor" we hope will be forthcoming. But, however proper the technical distinction made in the present communication, the convention that adopted the platform criticised, had reference to the legal suppression of the liquor traffic. Of this we are sure, for members of the convention have so stated to us personally.

President Rush, of Centenary College, is in the field canvassing for that honored institution of learning, and is doing efficient work. About six thousand dollars have been secured as an endowment fund. He has good hope of large success. The next term promises to be the best of its post bellum history.

Port Gibson Female College is advertised this week. The last session was prosperous under the administration of President Bradford, and the prospect for next term is quite hopeful. Ample preparations are made for a larger attendance. The president is in the field and is receiving flattering assurances.

The destruction of our German Methodist Church at Osyka, in a storm last week, is a great loss to that struggling congregation. They purpose to rebuild at once, and any assistance rendered them will be most wisely bestowed. Remittances may be made to Rev. J. B. A. Ahrens, D. D., 112 Camp street.

The organization of the new City School Board, with Mr. J. G. Parham as president, meets with general and cordial endorsement. We look for intelligent, economical, painstaking administration. Nothing is more important to the city of New Orleans than the wise conservation of her educational facilities.

The business management of the Texas Christian Advocate has undergone some change. Mr. Bialock has entire charge of the office, and thus "the most harmonious relations have been established between the publishing and editorial departments of the paper." Dr. John is an alert, pungent, plucky, vigorous, evangelical editor. We read his page in every issue.

Bro. Christian Keener dropped into the office on Tuesday, of last week, just from a great meeting at Plaquemine, Brule, one of his appointments on the Opelousas district. The power of the Highest was manifest, the meeting resulting in forty accessions to the church. It was on this pastoral charge, at Rayne, we noted the dedication of a Centenary Church a few weeks ago and an organization elected with seventy-three members. We rejoice in the prosperity of our Zion in that section.

Rev. H. M. DaBoe, of Huntsville, Texas, gave us a pleasant call on Tuesday last. He was accompanied by his family on a visit to relatives in Mississippi. At the command of his congregation who furnished "the sinews of war," he will extend his trip to Monticello and on to Niagara Falls. Our old friend and Conference comrade is the picture of good health, tipping the scales at near two hundred. Besides a successful pastor and capital preacher, he is one of the brightest and most versatile newspaper correspondents in the Connection.

The press dispatches bring the sad intelligence of the death of Rev. Dr. J. G. Wilson, presiding elder of the St. Louis district, St. Louis Conference. For some weeks he had suffered a severe illness, but friends hoped the crisis had passed and recovery was assured. He died on Wednesday, of last week, in the fifty-eighth year of his age. Dr. Wilson was one of the strong men in Southern Methodism. Scholarly, evangelical, energetic and enterprising, he had capacity for any department of service and success everywhere attended his labors. For years he was one of our leading educators as the president of Huntsville Female College, and later of an institution at Bowling Green, Ky. In obedience to Episcopal authority he transferred to the St. Louis Conference and re-entered the pastoral work in which he gloriously fell asleep. To all human reckoning we can ill afford the loss of such leaders, but "God buries his workmen and carries on his work." It is ours to catch his falling mantle and emulate his heroic spirit.

From Bastrop, La.

There has been considerable sickness in this place all through the year, and for some weeks the flux has been prevalent. We have been called to bury a number, and not long since we laid away to await the resurrection morn two among the choicest of our flock. Sisters Sarah A. Cason and Martha Collier were lay members of the Bastrop Methodist Church. Fully ripe for heaven, they have "fallen asleep in Jesus," and the loss sustained by the loved ones and by the church is indeed heavy. Their pure spirits have been gathered unto God, and the sacred duty of us all is to follow in the same blessed way. As has many times been said, so now we say, "The Methodists die well." Oh! what a place heaven will be, peopled by only Methodists, but all who die well! Heaven shall be made up of those who have died victors in Christ. Let us all get home.

Rev. L. P. Miller, agent of the

Christian Advocate.

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THE KING'S DAUGHTER.

BY H. R. FAIRBANKS.

He wears no jewel upon his hand or brow,
No badge by which she may be known of men,
For though he walk in plain attire now,
So the daughter of a king; and when
He father calls her at his throne to wait,
He will be clothed as he left her state.

Her father sent her in his land to dwell,
Giving to her work that must be done;
And since the king loves all his people well,
Therefore she too, cares for them every one;
Thus when she stoops to lift from want and sin,
The brighter shines her royalty therein.

He walks erect through dangers manifold,
While many sink and fall on either hand;
He sheds no summer's beam nor winter's cold,
For both are subject to the king's command;
He need not tremble of anything,
Because he is the daughter of a king.

Even when the angel comes that men call Death,
And none with terror, it appears not here;
For when he looks at him with quivering breath,
Thinking it is the royal messenger,
He heart rejoices that his father calls,
For lack to live within the palace walls.

For when the land she dwells in is most fair,
Set round with meadows, a picture in a frame,
In her heart she feels a longing there,
For that imperial palace whence she came.
No trifling quest seems any earthly thing,
Because she is the daughter of a king.

Rev. Thomas Owens.

BY REV. H. M. BLOTH.

Having given pen sketches of three eminent ministers of the Mississippi Conference, Drs. Winans, Drake and Edgah Steele, who rose to distinction in their high calling in the great training school of the itinerancy—the most efficient power of ministerial development known among men in all the ages from the apostolic to the present time. The subject of this sketch is presented as a striking product of the same great school of the prophets. Thomas Owens was one of the first beneficiaries of the Mississippi Conference. The first notice we have of him is as a reckless, frolicsome, somewhat dissipated young man, living near Greenville, Jefferson county, Miss., the resort of the neighborhood where fun and frolic, dissipation, gaming and horse racing held high carnival. Bro. Owens was a leader among them; a reckless, daring rider, with a keen relish for the fray and the life of his associates.

His pious father, with many tears, pleaded with the wayward son, and in order to touch the sensibilities would say to him that he was responsible to God for his moral and religious training, and was fearful that he would be condemned in the day of final reckoning for failure to train him in the good and right way. The son, with the quick and ready wit and repartee so characteristic of him, said to the father: "No, father; when my case is being investigated before the judgment seat I will step in and relieve you of all censure for my conduct, assuming all the responsibility as you have done all a father could do to restrain my course." I can not give particulars of the change that passed upon his character in his remodeling by the power of the Holy Ghost and his inauguration into the ministerial life.

It was marked and decisive. The wayward and reckless young man became as famous for devotion to the cause of Christ as he had been in the service of the devil. His zeal for God was very great, and many were the trophies of his achievement in his service. He was emphatically a revivalist, and the name of little Tommie Owens was known far and

near as an efficient worker in the Master's vineyard. The elements of his power were unique, original and strangely blended in their combination.

With native, strong practical sense he had studied human character and exercised a wonderful influence over the sensibilities of men. No man, however stolid, could resist the magic influence of this magnetic wand that controlled at will human passion, convulsed with laughter, or melted to tears his audience in quick transition, responded to the electric touches of his oratorical skill. No one could school himself to resist the power wielded over him. I have heard the venerable minister, Thomas Mixon, say the more you sought to stay the tidal wave of passion aroused by this eccentric and wonderful pulpit orator the more overwhelming would be the accumulated momentum. In the social circle, in the pulpit, upon the Conference floor this matter of human sensibility held undisputed sway. The most grave assemblies, including the presiding officers of our Conferences, were alike under the dominion of Uncle Tommie's facetious and affecting appeals.

I have seen that impersonation of dignified solemnity, Bishop Andrew, as much convulsed with laughter or melted tenderness as all the rest who gave full sway to the tumultuous and overwhelming torrents of feeling that bore down all before it. Bro. Owens was sui generis. Peerless in his line of thought and feeling, he could have no imitator. The man who attempted it only rendered himself ridiculous.

I have heard him on the Conference floor, in reply to captious criticisms for his facetiousness, say that he had tried to be an imitator of others, but come out little Tommie every time. The latter years of his life were spent in a luxurious home, the result of an admirable wedded life with a devoted Christian matron, who rejoiced with him in a happy experience of religion; shouting the praises of God as ethereal and lofty in her ecstatic joy as it is the privilege of the saints to realize on earth. It was my privilege to be associated intimately with Uncle Tommie Owens in the same neighborhood, in the same church of which I was class leader and he superannuated minister, and this church at Rocky Springs, Claiborne county, Miss., sent me out into the work of the ministry. No man enjoyed to a greater extent the confidence and affection of the people. He married more people and preached more funeral sermons than any other minister throughout the country. His large mansion was the home of hospitality and good cheer to the wayfarer itinerant. He was a most genial and mirth-provoking companion. About Conference time in those days of horseback traveling, when a crowd of preachers would accumulate on their way to Conference, Bro. Owens' house was a Methodist tavern and the owner, the life of the company of itinerants that sought his home and company. The old *esprit de corps* was re-awakened in the old itinerant who felt, to use his own quaint language, that if he had stumps of wings he could fly in the midst of heaven with the everlasting gospel to preach.

He passed through the fiery ordeal of Yankee spoliation just before the close of his long, laborious and useful life. Being met one day on his return from his plantation to his home by the Yankee army, riding, as he always did, a very fine horse, they caused him to dismount and take it aloft. This act of vandalism as the crowning one of many caused him to feel, with many thousands of others, an irrepressible antagonism that it was exceedingly difficult to stifle. As expressed by Bro. Owens it was the very last thing he expected to do to forgive the Yankees. But blessed be God it was accomplished. The dying man of God saw his way to heaven, using his own language "with the distinctness of a sunbeam."

Around us ever lies the enchanted land,
In marvels rich to those whose eyes are found;
In dwelling there are all things around us found,
In losing there are all things lost beyond.
—Jesse Verr.

Facts and Fans.

BY REV. J. H. A. AHRNS, D. D.

Too many carry on similar business with the same amount of capital and under similar circumstances; but while one of them prospers and attains to opulence, the other is going to wreck and indigence. Ignorant people then call the successful man fortunate, the other unfortunate: one had luck, the other had not, they say.

Close observation will teach us that what is called luck or good luck is but a subjective preparation for the business in question. Endowments, natural and acquired, rendered him specially fit for the same. To this was added the necessary enthusiasm which, by the way, is never lacking when the consciousness animates us that with our life's barque we have entered the true and destined channel. Industry and perseverance are inseparable concomitants. Success follows as a matter of course. The reverse is noticeable in the case of the man with bad luck. Perhaps there was in the outset plenty of ambition and zeal; but because sooner or later the consciousness asserting itself, that he lacks the elements necessary to success, that he is constantly transgressing the law of the eternal fitness of things, the flames of his enthusiasm are extinguished, his order subsides, his hand becomes idle, collapse inevitable.

As in business, so also in the ministerial avocation. Was the preacher called to his office by the Holy Ghost? Is he unspeakably wretched because men die in their sins without a Saviour? Does he feel that woe is him if he preach not the gospel? And are the natural endowments in harmony with the supernatural? Then success will characterize his ministry. He will prepare himself for his pulpit diligently. Yes, he will soon become a thorough theologian, making, as Spurgeon said, the pulpit his Thermopile. As pastor, he knows of no temperamental disqualification, of no lack of social qualities. Social qualities! Men are dying, dying in their sins, going to eternal shame. He will prayerfully visit them in their houses to apprise them of their impending danger. He visits as one sent from God. Of course, the church under his care thrives internally and externally, spiritually and temporally. Has he good luck? No. He is right, and he is right in the right way, and does right. The other preacher has bad luck. Well, something is wrong. But what? Who?

Recently sat on a snitry evening in a railroad car. Had ten minutes until departure. All the passengers seemed uncomfortably hot. A stupid-looking, dirty boy enters the car, with a voice grating on the ear: "Fans for sale! We felt that everybody wanted a fan; but there was something which prevented us and others from patronizing the disagreeable patrolman. He sold but two fans to the hundred passengers seated in the car. He was followed by a sprightly-looking lad with an armful of fans. He too vociferated: "Fans for sale! But doing so, he looked involuntarily into everybody's face and added: "The best fans in New Orleans. Only five cents apiece. Chilly atmosphere from distant ice-burgs. Here is comfort for the overheated. Reviving whispering from the billow which recently kissed the North Pole. Here are zephyrs from cool magnolia groves, cozy murmuring from the dense forests of pine. Here is Spanish Port atmosphere and West End breeze." The boy repeated this description of his wares several times, and in about three minutes his entire supply was sold. Everybody wanted of the "whispering of the billow which recently kissed the North Pole."

Leaving the car, he met the boy who had sold but two fans, lamenting that the times were bad, and accounting for his competitor's success by remarking that he had good luck. Failure of success in this case was not owing to the fans, they were good; nor to the price, they were cheap; nor lack of demand, the people needed fans and subsequently bought fans. It was the unsuccessful vendor who did not meet the demand. Unable to fully appreciate

the situation, he developed the enthusiasm, displayed no skill.

Wonder if among preachers there is such a difference as there was among these two boy-peddlers? All men are more or less conscious of their need of a Saviour. They are unhappy. They yearn for true Comfort from the Comforter, that still, small voice to speak peace to the soul. In Christ there is hope for the perishing. Knowing the terror of the Lord, we persuade men. "Fans for sale!" Yet many preachers keep their "fans" and dolorously bewail unlucky circumstances. But, blessed be God, here and there there are some who know how to dispose of their "ware."

All At It—Sundays Closing.

BY MRS. L. CHARY SADLER.

One of the all begs the privilege of being at it. At what? For the present, at Col. E. Richardson, president of the World's Industrial and Cotton Centennial Exposition, New Orleans, La.

The General Conference of the Methodist Episcopal Church, which met at Philadelphia, in May last, sent a request to the Board of Managers to have the gates closed on the Sabbath. Our own church, the Baptist Assembly and other influential bodies have made similar requests, and now it is in order for the daughters of Zion, enjoining in this vale of Louisiana and other Gulf States, to rise en masse and make the same request.

Let us second Dr. Walker's motion, made in the ADVOCATE last week, with an irresistible unanimity, and beseech Col. Richardson and the Board of Managers to grant this boon.

Columbia's daughters ask this in the name of Columbia's glorious land for which our fathers fought and bled. In the name of our stripes and stars that

—Is known on every shore.

The standard of a gallant band.

In the name of our national coin that bears on its face the beautiful motto: "In God we trust." This coin will be handled by every one who goes inside those gates. Let them be closed on Sunday and show the world that we are a Christian people by universal sentiment as well as only in name.

We ask this boon in the name of our lovely State with its beautiful seat of sixteen stars, scales of justice and protective mother bird. Is it just to ignore the Christian sense and sentiment of the whole country, which is largely in the majority, for the sake of the almighty dollar and the few who hold that freedom shirks when liberal corns are in danger of being trod upon. If this can be done with a show of justice let us have a new seal of State. Erase those sixteen stars that shine for all. Take out the even-balanced scale of justice. Clip the wings of the protective mother bird and let the young ones perish, and instead, let a straight up and down square seal with the cap of liberty engraved thereon, and this beautiful motto underneath: *Noncomitibus Sundaybus over usibus.* Would not this be more suitable if our honor as a Christian nation is to be trampled upon?

Aside from all Christian consideration this question looms up like Bancho's ghost and will not down. For justice can not be meted out to all alike if those gates are opened on a Sunday, because the numerous employees need a day of rest and have a right to demand it. Then for those who wish have fun on Sunday there are hundreds of other places of amusement where they can go, and all that Christian people ask is that the gates may be closed so that all who wish may have freedom to worship God if they choose and as they choose.

Though "the kingdom of heaven suffereth violence and the violent taketh it by force," yet no one need fear that they will be forced to go to church because the gates of the Exposition are closed on Sunday. As there are no mountain heights in the Crescent City, where freedom can unfurl her standard to the air, she might sit upon the Clay monument or the top of St. Charles Hotel, where she could tear the azure robes to her heart's content, and nobody would

say a word. In conclusion, one woman at it, in the name of all good women who ought to be "at it, and always at it," asks the gentlemen composing the Board of Managers of the Exposition that the fair fame of our beloved country, our beautiful Crescent City and the fair name of their wives, mothers, sisters and sweethearts may not have a stigma cast upon them by the public desecration of the holy day in keeping the gates of the Industrial and Cotton Centennial Exposition open on Sunday.

Vicksburg District Conference.

Mr. Editor: On Thursday, July 31, 1884, the Vicksburg District Conference began its annual session at Phoenix, Miss., and closed its proceedings on the evening of August 2. Our presiding elder, Rev. C. G. Andrews, presided over the deliberations with his accustomed dignity.

The disciplinary plan of procedure was observed. The preachers were in good spirits; looked well; preached well, and reported their works and labors during the present year with a good deal of zeal and interest. Our district is steadily on the upgrade spiritually, morally, numerically and financially. A great deal of interest and lively debate, catechizing and repartee were manifested by the preachers in the presentation of their reports and explanation of their modes and plans of collecting the various claims appertaining to their charges. They were full of zeal for the preaching of the gospel and the advancement of the kingdom of God.

The best preaching talent in the Conference was here, and the impress of their sermons and influence will be felt for good. The people entertained the Conference with pride and pleasure, and large audiences attended the preaching of the word. More than six hundred people were out on the Sabbath to hear Dr. Marshall and Rev. W. C. Black. The editor of the NEW ORLEANS CHRISTIAN ADVOCATE, President Rush, of Centenary College, and President McVoy, of East Mississippi Female College, honored us with their presence, and entertained us with the presentation of the interests which they represented.

About fifteen hundred dollars in cash and endowment notes were given to President Rush for Centenary College. Rev. T. C. Bradford came in after the adjournment. He secured the promise of several girls for Port Gibson Female College, and some subscriptions to aid in refurbishing and repairing the college building. The representation among the laymen was very small, although twelve or fifteen delegates who were absent live in less than fifty miles of Phoenix. C. K. Marshall, T. A. Holloman, Henry Key and T. R. Holloman were elected delegates to the next Annual Conference. Thomas Reed and H. G. Millsaps the alternates.

We inclose herewith the report of the Committee on Temperance to be published in the ADVOCATE as per request of the Conference. Resolutions endorsing Centenary College, East Mississippi Female College and Port Gibson Female College were approved, also recommending the publication of the History of Methodism in Mississippi, by John G. Jones. The following was approved by a rising vote, viz:

Resolved, That it is with our most cordial thanksgiving we offer a vote of profound gratitude to the kind people of Wesley Chapel neighborhood for their abundant hospitality which has even succeeded our most sanguine expectations.

Cane Ridge Church, Fayette circuit, was selected for the next place at which to meet. After a very harmonious session, full of interest, pleasure and profit to preachers and people the Conference adjourned.

THOS. A. HOLLOMAN, Sec.

PHOENIX, MISS., AUGUST 7, 1884.

Centenary College of Louisiana.

Let our patrons bear in mind that this school opens on Monday, September 1, and that it is very important that the students be present at the opening.

The Mississippi Valley railroad, which runs within five miles of Jackson, La., is now in full operation, and affords ready access to the

college. Students will get off at McManis' flag station, which is directly opposite of Jackson. It would be well for them to write to Mr. Kemp Mattingly, who runs the hack blue, informing him on what day they expect to arrive.

Some five or six weeks ago the town of Jackson was in no little excitement over a case of small-pox, that of Dr. Joe S. Jones, who contracted it from a negro patient four miles in the country, and some greatly exaggerated reports went out through a few newspapers, making the impression that it was an epidemic; whereas there was but one case, and that a case of varicella. No other case has appeared, nor is it at all probable that there will be any other resulting, as the one we had was so carefully guarded.

Last week I reported as financial agent \$1,000, which had been raised as an endowment fund for Centenary College. This week I am enabled to report \$1,550 more—\$1,550 of which was raised at the Vicksburg District Conference held in Phoenix, Miss., and the remainder \$250 was contributed yesterday, August 10, at Crystal Springs Camp Meeting by Bro. Peter James, whose liberality, in other laudable directions, has already attracted attention, gladdened hearts and added fragrance to his name.

Let me earnestly appeal to the Methodists of our two Conferences, Mississippi and Louisiana, to rally to our only male college with the determination to endow it. It can be done; let us feel and say, it must be done! If we can have unity of action, prayerful and energetic efforts in presenting and pressing the claims of this college, for the next six months we shall raise not less than \$100,000. Let our preachers lead the movement, taking advantage of the general disposition, to make Centenary offerings. Let us encourage the people to make these gifts and to direct them to this college for the purpose of endowment.

There is cause for great praise and devout gratitude for what has already been contributed. Let us thank God, take courage and renew our efforts. Now is the time to strike. Our people are poor, but the practicability of endowing the college is not a question of financial ability. Let all give something. If it be only \$1, and the work will be done and nobody hurt. God is favoring us. The location of the Mississippi Valley railroad is itself a grand endowment. Send us students—send us money.

D. M. RUSH.

AUGUST 11, 1884.

THE TEACHING OF JESUS.—This was wholly different in its character from the teaching of the scribes, and was as much grander as the temple of the morning under which it was uttered was grander than the stifling synagogue or crowded school. It was preached on the hillside, or by the lake, or on the roads, or in the house of the Pharisee, or at the banquet of the publican; nor was it any sweeter or softer when it was addressed in the Royal Portico to the masters of Israel, than when its only hearers were the ignorant people whom the haughty Pharisees held to be accursed. And there was no reserve in its administration. It flowed forth as sweetly and as lavishly to single listeners as to enraptured crowds, and some of its richest revelations were vouchsafed neither to rulers nor to multitudes, but to the persecuted outcast of the synagogue, to the timid inquirer in the midnight and the frail woman by the noon-day well. It dealt with the human soul, and human destiny, and human life. There were no delusions in it, or explanations, or implanted mazes of difficult discussion, but a swift insight into the very depths of the human heart, appealing to the conscience with its irresistible simplicity and with an absolute mastery stirring the whole nature. Sprung from the depths of holy emotions, it thrilled the being of every true listener as with electric flame. In a word, its authority was the authority of the divine Incarnate; it was a voice of God, speaking in the utterance of man; its austere purity was pervaded with the tenderest sympathy and its awful severity with unutterable love. It is a great sea whose smiling surface breaks into refreshing ripples at the feet of our little ones, but into whose unfathomable depths the wisest may gaze with the shudder of amazement and the thrill of love.—Farrar's Life of Christ.

—God writes the gospel, not in the Bible alone, but on trees and flowers, on the clouds and stars.—Luther.

BY MATHIAS FALTINGHAM.

—Zach's II

"The Laborers of the Vineyard"

What a vast work this harvest of the Lord's vineyard is! How, in the great number of workers

Often I sit in church and see the many pews around me which have no father, husband, brother or son as occupants, and when I recognize how few of the voices that join in the anthems of praise are male, I can but wonder, when we are all gathered to our final home, whether there will be broken family circles—whether there will be only a few hoarse and tenor voices of the males to mingle with the softer tones of alto and soprano of the females as in celestial choruses they join in everlasting praise. I regret to see this, for it is my own sex that is negligent; and I do not intend to speak of those who care naught for the future—who only wish to live for what they consider the pleasures of frail humanity, but to those men who are enrolled as soldiers in the great battle of life against death. I would appeal to them to arise from their stupor of indifference. It is high time to awake from this lethargic sleep to a sense of their duty to society around them, their duty to the church which they attend and their all-important duty to the great God who created them. I would appeal to the fathers to think of the example they offer to their children when they follow in their footsteps when they stay from the house of God, and disregard their duties as reliable laborers of Christianity. I would appeal to young men, who are forming character for eternity, to give their vigorous strength to all this great cause. Do not wait until your youth wanes before you commence, especially to work in the

NINTH PAPER.

After dinner I invited him to the room of the sick man. After examining him the doctor called me to one side, and said, "It is a well-defined case of yellow fever;" thought it best not to make it known, as it might

MANUAL, TEXAS.

We are weak and helpless, and if left to ourselves, in attempting to work out the salvation of our souls, in view of many difficulties that surround us, we might well, indeed, yield to despair for our own strength is insufficient. But while this is the case, we are saved of divine help, for God works in us, drawing our hearts to himself, exciting in us holy desires and purposes, and enabling us with mighty aid his Spirit to do this will. We are assured that his strength shall be made known in our weakness, and that on our day, so shall our strength be. This is the source of our encouragement.

J. V. God is with us, and we need not be afraid of our enemies. True, we are sinners, we shall sin, but we shall never be overcome by sin. True, we are weak, but we shall succeed. Remember, you have a great work to do, do not neglect it. The time is short. We while it is day, let the night come when no man can work.—Method Recorder.

TEXAS CIRCUIT.

AUGUST 9, 1834.

• BROOKSVILLE, MISS.

R. Tucker, from Crawford circuit. He preached us two good sermons. He being compelled to leave us, we were left alone. But, in looking over the congregation, our eyes rested on the face of Rev. Mr. Bagdikian, of the Cumberland Presbyterian Church. He remained with us the rest of the meeting, doing us good service and carrying away with him the good wishes of the community. In summing up the result of the meeting shows twelve conversions and fourteen millions to the church, and the church greatly revived. Our young men have organized a prayer meeting, which is doing good.

I closed my second meeting yesterday; was assisted by Bro. T. C. Wier, our presiding elder, who led off with three of his best sermons, followed by Rev. J. D. Coxson, a Vanderbilt young man, and followed by Rev. W. T. Barnett, from Shuqualak circuit, who

E. H. CASEY

Bill and by one our days do pass,
And one by one we die;
For all our flesh is as the grass,
Our life is but a sigh.

The pulses of youth lead him to age,
And age leads him to the tomb;
Our life is frail at every age -
We die ere from the womb.

The places here that know us now
Will soon be known no more;
Life's bark from West must turn its prow
And seek an unknown shore.

O God! let whom we love and move,
And he who loves us here,
Quicken us by the gutting love
To his eternal sphere.

She bore her last wearisome day with the spirit of martyr, and hard to live for the children's sake was perfectly resigned to her Fawell. Sometimes her joy was rapt and her radiant testimony was the way was bright and clear.

Farewell, precious sister, thy life a constant blessing to thy loved one on earth. May we all find a companionship with thee among spirits of just men made perfect.

C. G. ANDRE

SYKES—SISTER LUCY SYKES, born in Greenville county, Va., December 21, 1835. In early life she attracted attention to God's claim for her services, and she wisely dedicated her life to him. She united with the Methodist church, and labored for its doctrine and communion. She died in grief to leave Benjamin J. Sykes, April 17, 1821. She moved from this to North Alabama, and then to Carroll county, Miss., where she spent the greater part of her life. Her husband died in 1845, and with a considerable family of children, giving her child a great education—each of them was enabled to do much good in the world. Her benevolent relations of life satisfied her heart well. For sixty years she fulfilled the power of holy religion, and died June 18, at the residence of her son, John H. Sykes, in Duck Hill, Miss., in the state of better inheritance.

J. W. POS

Resolved, That a page in the winter
back of the *Fidelity Weekly* be dedi-
cated to her memory, and that an obituary
transmitted in the family and to her
friends of the deceased is a token of
our heartfelt sympathy and respect,
also a copy to the Sunday School
Visitor and the *NEW ORLEANS CHRIS-
TIAN ADVOCATE*, with the earnest re-
quest that they be published in the
next issues.

MISS LULA H. STEIN,
S. c. Felony Workers

It is said by her intimate friends that she never was known to be angry or hear unkind. She may have been grieved at an injury, but never suffered a malignant spirit to gain dominion over her heart. It is unnecessary to ask how she died. Her consistent life of constant piety is no answer to the question. She died as she had lived, in the death of the righteous—and rests, except in through the gates to Heaven, of God.

A. W. BROWN.

R. P. GOUGH, Pastor.

ADVERTISEMENTS.

The use of a good soap is certainly essential to preserve the skin in health, to maintain its complexion and tone, and to prevent its falling to wrinkles. Ivory Soap is an article of the most careful manufacture, and is the most agreeable and refreshing of all for the skin.

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Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. J. A. S. ADAMS, REV. J. T. SAWYER,
REV. W. L. C. HENNING.

THURSDAY, AUGUST 21, 1884.

Pastors in our patronizing Conferences are requested to forward promptly reports of their Centenary collections. We desire to open a column of "Centenary Gifts."

The Mississippi Conference has already raised thirty thousand dollars of her resolved sixty thousand as a Centenary offering. We believe every dollar will be forthcoming.

The man who makes mere difference of political convictions an occasion for personal estrangement hasn't breadth enough for a respectable partisan nor the clarity of a mustard-seed Christian. Character, and not party policy, should control personal friendships.

Many of the brightest blessings of Providence come to us and stay with us without our asking for their coming and their stay. Why is this? They are the precursors of spiritual favors which God designs to bestow. If we do not defeat his designs by an improper use of those bright blessings. Learn hence the value of temporal favors in the economy of salvation.

The South-Western Presbyterian, of this city, gives the following statistics of the Presbyterian Churches in Europe and America, collated from a report made to the Pan-Presbyterian Council: Synods, 186; presbyteries, 1,207; pastoral charges, 2,821; ministers on roll, 21,251; ministers in service, 10,680; communicants, 6,750,400; Sabbath-schools, 21,657; Sabbath-school teachers, 212,734; Sabbath-school attendance, 1,645,177; mission stations, 1,561.

The fact that God has placed before men the model of a perfect human life and a perfect human character shows that he would have men be perfect in life and character. This perfection of life and character can be attained only by copying the model. In the sayings and doings of Jesus, the model man, we find the helps to assist us to higher planes of Christian living and deeper depths of Christian experience and to broader views of God's love and clearer conception of our destiny.

Dr. Lipscomb, of Vanderbilt University, has laid a lasting obligation of gratitude upon the ministry and church in the publication of his "Studies in the Forty Days between Christ's Resurrection and Ascension." Coming to us in the guise of "Studies," these essays will put the thoughtful mind into new channels which will lead to new mines where the precious ore of truth lies glistening in the richest beauty. This book is a demonstration of the fact that Dr. Lipscomb is eminently qualified to write a better life of Christ than any that has yet appeared.

The book publishers and Sunday-school editor of the Methodist Episcopal Church (North) say in a recent circular: "We shall begin with January, 1885, the publication of a library book every week—each book containing from 150 to 300 pages—covering a wide field of useful and entertaining reading, religious and general biography, church and general history, stories of the imagination in the interest of historical illustration and the enforcement of moral and religious teaching." The churches of Christ can not do a wiser thing, or one more fruitful of good results, than to prepare nourishing mind-food for their young people.

The earthquake of Sunday, August 10, shook quite a number of people into a recognition of God. Some very earnest prayers were sent out of frightened souls inquiring for a place of security. People who are afraid of a trembling earth ought to be reminded that the earth is between them and their only security, and that they must come around on the other side. Earthquakes have played an important part in God's administration of affairs here below. We recommend to all concerned a careful perusal of Mr. Wesley's sermon on the "Cause and Cure of Earthquakes." "Therefore, we will not fear, though the earth be removed, for God is our refuge and strength."

The Habit of Gratitude.

It is not a matter of option or opinion whether we shall cultivate the grace of gratitude. Nothing is more important to the full and symmetrical development of Christian character. Indeed, it is the very foundation principle of our holy religion. A being not capable of gratitude is not susceptible of religion, while, on the other hand, our attainments in spiritual grace and culture are in exact ratio to the development of this habit. It is peculiar to and becoming in dependent creatures. If all beings and intelligences were independent and needed no extraneous aid or favor, there would be neither room nor reason for any expression of gratitude. This grace, therefore, does not belong to God. He is self-existent and infinite in all his attributes. He can not be grateful for mercies received, for he himself is infinite Mercy and needs no favor. But, as the creator and gracious benefactor of mankind, he demands and must have an expression of our gratitude. And nothing in us is more beautiful and spiritually beneficial. No virtue more lovingly adorns human character. On the contrary, nothing so hardens and debases heart and conscience as the habit of ingratitude. An ingrate is the most despicable of characters, viewed only in his relations to human beings. But, as related to God, he is utterly without hope in the world.

Every historic period which has been characterized by great wickedness and apostasy has been introduced by long forgetfulness of God as the father of mercies and source of all life and blessing. Forgetting God is the chiefest sin, and worthy of condemnation. It was this that provoked the desolating flood. It was the foster-mother of idol worship among the Israelites in the wilderness. And at last, we are told, that the unrepentant are to be cast out "with all the nations that forget God." On the contrary, every revival of religion has been inaugurated by a general turning to our Lord with the offerings of thanksgiving. When we begin to enumerate and acknowledge the blessings vouchsafed to us, then our hearts expand, love takes on a new flame, faith is invigorated and charity abounds. Gratitude transfigures the world to our eyes. Everything seems to join in our hymns of praise and all voices make melody in our hearts. Like the psalmist king of Israel, we want the rocks, hills, mountains, rivers and stars to assist in rendering thanks unto the Most High.

This occasional expression we want to urge as a habit. It should be the experience and practice of every day. And such a habit is evidence of rare attainments in the divine life. The spiritual eye is certainly undimmed and vigilant that discerns the Lord's hand in all the affairs of life and gives him glory. How blind we often are! Blessings abound, and we do not see the open, giving hand. Many times we have lamented that the Lord was in this place but we knew it not. No eyes to see, no hands to touch the hem of his "seamless dress."

The habit of gratitude encourages and invigorates faith. When we acknowledge the gift of a single favor or the bestowment of a single grace, faith is emboldened to ask for larger blessings and lean more lovingly and entirely upon the arm of God. But if blessings are given and yet unacknowledged, faith is chilled and enfeebled, and the spiritual life suffers certain declension. Nothing so cheers faith to greater exercise as the grateful recognition of blessings already received. We discount prayer and discredit God when we fail to see his every gift and praise him for his generous bestowment. Once we knew a gracious revival to be retarded for days because of failure to thank the Lord for grace already given. After a full week had passed, with two or three daily services, the prayers were of the same import—asking God to revive the church. When individual experiences were compared, and the fact was elicited that Christian hearts had been revived, the good work began at once. Grace had been granted, but unappreciated. We plead, therefore, for the habit of gratitude as an attainable grace worthy of noblest effort.

Nehemiah's words of warning, spoken centuries ago, need now to be proclaimed from every housetop. O! that New Orleans might have ears to hear: "I testified against them on the day wherein they sold victuals. Then I contended with the nobles of Judah, and said unto them: 'What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath.'"

The "First Draft."

This is the subject of a thoughtful leader in the London Methodist. A few words in the same line may be profitable to our readers. The "first draft" is the first announcement and published list of the appointments in the Wesleyan Conference. On the first day of the session this list is ready. For a week or more the Stationing Committee, in advance of Conference, works diligently on the appointments, and has the "first draft" in readiness by the day of opening. This is sent abroad over the kingdom, and is subject to revision. Objections and modifications are forwarded to the committee, and after careful consultation, a second draft is issued. In order "to reconcile contradiction and to harmonize the inharmonious" even the third revision is made, which is final, beyond which there is no appeal. With us the reading of the appointments is the last business of Conference; and it is its supreme hour. What anxious fears and feverish hopes gather about that closing scene!

Another important difference of methods is in the manner of determining appointments. The Stationing Committee of the English Conference largely ratifies agreements already entered into between circuits and preachers. And the Methodist claims superior merit of that plan over ours that recognizes no consultations or invitations. It says: "We affirm, then, that our system has in it the best elements of the Congregational mode, but protects the whole against what may be the arbitration of the part, and provides, too, that the weak shall not be over-ridden by the strong, and that the best circuits shall not have a monopoly of the best men. It utilizes also the best elements of episcopacy. The representations are the picked men of their respective districts, and make it their business to study the wants of the circuits and the ministers within their jurisdiction. But any tendency to arbitrary power is at once provided against by the Conference itself, in which the ministers have their appointments in their own hands."

Instead of these invitations and agreements in our Southern Methodism, it is considered a point of honor to be indifferent to appointments and entirely innocent of our possible destination. Bishops send men without inquiring whether it would be agreeable for them to move, or where or when. And from their decision, there is no appeal. But, with slightly different methods, the same spirit animates the Methodist preacher on both sides of the sea. All surrender themselves to the Conference to labor where the most good can be accomplished. Wonderful system! Its like is not found in all the range of ecclesiastical history.

Man's Judgment vs. God's Teachings.

Ever since the devil obtained access to the human mind men have been putting their judgments against God's teachings. Men say that the things of this world are of first and vital importance; the word of God says, "Seek ye first the kingdom of God." Men say, "Food and drink and raiment," profits and pleasures and possessions, honor and growing fame, first; God says, Self-denial and repentance and restitution and crucifixion of the old man, and spiritual birth into the higher life. Men act upon their judgments and suffer themselves to be harassed by deep-seated cares and place themselves under the heaviest burdens of a grinding toll to obtain temporal good—a good that gradually wastes away with each passing day, while eternal good—that which grows with time—costs them no more than a passing thought. If the Bible is the standard by which to judge the actions of men, then the proper conclusion is that many people begin life wrong. They commence with false views of their highest interests, and false views of interest lead men to engage in a labor that in the end is unproductive of the highest good. When men set out in life with the idea that it is an arena where the contestants struggle only for the prize of temporal wealth or worldly honor or social pleasures, and then bend all their energies and use all their efforts to attain these things, they really have time for nothing else. At the beginning of such a career there is no time found to "seek the kingdom of God." If the thought of spiritual riches and heavenly honor and the pleasure of piety ever enter the mind, it is quickly crowded out by earthly things. When such people are reminded that there is another estate of existence which will commence when probation ends, for the enjoyment of which they are not fitted and for which they should prepare, they put off a present preparation by indulging the hope that some time in the future they

will have rest from their incessant toils and leisure to prepare themselves. It is a wonder that such people have never considered the rashness of the reasoning that leads them to this conclusion. The outcome of such a principle, governing the beginning and controlling the maturity of life, is simply this: A man may give his best years and the energies of youth and manhood and his maturest thinking and the stepless ambition of his vigorous soul to timely things, and, after that, with wasted powers and with the decrepitude of age upon him, and with a mind weakened by the long conflict to conquer the profits and honors and pleasures of the world, and with a soul paralyzed by two victorious assaults of sin, be able to make a proper preparation for the tremendous issues of eternity! When we look at that eternity, as God has revealed it, the wonder is that, with this most diligent use of opportunities and the most rigid economy of time practiced through the longest life, a man should be able to prepare himself for it!

Another thing which demonstrates the rashness of putting man's judgment against God's teaching in this matter is the stubborn fact that, when men enter so earnestly upon the pursuit of the things of this life, the mind and soul become so engrossed by these things that it is the most difficult matter to turn away from them. The things of this life take a very strong hold upon men. They have a grip which only God's grace can break! While a man is pursuing these phantoms, oblivious of God's law and his own responsibility under that law, his soul is being educated in the wrong direction. The spiritual nature is going through a process of dwarfing! In the matter and manner of life the plan of heaven has been set aside, and another substituted in its stead. The wisdom of the man is set up against the wisdom of God. But the wisdom of God vindicates itself. The great law of the moral world—a law as inexorable as the law of gravitation—is that "every man shall receive his own reward according to his own labor." The reward comes after the work is done. If a man works for the perishable things of the earth, those are the only things he can justly receive. He may work diligently and accumulate largely, but his accumulations are only perishable things, and when his life comes to a close all his profits and pleasures and honors have vanished and he finds himself standing before the Supreme Judge empty handed, with the undischarged obligations of his moral being still pressing heavily upon him. All his victories have been nothing but ruinous defeats! All his successes have been only disastrous failures! His gains have accumulated into a loss which eternally itself will afford no opportunity to repair! Surely folly is justified of her children!

OUTS.

The following from the Richmond Advocate gives us some of the thoughts and feelings of its editor when brought face to face with the "eternal verities." Only a humble Christian could have such thoughts and feelings.

Before these lines go to press the writer will turn his face toward his home in Richmond. One month ago he had little hope of entering that city again except as an addition to its cemetery statistics. By his special request admission in print to his illness was suppressed till death or recovery should come to pass. He desired, if possible, to save his friends from anxiety. During his progress toward convalescence kind words have come, which have been embalmed in grateful memory.

He finds it good to be brought to the extreme point of life with the rising tide of the narrow isthmus behind and parting him from the mainland and its concerns. No imagination can anticipate the vivid realization of such a moment and situation. It is as if earth and its nations had vanished, leaving the God of eternity and the one mortal being alone. The divine Being seems near, very near and august. The conception of him expands with amplitudes of astronomy and the majesty of the mount that kindled and quivered under his feet. Awe and worship come as instinct. On the dead eye of one smitten by a stroke of lightning there remains, photographed and fadeless, the picture of the cloud and its fringe of fire. The ensoulment of the glory of God to the soul lifted by the struggling buoyancy of immortality to ethereal heights, and hardly held to earth by the weak strand of life, is never forgotten. The attrition of time can not wear down the impression.

And the telescope is reversed. The lonely man and his affairs are multiplied. Earth seems paltry. Vanity is on all. His own achievements dwindle into nothing. He sinks into humility. It comes home to the heart that "there is nothing great but God."

The conclusion of the whole matter is, that God's condescension and concern for the race alone dignifies man. And in heaven he will have no higher claim than the confession of a sinner saved by grace.

J. J. L.

The Dress-Parade of Modern Civilization.

Thus a writer in the Century Magazine, "civilized" characterizes a fashionable church. He says: "At one end of the church dignified and polished oratory; at the other, sensuous and ravishing music, and, in the territory between, unexceptionable manners and rich, stylish apparel. If people want fine music, good oratory and brave millinery, why should they not have them?"

Severe as is this arraignment, it is not undeserved in some localities. Nor is it confined to the very wealthy. There is as much foolish display of personal adornment in some of our smaller towns as in the large cities. What a profanation of the Lord's house and prostitution of the true motive of church-going! We should crowd the courts of our God to have the spiritual life quickened and fed. And to secure such edification and blessing we must guard vigilantly the purpose of our going. Without such previous spiritual preparation—some prayerful thought of the occasion, the preacher, his message and our needs—we can not enjoy the sanctuary service nor receive from it one crumb of wholesome soul-food.

"Brave millinery" should be avoided in a church. It is unbecoming and suggestive of gross worldliness. Besides it seriously and unrighteously affects other weak souls who aspire after similar display. Modesty of manner and millinery become the house of the Lord. The wealthy sisters of a certain congregation who pledged themselves to lead a reform in this matter need a helping hand.

A Case of Discipline.

At the late Wesleyan Conference Rev. W. J. Frankland was put upon trial for holding and promulgating a doctrine contrary to the teachings of Methodism. Having admitted that he did not believe the doctrine of future punishment, his case was referred to a committee, which recommended that he should become a supernumerary and be inhibited from preaching. We give below the speech of Dr. Osborn in the case, and commend it to the thoughtful consideration of certain would-be advisers of the churches in this country:

Dr. Osborn thought the time had come for them to declare that they could not regard the matter before them as an open question. When he was ordained he was asked: (1) Did he believe in the sovereignty of Holy Scripture? (2) Did he concur in John Wesley's interpretation of Scripture, and in the general system of doctrine in his Notes, Sermons and Minutes? The Conference did not ask him to become a Methodist preacher; it was he who asked the Conference to receive him. They put certain books before him, and asked, Did he agree to them? He answered, Yes. Before they received him on trial, they put the question again, and they received the same answer. Those statements were (1) fixed by law; (2) accepted by every minister on his ordination; (3) accepted by every minister from year to year. (Hear, hear.) If, then, they either taught the doctrines in question, or allowed others to teach them in their name, how could any one of them at the last say, "I have kept the faith." (Hear, hear.) He had kept the faith for himself as the foundation of his hope and the gate of life; kept it for the church which he accounted it his highest honor to serve in the defense and propagation of the faith; but he could not say that he had kept the faith if he tolerated sneers at orthodoxy. (Hear, hear.) He consented to a Methodist preacher, as such, teaching the doctrine of the conditional immortality of the soul. (Hear, hear.) He knew that he should be told he was setting up a human standard, and that he ignored the New Testament. But all that was beside the mark. The question was, Did a man's teachings agree with those standards, the acceptance of which was a condition of his entrance into the church to which he professed to belong? It would be said that this was liberal and so it would be if it were to be said that he should be prohibited from preaching them at all; but such was not the case. (Hear, hear.) He held that it was better to be a Methodist than to be a Churchman; better to be a Methodist than a Baptist; better to be a Methodist than an Independent. (Hear, hear.) The whole question was, What was a Methodist to teach? What was a Methodist to do? It was not a question as between the human race and the New Testament. It was wholly and purely a question relating to Methodist standards. If they were to put up with express contradictions of those standards because a man who expressly controverted them was an honorable man, where were they? (Hear, hear.) Moral character had nothing to do with the question before them. On the principle that they must keep the faith, they could not afford to keep silence as to the great future, or to tell men that it was "an open question" as to whether they got immortal souls or not. (Hear, hear.) Men might talk to him as they liked about "open questions," but he had laid it upon his conscience to "keep the faith," and to keep it in the form in which John Wesley presented it. (Hear, hear.) He foresaw the re-

proach that would be cast upon them. It would be said that "they were running counter to the spirit of the age!" Then so much the worse believed that what they were all pledged to was the word of God, and every other age and other spirit, and the evil spirit into the bargain, take care of himself. (Applause.) Let them do their worst. Would they make them martyrs? Would they afraid of that? (No.) Well, but if they did, were they bound to be martyrs for the faith? If they were not called upon to be martyrs, they were called upon to be confessors, and he hoped that they would not shrink from the responsibility or the honor. (Hear, hear.) Dr. Osborn concluded by moving the faith in the best interests of truth. Mr. Frankland should cease to be recognized as a minister. This was seconded. Several other speakers followed in the same direction, among them the Revs. J. K. Brooks, G. Bowden, T. Inglis Walsh and W. Hirst. Dr. Pope said the question before them was not one simply of fidelity to Methodist standards. He wished to say for the sake of the young men in the gallery that the more microscopically the New Testament was studied in the light of the most modern science the more absolutely did they find the doctrine that they all maintained. That doctrine was taught in the Scriptures right up to their very close, where was the city of God, and outside of it—extant still—all classes of the reprobate and the ungodly. (Hear, hear.) In the case supposed, however, he thought that if a brother did not voluntarily resign his position among them, their ends would be sufficiently met by refusing him a pastoral charge. (Hear, hear, and applause.)

The decision at length was that the Rev. W. J. Frankland become a supernumerary, and be inhibited from preaching; also, that he be requested not to promulgate his views in pulpits or press, in public or private.

Boycotting Scandal.

A cablegram from Dublin, of August 4, reads as follows: Archbishop McCabe caused to be read in all the Catholic Churches, yesterday, a pastoral letter urging the people to petition the press to refrain from publishing the details of the Cornwall scandal trial. If the papers will not consent to suppress the disgusting matter, his grace advises the public to boycott them until such time as it ceases to appear in their columns.

This was very commendable in his grace. His great influence could not be used to better advantage than suppressing the sensational embazoury of crime and scandal. Familiarity with wrong-doing is a fruitful source of evil in our modern society. An enterprising press seems to delight in collecting such news items, and thereby cater to and develop a depraved moral appetite. But, while commending the course of Archbishop McCabe, we can but pray that a like revival of conscience may be vouchsafed to his grace of each archiepiscopal diocese in America. What Sabbath decorations, rattlings, whisky sellings for Christ, and other evils, might be suppressed if an Archbishop would only write a pastoral letter!

Rev. Heslop R. Tucker, writing under date of August 11, 1884, reports as follows:

We report another good meeting on Crawford circuit. We closed a meeting at Shafter's Chapel, on last Friday night, which resulted in a powerful revival of religion in the church and in the awakening of many sinners. Nine persons professed faith in Christ and united with the Methodist Episcopal Church, South. We were assisted by Bro. W. T. Barnett, of Shuqualak circuit, and Bro. Gaines, a local preacher. These brethren did good and faithful service, which was highly appreciated by the people.

Dr. Whedon, for twenty-eight years editor of the Methodist Quarterly Review, is reported as critically ill at the residence of his son, in Sag Harbor, L. I. The New York Advocate says:

His death may occur at any moment. When asked if he would not like to partake of the Lord's Supper, he replied, "I am too dead to hear and too weak to undergo it, but I want to make the confession that I die in the Christian faith, according to the Scriptures." He realizes fully his condition, and is triumphantly awaiting the final change.

The widow of Dr. Wilbur Fisk died August 11, at her residence in Middletown, Conn.

It is stated that Gen. Booth is coming to this country to look after the "Salvation Army."

Some modest benefactor who withholds his name has presented the Wesleyan Conference in England with a theological library of 30,000 volumes.

Philip Embury and Paul Heck arrived at New York City, August 10, 1700. It was several years thereafter before Embury preached his first sermon.

America contributes one-third of the ulno millions of dollars raised annually throughout the world for foreign missions. And of the thirty-eight woman's missionary societies, she has twenty-seven.

may last, in honor of Julia A. Tevis, the founder of Seelye Hill Female Academy—a distinguished educator for more than 50 years, and a lady of large character. She was an honored member of the Southern Methodist Church.

10.00 MEN WANTED to sell The *St. Louis Post-Dispatch*. A work of power and interest. Send or Circulars. FULLWELL & CO., COLUMBIA-JOURNAL BUILDING, LOUISVILLE, KY.

mental and his
organ recital in her new mu-
that sweet nax you'll stop once more!"

WHOLE NO. 1465.

Christian Advocate.

THURSDAY, AUGUST 28, 1884.

For the New Orleans Christian Advocate,
OUR FIRST EDITOR'S BIRTHDAY—JULY 28.

BY MISS L. C. CRYSTAL.

Just three times ten
The years had then
Their exit made,
For him to whom our Advocate
Had been intended to state,
To get subscribers early—late,
As plans were laid.

And well those plans,
As any man's,
Were carried out
The "plans of men" are all alike,
In this the plan of God we see,
For he hath made all things,
Without a doubt.

This enterprise
Was good and wise,
And grand has been
The work our Advocate achieved,
The help from all it has received,
Beyond what angels could believe,
In war against sin.

And three times ten
The years have then
Their days have gone,
And he who first our Advocate
Has by the church been higher placed,
But watches still our "plans" with care,
For God's loved son.

Dear friend of mine,
No far-fetched lore
Have I to give,
But breathe this prayer in simple lay,
That Christ with you on earth may stay,
And you with him in heaven's bright day
Forever live.

The Nature and Object of the Steward's Office.

Stewards are elected annually by the Quarterly Conference on the nomination of the preacher in charge, but may be re-elected the same year from year to year, at the fourth Quarterly Conference, without restriction. Their duties, as set forth in the Discipline, are thus stated, in substance, by the Rev. James Porter, of the Methodist Episcopal Church. It is required of stewards:

1. "To take an exact account of all the money or other provision collected for the support of the ministry." They are
2. "To make an accurate return of every expenditure of money, whether for the support of the ministry or the relief of the sick or the poor," showing that they have charge of the local charities of the church, as well as its necessary expenses. They are
3. "To seek the needy and distressed in order to relieve and comfort them, and to inform the preacher of any sick or disorderly persons." This is religious pastoral work of the highest importance—the very work Mr. Wesley performed himself before the idea of a lay stewardship occurred to him. (Works, Vol. V, p. 185.) Then he transferred the business to stewards, charging them in these significant words: (1) "Be frugal; save everything that can be saved honestly. (2) Spend no more than you receive. Contract no debts. (3) Have no long accounts. Pay everything within the week. (4) Give none that ask relief either an ill word or an ill look. Do not hurt them if you can not help them. (5) Expect no thanks from man."
4. "Another important duty of the stewards (one that is assigned to no other officer of the church) is to tell the preachers what they think wrong in them, or to use the language of Mr. Wesley, to tell them, 'in love, if they think anything goes amiss, either in their doctrine or life.'" (Works, Vol. V, p. 185.)
5. "To attend the official meetings and the quarterly meetings; to give advice, if asked, in planning the circuit; to attend committees for the application of money to churches; to give counsel in matters of arbitration; to provide elements for the Lord's Supper," etc. (Discipline, § 87.)

From the foregoing it will be seen at once that the finances of the church—the duty of providing for current expenses, etc.—are all in the hands of the stewards except when the civil law imposes this work upon the trustees, who hold and protect the property of the church. In reference to the important question of finance, they sustain the same relation to the church (Methodist) as the early deacons did to the infant church of Christ, i. e. They are appointed to take charge of all the temporalities of the church, and thereby relieve the ministry of the work of "serving tables." They are the collectors of the finances of the church and the almoners of its bounty; so that their trust is both tender and sacred and of the utmost importance. Let all the officials of this class in the Methodist Church see to it that they dignify and honor the important office to which they have been appointed and fulfill this ministry and labor of love which has been so sacredly committed to their trust.

But the design of this paper is to consider more particularly the relation of the Methodist steward to the great question of the support of the Methodist preacher—a question that is big with interest and laden with the burden of eternal things. And I may as well state at once that the whole question of ministerial support in the Methodist Church lies in part and in toto with the stewards of the church. From beginning to last they have charge of this whole question, as they are the only ones legally authorized to take any steps whatever in the matter. If they do their duty in full, if they are diligent and laborious in this their chief and greatest work and, therefore, succeed in collecting a sufficiency of funds for the apportioned end of supporting the

Methodist ministry, then the Methodist ministry will live, and the great work of the conversion of sinners and spreading scriptural holiness all over these lands will go on, and that gloriously, and that, too, as long as such adequacy of support is maintained, or provided by the stewards of the church into whose hands the whole matter is committed. On the other hand, if the stewards from any cause whatever fail to collect and bring up the amount of money necessary to afford a competency for the itinerant ministry of the Methodist Church, then this great cavalry force of the universal church of Christ will be sadly crippled and hurt in its operations, if not entirely disbanded, and sent back to the local ranks of a narrow and unsatisfactory sphere of ministerial efficiency. The hands on the dial-face of the world's redemption and conquest by the spread of truth will be slower in their onward movements whenever the stewards of the Methodist Church fail to provide a competency for the itinerant ministry, and thereby compel their location, and, therefore, say that it is with the Methodist stewards to say how many preachers shall locate and what kind of men they will have to serve them from the pulpit. It is with the Methodist stewards to say when and where and how that greatest and most efficient of all religious systems, called Methodism, shall die, if it should ever die; and, without any fear of being called on to account for the statement, I hesitate not to affirm that it is with the Methodist stewards of our great Methodist Church to say whether or not the long looked-for dawn of the millennium shall be the more speedily ushered in or kept back even beyond the appointed time. For aught that I know to the contrary, the Methodist steward, next to the Methodist preacher, may be in the eyes of the great God the most important personage on earth or in the kingdom of his Son, Jesus Christ. Whether it is actually so or not I can not say; but one thing I can say, viz.: That whatever importance may be attached in heaven to the Methodist ministry for the conquest of the world to Christ is likewise attached, in great measure, to Methodist stewards, and for the simple reason that it is with them to say whether the Methodist preacher shall be supported and, consequently, whether he shall be kept in the field or not. If Methodist preachers are supported as they should be and deserve to be, they will continue to preach on; otherwise they will continue to locate, and nothing short of a miracle can prevent it. And this important matter—the decision of it one way or the other—is placed almost exclusively in the hands of Methodist stewards. It is with them to say who shall live and who shall not, who shall locate and who shall not.

I am afraid that in a large majority of cases the stewards of the Methodist Church are not even half awake to the importance of the sacred trust which is committed to their keeping. I am afraid they do not fully appreciate the kind and extent of that relation which exists between them and the Methodist preacher, and, consequently, between them and the conversion of the world. I am afraid that they are put in possession of a power whose magnitude and reach they have never adequately measured, and the extent of whose influence for good or bad has never been properly calculated. I am afraid they do not see the fact that they hold the reins of the Methodist itinerant horse, and have the power of throwing him back on his haunches or of hobbling him down around some purely local stake to his own regret and to their shame, or of sending him round the world on his mission of love under the inspiring motive of the financial lash, whose letters spell out the idea and fact of a competent and adequate support for the itinerant and his family. The Methodist ministry hold themselves ready to go anywhere and do any work for the glory of God and the salvation of the world, and it is with the official Board, called stewards, to say whether or not they shall go, and how long they shall stay if they do go. Do they see it in this light? Reader, do you see it in this light?

I do not want to be misunderstood. I do not mean to say that the support of Methodist preachers must come in toto out of the pockets of the stewards, and of them only; that they shall "foot the bill" and pay him all the salary that he gets out of their own funds. No, by no means. But I do mean to say that they stand between him and his support, and must determine by their efficiency or their inefficiency whether he is actually supported or not; whether he gets what is due him or not, and, consequently, whether he lives or not. They stand between him and the people who are fully able to support the ministry, and will do it even in spite of the spirit of covetousness which has, perhaps, seized upon them if the right kind of men are put into the steward's office to collect the preacher's salary. The stewards are the media through which the salary comes, "if it comes at all; and that it comes to be determined by them. They, and they only, have the legal key into the Lord's treasure-house—the pockets of his people, out of which the preacher is to be paid and supported for services duly rendered. If they will unlock the door, they will get the money, and through them the preacher a support. Otherwise the door into the Lord's treasury will remain closed, the money will not be forthcoming and the preacher will have to suffer for it. According to the Discipline, no one

else has any legal right to take any steps whatever toward securing a competent support for the ministry except the stewards and the collectors appointed by them, i. e. No one besides them has any right "to make estimates of expenses and provision for the support of the ministry," to say how much the preacher's salary is to be, or to take any active measures in approaching the people to ascertain and take steps to collect what they are able and willing to pay toward making up the preacher's salary. Neither the trustees, class leaders, superintendents of Sabbath-schools, nor any other officer in the church, have a legal right to take any steps whatever looking toward ministerial support unless, perhaps, they are stewards also, and in addition to some other office which they hold. No, the stewards stand alone in this matter. The whole thing is committed into their hands. It is with them alone to collect the appointed salary for the officiating preacher. If they do it, all well and good; if they do not, there the matter ends. No one else has any legal right to interfere or to take any steps whatever toward securing the desirable end. Their action or their failure to act is final. If the preacher is fortunate enough to get his salary, it is through their efficiency that he does so; if he fails to get a competent support, it is also through them—through their inefficiency—that he must suffer. In either case, whether he is supported or not, the whole responsibility is with the stewards. They alone are to be praised for success or censured for failure in the important matter of ministerial support, for they only have any legal right to act in regard to the matter. This is the law of the Discipline, which lays down in detail their duties and by which the church is governed.

Now, in the name of the whole church, and as voicing her sentiment and reiterating her law in reference to this vital subject, I call upon all her Boards of Stewards, her Committees of Finance, existing in every station and circuit within her bounds to awaken to a sense of the important trust which is committed by her into their hands. Let them remember that they are the body-guard—aye, the old guard of the laboring itinerant that comes to them in the name of the Lord, and let them not neglect or forsake him. Let them remember that, as a matter of fact as well as a matter of law, the preacher looks to them alone, on the human side, to make provision for maintenance and that, if they fail him, there is no other recourse left him by the law of the church as a means of obtaining a support. Let them remember that the itinerant minister, imposing full confidence in their sympathy with him and great faith in their power to procure an ample support for him and his, looks to them with an earnest expectation that they will do their utmost to see that he wants for nothing and that he is paid up as promptly as any other man whose time and talents and labors call for a moneyed expression of their gratitude and the equitable recompense for services rendered. Let them remember that from first to last, all through the year, he is depending on them, and no other human agency, as those who are pledged by the church as the men who will at all times and in all places be his necessities are all met and that his salary is paid in full. Let them, I say, remember these things, and may they be aroused this Centenary year to a due sense of their obligations as they have never been before, and may they redouble all their energies from this time henceforth to see that the self-sacrificing itinerant who labors among them from year to year are fully appreciated or, at least, fully paid the salaries promised, and that these salaries are ample enough to afford him a comfortable, if not a handsome support. And may the Lord repay them with tenfold interest for this—their service and labor of love!

REUTERS.

The Sabbath and the Exposition.

We hope the managers will seriously consider this subject, and with one bold and masterly stroke of the pen inscribe in living letters high over the gates of the Exposition: "No Desecration. Remember the Sabbath Day to Keep It Holy." All eyes in the South just now are turned to this city, and the question is, Will the other States consent to participate in and contribute tens of thousands of money to aid and assist this unnatural proposition to desecrate the Sabbath—the day that has been observed and held sacred for more than three thousand years by all the civilized and Christian people of the world? New Orleans bids us come with the understanding that whilst in Rome, do as Rome does.

With her Exposition gates thrown open, her race tracks in good condition, her grog shops in full blast, her lotteries ready for action, her handsomely draped pickpockets and gambling dens thoroughly organized, the Sabbath will be ushered in with the roar of her engines and machinery and will present a spectacle too sad to witness and from which we believe all Christian and civilized people will turn with disgust.

While the managers are so solicitous in regard to the accommodations and conveniences of the poor of their city, why not use freely of the government donations and apply it in erecting grog shops at short intervals under the sheds, so that their poor may not be troubled in procuring plenty of cheap whisky on Sundays? And that model reform sheet of the nineteenth century,

which has taken so much interest in the annulling of the Sabbath and the "infusion of new blood," "the immigration of continental ideas to modify and liberalize our puritanical views," let them contract with it for a savory mess of its peculiar pottage for Sunday morning reading, erect a spacious tabernacle on their grounds and invite Bob Ingersoll to officiate once every seventh day, provide special accommodations for his majesty of Utah and a few of his so-called "latter day saints," repeal the marital law and start their city on a big boom.

A. M. C.

The Status of Infants.

BY REV. J. A. PARKER.

THE "FALL" AND ITS CONSEQUENCES.

Sin is in the world; we know it; we see it, and feel its corrupting touch all along the line of moral sensation. Either, it was *always* here, or it *came*. If always here, then sin is immortal, and in some way must exist forever. If it came, it came as a probationer, or, it came to stay; and if it came to stay, why then it is immortal, since that which is to stay can not be abolished. But since sin results from wrong moral action, and since—initially being the judge—there was a time when there could be no *wrong* moral action, it is clear that sin has not always existed.

Then if sin *came*, whether to abide or to be abolished, it necessarily came at some time, and in some way. Ontologically, we may as well accept the Bible theory as any other. But just here is the question: Does this sin result from a divine purpose, the volition of man, or is it the product of the two? Out of this arises another: How far do the effects of the fall extend? To this life only, and to the body only, or to this life, the life to come, and (consequently) to the souls, as well as the bodies of men.

On this question Augustine held that sin had its seat in the will of man, and that it affects his moral nature. The Manicheans seem to have relegated sin to the divine purpose by insisting that it "is inherent in matter." They found the seat of sin in the body, Athanasius believed sin to be a negative something. Basil and Gregory are represented as holding this view. But in the fourth century, the church held to the opinion that sin was a positive something—"rebellion against the authority of God, and opposition to his holy will."

The views of Athanasius probably gave rise to the arguments of Gregory, who seems to be the first of the fathers who properly discriminated between *sin of omission* and *sin of commission*. At the same time, we find a distinction argued by Augustine, not, as we think, so clear and so correct as the distinction made by Gregory. Augustine went so far as to distinguish between *small sins* and *great sins*—venial and mortal—the one destroying the happiness, the other the souls of men.

Widely different from all these views were the views of Pelagius and Celestius. These taught that the sins of Adam injured only himself, and not the human race, that infants are born with all the purity of and capacity for good, that Adam had when first he saw the beauties of the garden.

For all that we know this whole Pelagian theory resulted from a purpose to harmonize the word, parts of which had been misunderstood. One of the cardinal points with them was that men lived *without sin before Christ*. Sin, therefore, was not a necessity, "for death reigned from Adam unto Moses, even over them who had not sinned after the similitude of Adam's transgression." This proposition had the assent of Athanasius. He, however, did not believe that this fact involved the other assertions of Pelagius and Celestius. Sin was, according to Athanasius, a negation. Just how he could make this admission and maintain his consistency is more than we can see. For if sin is a negative something it exists everywhere in the absence of good; and hence there could have been none who "had not sinned." All these views of Pelagius and Celestius were condemned at Carthage, A. D. 418, as unworthy of the credence of man. With respect to the effect of the fall on the freedom of the will there seems to be but little difference between Pelagius and Augustine. Each allotted to man that degree of freedom necessary to choice, and each admitted the necessity of grace and its presence in well doing. The latter held the doctrine of hereditary depravity, the injured guilt of man, and his consequent condemnation unless relieved by the power of God. From this view of the subject, by some long leap, Augustine went into the doctrine of election and reprobation, just as if some of these poor depraved creatures were to be as purged by the Almighty in their helplessness, while saving grace was ministered to other like subjects of the Divine power and law.

It is true, that by some very curious crook of logic, he got around and concluded that predestination extended to the punishment, but the sin was not predestinated. These extreme views of these parties brought out, as might have been expected, a middle party headed by a disciple of Chrysostom, Semi-pelagianism arose, and so far accomplished its mission as to secure the condemnation of the idea that evil was predestinated by the decision of the two Synods in A. D. 529.

At the reformation Luther adopted

the views of Augustine, and in some things went even further than he, e. g., that all natural good (or virtue) in the unconverted) resulted from ambition. Zuingle and Melancthon crossed swords on these issues. James Arminius struck out beyond the fathers to gather up the testimony of the apostles. Wesley followed after him, and out of all these contradiction and extravagances we have this. (See Discipline, page 15, Article 7.)

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually.

This Article sets forth: 1. That human nature has been corrupted by the fall. 2. That this "corruption" attaches to all the race, "every man." 3. That this corruption is the result of the loss of "original righteousness" and the inclination of human nature "to evil, and that continually" follows it. In this is retained all that is scriptural from Augustine, Gregory, Basil, Luther and others, and is in perfect accord with Scripture—as in Adam *all died*—"through the offence of one many have died." (Romans v, 15.) "For to be carnally minded is death, but to be spiritually minded is life and peace." 1. This "corruption" is the ground of the necessity for regeneration—"created anew in Christ Jesus." 2. The "corruption" of *all* is the reason for the redemption of *all*—"even so in Christ Jesus shall all be made alive." 3. The loss of "original righteousness," and the inclination of every one "to evil and that continually," is the reason why the Lord would "rather that all should come to repentance and live." He that believeth not, shall be damned.

But here we face another difficulty. Do these passages apply to all sin, both actual and original? If so, can infants and idiots be saved? Can they exercise faith? Dr. Ralston says "that infants are not required to believe," and if so, these passages do not apply to infants. But they are

"According to a man whose guilty fall Corrupts his race and taints us all."

Now, what is the character of this hereditary taint, and what the extent of it? Article 20 sets forth that "The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual." The first point to be observed here is that there is a "perfect redemption." There can be no redemption from a condition into which one has not fallen, and as the unborn offspring of Adam had not fallen into actual sin, the "perfect redemption" would have been of the sort which Dr. Ralston denominates "imaginary redemption, of an imaginary creature from an imaginary evil." The human being now unborn could not have been redeemed 1,800 years ago, from the evil into which it may not fall for 1,800 years to come. But the sins into which his vitiated, moral tastes may lay the future lead him, may be forgiven as declared in Article 19. So we come, at this point, to deal with two very different classes of human beings—the one, an intelligent actor; the other, an unintelligent subject. One for his own actions, and one for the acts of another; one for original sin, the other for actual sin. This distinction—between *original* and *actual* sin—is of the utmost importance. This distinction may have led Irenaeus to regard the atonement in a twofold sense—*negative* and *positive*. If this idea does not refer to the views of our fathers, (and recently more fully developed by Binney, viz.: "redemption is from sin—atonement is for sin,") it is exceedingly difficult to see to what it does refer.

Article 20 recognizes two classes of sins, viz.: 1. In which the sinner has been wholly passive. 2. In which the sinner has been wholly active. The first brought the world into the bondage of sin at the beginning, and produced hereditary effects—real entailments of moral taint and spiritual guilt and condemnation—which, in their nature, were perpetual. This was the act which brought the Saviour—the sin which shut man out from heaven and made him an heir of sin and death. To redeem him from bondage and restore him to life was the one object of the "offering of Christ once made."

There was no lack nor shortage in the work of Christ; therefore our doctrine is that the "redemption, propitiation and satisfaction for the sins of the whole world" was "perfect." As to actual sins Article 9 tells us how this perfect satisfaction is reached; but as to original sin the case is not so clearly settled. The effect of it (original sin) was manifold, the loss of righteousness, the corruption of the nature, the guilt of the soul, and condemnation, are some of the effects of original sin. "The offering of Christ is that perfect redemption, propitiation and satisfaction for the sins of the whole world, both original and actual." Bear in mind that you and me had not fallen into actual sin when the "sacrifice for sin" was made, neither sonically nor otherwise. Neither we nor our *sins* had any existence in any sense other than a representative one; but original sin was ours by the law of heredity; it was transmitted to us from Adam; it had a real existence from the beginning, and for man to exist was to come within its dominion, to be born was to die and be lost. But Christ came. He came for a purpose. A perfect Saviour for a perfect work. It was a success or

a failure. If a success, man is saved in so far as the purpose to redeem went. If a failure, man is not redeemed, and can not be saved. But it was a "perfect" redemption. Not from hell for the race was not there; not from natural taint, for man is still "inclined to evil and that continually." It must have been redemption "from the curse of the law, which was 'death,' not physical death, for man is born to die. It must have been from spiritual death, and consequently from all that produced it—guilt."

The Model Death.

Men are addicted to hero-worship. Tastes vary as to the character of the hero, with the people, and with the ages. At one time Barabbas engrossed attention and was much called for; another the playboy Robespierre; another the pugilist with heavy fists or pedestrian with thin flanks has been sufficient to fill the world with ecstasy. So you see by character we refer not to moral excellence, but to the outside man—the way he looks and talks—even the circumstances of the hour—the external make-up and general dash and show. It is marvelous what effect dash and show have upon some people.

Our Christianity emphasizes the worth of the inward man; the patience of hope; the quiet labor of love is enjoined. The attitude of the soul to everything, the body amounts to little. But the world reverses the order. Attitude of body—gesture—everything, especially in the hour of death. How to die has always been an interesting question, but it is a question no longer, the whole matter has been settled lately to the complete satisfaction of certain secular newspapers in the city. The world at one time set up quite an admiration over Currier, who leaped into the chasm all armed, we fancied that men saw in his death the devotion of the patriot, but later light we find ourselves in error, the applause of the crowd was inspired by the fact that Currier was well dressed, and sprang into the opening of a horse in a manner combining sagacity and dignity—not to speak of agility—that, so to speak, it brought down the house. But the young Roman must retire into the background from henceforth and hide his diminished head. The world, long waiting for another such hero who would die clean, unwrinkled thing, so far as clothes were concerned, has lately been deeply gratified and thrilled over a personage who figured on the deck of a ship sinking off the coast of Cuba. According to the telegram, just as the sea was going down head, foremost in the sea, this Spaniard, a certain dignitary, "lighted a cigarette, justed his gold-bowed spectacles, waving his hand elegantly," entered eternity. And straightway the newspapers, commenting on the occurrence, go into spasms of delight and admiration. The attitude, together with a cigarette and spectacles, have since electrified them. It would hardly be safe to tell these papers that to see the mode of exit of this noble Spaniard was not without its ludicrous features. We, for one, can not thrill a bit at those two articles. Somehow the cigarette never did inspire us with reverence for itself or bearer—spectacles, however, are reflectors we yield. But we fail to see just wherein advisability or propriety of lighting a cigarette and putting on spectacles go down into the mighty ocean. I humbly conceive that water is unfavorable to both. Entering equipped with a lighted cigarette and adorned with spectacles, shades of the many Your glory is gone—you missed it. Truly, No! the folded hand and turned countenance to the spirit was where the great and holy God dwells. No, what was needed and felt to be proper thing was to roll a cigarette, adjust a pair of eye glasses and go on, entering or awagging into heaven. And this is the model death held up to the admiration and imitation of young men. Alas! for the man that tobacco and glass were not just in that day, or they might have been likewise and the world have been ed. But it may be done heretofore, cigarettes are cheap; spectacles are procured by the gross and of assorted colors. It is true that in heaven are not to see through a glass darkly, but one could have the presence of mind to take them off just as he was touching the strand of the everlasting world.

No more used for dying world illuminated faces, no heavenly features while waiting for the electric fire and band of accompaniment. These are things of the past—powerful, but at present outwitted. Let the dying minister, or Christian statesman, or devoted servant of God when he comes to die, worry not about anything, save an attitude of character is nothing; godliness is that which is left. Instead, let him light a cigarette, let him see to it that a pair of gold-bowed spectacles is fitted to upon the nose, and then bringing to a focus on an admiring crowd surrounding friends, let him quietly disappear to the sound of slow music. Lately there was an execution in the city of a murderer. Just a minute before the trap fell, he lighted his pipe, smoked until the black cap was placed in position. He was orthodox as to the world's standard, and was

have been quite a hero, but the Spaniard came along and adds gold-bowed spectacles, so now he is not worthy to be mentioned in the same breath. Yet he was in the true line, and was doing his best.

Let our young men know that the faithful, Christian life, and quiet, Christian death are not to be thought of again. The thing to be desired is the rappings of death—claret and eye glasses. Let the undertaker keep them hereafter in bountiful supply. We need to attach great value to certain things, some in the Bible and some upon tombstones. It stirred my spiritual being to read such as this: "He walked with God." "He being dead yet speaketh." "And having served God in his time and generation he fell on sleep," and he said, "Lord Jesus receive my spirit—and fell asleep." But we see our mistake; we confess that we are filled with confusion at our error. Such words are not to be desired at all. Here is the inscription every worthy longs for and should have carved upon the marble or granite that marks his grave, henceforth let there be none other: "He lived a Christian, adjusted his gold-bowed spectacles and—vaunted."

H. CARRADINE.

Vicksburg District Conference.

REPORT OF THE COMMITTEE ON TEMPERANCE.

We are glad to reaffirm to principle long announced by our church, based on the word of God, that we should be temperate in all things. Our words and actions, our eating and drinking, should all be ordered according to this rule. The rational and moderate use of what is lawful and profitable of our good is our ideal of temperance. But, since one form of intemperance—indulgence in alcoholic liquors—has risen in gigantic proportions above all others, we give special attention to that "matchless evil."

The virus of this fearful vice permeates the life current of civilized society to an extent simply stupendous and threatening. We ought to be, we are, alarmed at its ravages. The remedy is the urgent question. We recommend that our preachers and people all adhere faithfully to the letter and spirit of our church legislation on this subject. We insist that it is contrary to the spirit of our holy religion and to the morality for Christians to sign petitions for liquor license, and as far as in them lies, the church to the dissemination of what destroys the bodies and souls of men.

We invite the co-operation of all Christians and patriotic citizens—male and female, old and young, white and black—in a plan we hereby suggest to detail the baneful results of this vicious traffic. Our State laws are now absolutely prohibitory of the sale of intoxicants. The fearful responsibility of all these innumerable evils is thrown on the voters themselves. Christians will simply withhold their partnerships in this business by voting to *prohibit* that the dark beverage shall be dealt out among them, the revolution of one twelve-month will witness the cessation of these baneful agencies for making drunkards; therefore, be it

Resolved, That we will endeavor to have circulated and signed by large numbers of the voters in our several precincts the following pledge:

I, _____, do hereby promise on my truth and honor, that during the next five years, I will not sign my name, nor authorize to be signed, to any petition for permission to sell vicious or spirituous liquors.

J. P. BRAKE, for Committee.

Gates Ajar.

BY MRS. J. H. HUNTER.

Read before the Woman's Missionary Society of Enterprise, Miss., and published by request.

From over the waters of the great deep, a voice came calling for help. We are in the very depths of ignorance and superstition, and need help from our more favored sisters. Our way is dark, we have no light to guide our steps to the fountain of pure and living water. Send us the gospel, the broad life, that your God may be our God. The answer is borne back upon wings of love, we come. Woman, with her love and sympathy for woman, is responding to their sad appeal. Missionary societies are being organized almost every hamlet. Our society has only been established a few months, and we have thirty names enrolled. This society meets monthly, with its doors always open for the reception of new members, and I regret to say that I have been denied the pleasure of meeting with them. These monthly meetings, these pleasant reunions, will draw the cord of love that binds these workers together nearer and nearer. They will stand as firm as the storm-beaten rock, united in heart and united in purpose. The little flowers that will twine and cluster about their narrow home will be trained to lift their noble and loving deeds. The passing breeze will gather up the sweet sound and bare it out upon the light of time. The field is broad, the harvest is ripe, and we raise our banner with the motto inscribed: "Woman's work for woman," and ask can any woman refuse a helping hand. We have women in foreign fields who are devoting their life's work to the cause. Only a few days since a young woman, tender in years, presented herself to the Board to be sent as a missionary to any field of

labor. It was a woman that anointed Christ for his burial, and it was a woman that was first at his tomb. All can not go to China, Japan or Mexico, neither have all a capacity for the work, but each one may find something to do. The gates are ajar, we are close upon the eve of their being thrown open when a flood of light will enter that will illuminate and beautify these lands. There is room enough in this great work for every man, woman and child on this continent. One single penny given to the cause of missions may be instrumental in the conversion of some dark and benighted soul. And the good work may spread and branch out like the burning flames upon some vast prairie. It may break the chains that fetter and bind our heathen sisters. God loveth a cheerful giver.

Draw the line of demarcation between our country and that of heathen China. While we rejoice that we are in a Christian land, a land of liberty, a wall of lamentation reaches our shores, come over and help us.

In all civilized and Christian countries woman's sphere in life is more elevated. She is placed upon a higher plane, one more congenial to every feeling and sentiment. Her merit meets its reward. Each one has a mission, and what work is more worthy or commendable than trying to raise our heathen sisters up to our own standard in life. The cross may be heavy, we may grow faint beneath its burden, but let us take it up and press on, remembering the heavier the cross the brighter the crown. We may at some time brush away the silent tear, let the tear fall, let the very depths of the heart be broken up, it will only enlarge and deepen our sympathies for behalf of our heathen sisters. When heart and hand are engaged in a good work, and every feeling and sentiment become enlisted, the work moves on gathering strength and power.

Come, join our little band, Throw wide the gates with willing hands, And work and wait and pray, Till our sisters see the light of day.

A Meditation.

With mingled emotions of joy and sorrow we call to mind the years are passing by. Yes, the busy hand of time is at work and, in changing from weeks to months, months to years, may unfold to us events never before thought of. Are we ready to obey this great conqueror? Can we look back on the fleeting moments of the past year and feel we are pressing onward to that home prepared for the faithful? How strange and confused our thoughts when we remember with tearful eyes it is almost a year since the sweet face of our darling Mamie was borne from our side and home, we trust, to a brighter, higher life! We will feel this vacancy and look forward with joy indescribable to the glad day when we will join our dear little angels, together with the innumerable throng in heaven, and realize the truth as it is—all things must change. We extend our sympathy through the Christian's friend, your valuable paper, to all those who have experienced this great trial. As we notice the obituaries from week to week, feel, happy, indeed, shall we be if time in passing onward ever bears us toward this higher and nobler life!

Woman's Work.

MR. EDITOR: Please allow me space to say a few words about our missionary society, which was organized May 11, 1881, by our highly esteemed pastor, Rev. Mr. Scarborough, now in charge of Livingston mission. The name of our society is Springfield Ladies' Foreign Missionary Society. We organized with nine members, the following officers being elected: President, Miss V. Ovidier; vice-president, Miss L. Kinchen; recording secretary, Miss A. Spole; corresponding secretary, Miss M. Stevens; treasurer, Mrs. L. Faust. We have not three times, and now have fourteen members, with the promise of more. Thanks to our heavenly Father in blessing our work in the missionary cause! May this feeble society be enabled to send the holy word to some poor, struggling heathen in a foreign land and bring some poor, trembling soul to the cross of Jesus!

At our last meeting our president was absent. The house was called to order by the vice-president; prayer by our pastor. We received four members, which was a great pleasure to us all.

C. H.

SPRINGFIELD, LA., Aug. 19, 1884.

"A Thank Offering."

MR. EDITOR: The church and friends of Bolton have brought us under special obligations. Last Friday night the ladies had an "ice cream festival," which was well patronized. Saturday morning one of the stewards came with a wagon containing flour, ham, lard, sugar, coffee, tea, besides many other articles in the grocery line; also a box of bleached domestic, lawns, towels, handkerchiefs, etc. Very soon a delegation of ladies came bearing the net cash of the festival. All was given as a thank offering. In addition to the above, we received as a gift to the parsonage, a large handsome table cloth, with twelve beautiful napkins, with the compliments of Messrs. Switzer, New-witter & Co., of Vicksburg, amounting in all to over fifty dollars. May God bless each giver.

D. P. BRADFORD.

BOLTON, MISS., July 26, 1884.

A Trip to Caddo.

MR. EDITOR: A few days ago I left my home in North Bossier circuit, Shreveport district, Louisiana Conference, to visit a daughter living in the northeast corner of Caddo parish, on the west side of Red River. The first day I passed through Bellevue. The residence of Bro. E. B. Foust is located here, pastor in charge of South Bossier circuit. So I moved on, and crossed Lake-Boeacane at the long bridge (900 yds.) About four miles from this bridge on the Rocky Mount road stands a very nice little frame church, in a low flat country, quite handsomely finished. At the church I found a good congregation convened for public worship, and, as it was on Monday, I readily supposed it was a protracted meeting. Disappointing, I went in and found Bro. Foust in the pulpit discoursing on "The little captive Jewish maid that waited on Naaman's wife." Bro. J. B. Cassidy, preacher in charge of North Bossier circuit, closed the services. The good people then spread before us a bountiful supply of provisions of various kinds, and good enough for kings, queens and nobles of earth. I remained till the close of the evening service. The feeling was good for a revival, and on my return I learned the meeting closed the next day. The membership were greatly revived and seven new members added, nearly all young men, on profession of faith. Brother Cassidy is doing a good work on his charge, and will doubtless bring up to the Annual Conference very favorable reports from the several charges in his work, especially if he can control the services of Bro. Foust at protracted and revival meetings, for he is a full team himself.

SEMAJ DROFF.

NEAR MINER, LA., AUG. 1, 1884.

Our Brotherhood.

MR. EDITOR: In the last issue of the Advocate, "Incognitus" makes a very feeble attempt to deny the intention of our "Brotherhood." While there is neither pity, point, nor logic in his effusion, yet, it may be well, so far as the general reader of the Advocate is concerned, to say to "Incognitus," that every member of the brotherhood believes every word of the Bible, and finds comfort in all of its promises.

It is not for a want of faith in God that this brotherhood has been organized. No, no. We believe, and therefore speak. But it is more for a want of confidence in the promises of our fellow-men. Inasmuch as the assessment for the widows and orphans of deceased preachers is seldom, if ever, paid in full, and inasmuch as the *pro rata* is so small, and indeed inadequate to meet the real necessities of each claimant, it should be augmented in some way; hence we say, it is discreet, it is wise for each preacher to make some provision for the comfort of his family, after his death; in order that they may be spared from the embarrassment of absolute poverty, and he from that awful curse of God, which says, "But if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." Let "Incognitus" remain *incognitus*, till he shall have more benevolence and forethought for the needy wife and children of a deceased preacher. Much more could be said, but it is not necessary.

B. F. JONES.

CAREVILLE, MISS., AUG. 15, 1884.

Centenary Sunday-School Fund.

The Centenary Sunday-School Fund is growing, both by the sale of medals and by the direct contributions of many Sunday-schools. The object of the Centenary Committee is to raise a fund during this Centenary year to be reported to and administered by the next General Conference for the purpose of assisting needy Sunday-schools in our missions and other destitute sections. If the matter is fully presented and considered in all our schools, the result will be sufficient to give great relief. The direct contributions and the amount arising from the sale of medals both go to the same fund; and as the collections are made they may be sent in as donations, or invested in medals, as the schools may determine.

Every church member and Sunday-school scholar should have one of these Centenary medals. They are beautiful memorials of the organization of American Methodism, and of our first Centenary. If you have not seen one, send one dollar for a specimen gift-case, and fifty cents for a white-faced medal. We expect the preachers and Sunday-school superintendents to co-operate in this matter.

I am authorized to send a specimen medal to any preacher who will agree to present the matter to his congregation and Sunday-school, with the understanding that should he send cash orders for \$20 worth of medals he is to have the specimen free—otherwise, will pay for or return same before or at his Annual Conference. For further information address—L. D. PALMER, "Troas, Cent. S. S. Fund," NASHVILLE, TENNESSEE.

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THURSDAY, AUGUST 28, 1884.

\$325.

At the Downsview Camp Meeting, in Union parish, North Louisiana, on Sunday, \$350 were raised as a Centenary offering, which, with the amount previously collected by the pastor, Rev. C. R. Godfrey, aggregated \$325. The \$250 above was appropriated to the endowment of Centenary College, which, with an impromptu offering at the Jackson District Conference of \$200, not hitherto reported, makes a total thus far on President Rush's subscription books of \$4,200.

Our "postal correspondence" column this week is crowded with cheering news. There is a revival spirit abroad among the churches—a proper celebration of our Centenary. Let souls be saved and offerings made.

It will be seen that the "make-up" of the ADVOCATE is a little changed this week. The children's department and obituary column appear on different pages. We are experimenting this week, and will doubtless make a further re-arrangement in the next issue.

Christianity contemplates a thorough work—not reformation, but salvation. Christ came to *destroy* the works of the devil and *save* the souls of men. A writer has beautifully said: "Christianity does not seek to stitch the purple rags of etiquette over the sores of our poor nature."

An old Christian gives this good counsel: "Frequently clear up your evidences of heaven, and beware of letting sin blot them to you." It is well often to take our spiritual reckonings. There is such a thing as unconscious backsliding. It is said of Samsou that he "went out and shook himself, and *was* not that the Lord had departed from him."

In his "charge" to the young preachers on the occasion of their ordination at the Wesleyan Conference, the Rev. Dr. Pope, said some very timely things, not inapplicable to our latitude. He cautioned the candidates against assuming a too apologetic tone in preaching Christian truth. He believed that they might apologize too much. It was too late in the day for Christianity to be put upon its defence. It was something else that was on its defence. And let every pulpit say, Amen! We need to *declare* the truth, not *apologize* for it.

The editor of the Holston Methodist attended the Morristown District Conference, and pays this handsome tribute to Bishop Hargrove as a preacher:

The new Bishops are generally underrated by those who have not heard them. An idea is getting abroad in the church that we have reached the short rows; that great men are now altogether a matter of history; that the present generation are Lilliputians. Under the tyranny of this idea I am expecting no big things of Bishop Hargrove. I have been quite agreeably disappointed. His sermon on Saturday was first class, and his analysis of Methodism on Sunday was very great. * * * He utters great thoughts in simple style. Occasionally he utters a single thought that could be beaten out into a popular sermon. He would do well to take a great thought occasionally, and by boiling it make soap out of it for weak stomachs. The rich diet which he furnishes is adapted to those only who have vigorous digestive powers.

Dr. Potter, of the Wesleyan Christian Advocate, thus cordially commends our position on the Sabbath and the Cotton Centennial. We are obliged for his timely aid, and hope other many blows will be struck in the same righteous cause:

By all means let the gates to the Exposition grounds be closed on Sunday; give the gate-keepers and the thousands of employees who will be worked hard for six days; their day of rest; let the visitors from the United States; and above all, let the law-defying multitudes of this country, who in theatres and beer-gardens, in such cities as Cincinnati, on Sundays learn to despise and contempt authority, know that Louisiana without a Sunday statute, has yet self-respect enough to treat, with consideration, her visitors and helpers from the other States of the Union. Dr. Galloway is surely right when he says that local laws and sentiments ought not to govern the directors in this case.

The Menace of Materialism.

There is an evident and dangerous materialistic tendency in our modern society. Its spirit is aggressive, and threatens to become dominant. In our home life, our systems of education, college curriculums, national and State legislation, it asserts a menacing front. All things must be subordinate and subservient to "practical" aims and immediate gains. Men are estimated by their productive value in moneyed wealth. Those pursuits are followed and that system of training exulted that will yield the quickest and largest revenue in coins and exchange. The industrial and commercial spirit is everywhere prominent and potent. Parents think only of fitting their sons "for business," giving them a "business education." Culture is nothing if not a means of making haste to be rich. What is not immediately necessary is eliminated as unworthy of study. The larger and broader education of our fathers—the symmetrical and harmonious development of all the faculties—which made the splendid triumphs of the nineteenth century possible, are now discounted and discarded as unnecessary. In an able article, in the current number of the North American Review, on "The Demand of the Industrial Spirit," Mr. Charles Dudley Warner forcibly says: "This spirit insists that the knowledge of how to shoe and cure a horse, set type, build a railway, assay metals, suit fertilizers to soils, conduct a business, is an education; and if you throw in a modern language or two, it is, I suppose, a liberal education: that is to say, education—this is the reasoning—must be suited to the exigencies of modern life instead of endeavoring somewhat to ennoble and correct the tendency of modern life by education." This, we regret to say, is not an inaccurate or overdrawn sketch of the materialistic tendency of our times. To arrest it is the demand and command of the Christian religion, the broadest patriotism and the truest philosophy. Those who stand against the current may expect ridicule and sneers; but the ages will hold them in sacred and heroic reverence.

Let us indicate the evils and perils of this tendency:

1. *It lowers and cheapens the aims of life.* There is no lofty ideal, no profound and noble moral purpose. The higher aspirations of the soul that find their full fruition in the moral and spiritual world are offered no field of exercise or recompense of reward. Life being a material development, only that finds countenance and cultivation that will subserve material ends. Motives are purely commercial and wholly unspiritual. It reaches not beyond into that larger life "unmeasured by the flight of years," but expends itself in the contests and successes of the marts of trade and the varied secular avocations and ambitions of the day. No wonder we find an absence of broad philanthropy in the presence of such a material philosophy. Moral and spiritual virtues can not grow in that soil and atmosphere.

2. *It gives only a half education to our children.* That system of discipline which exercises and develops only the lower faculties can not be of large value. The movement now among college curators and administrators is to eliminate everything not practical and immediately necessary. As education is to fit men for the activities of life, those things only are to be studied which contribute to that end. Thus mind receives a one-sided, abnormal development, and the supreme purpose of education—fitting man to best serve his generation and glorify God—is sadly defeated. On the general subject we quote again the timely words of Mr. Warner, in the North American Review: "A mere metaphysical training tends to speculation, and refinement of canisrity, and a hallooming of the imagination. It was the mislous of the eighteenth century with the inductive philosophy to bring men back to realities. We are in no danger of underrating its splendid results in modern life. We seem to be in danger of forgetting the importance, to the individual mind and to society, of literature and philosophy, and the laying up of intellectual goods safe from moths and from thieves. I beg readers to notice that it is not a question between real science and real literature—between which there can be no quarrel; but it is a question of the prostitution of all learning and all methods and facilities of education to merely material purposes, leaving out of view the fact that if you pursue learning not primarily for the cultivation of the mind itself and in pursuit of truth, but for concrete ends of utility, you inevitably lower the tone and morale of life." And yet this is the drift of the age, at once as strong and hoisterous as a cataract.

3. *This spirit encourages estrangement from God.* Materialism leads to infidelity. In its last analysis it is purely infidel. The conception of life it gives, the aims it offers and the duties it enjoins, all tend to dwarf the moral faculties, eliminate the idea of responsibility to God, and convert man into a material, money-making machine. The modern estimate of "a practical man" is the legitimate fruit of gross materialism. Children had better be made plons than "practical." Religion, common sense and a liberal education will make the typical man—the noblest work of God.

The Editor in North Louisiana.

Accompanied by President D. M. Rush, of Centenary College, we left Jackson on the early morning of Friday, the fifteenth instant, en route to the Downsview Camp Meeting. Vicksburg was reached by six o'clock, just as the sun was flooding with golden light the picturesque bill-ops of that historic city and chasing the shadows from the slumbering valley across the river. We have no war reminiscences connected with those once beleaguered heights; but that bright morning revived the more delightful memories of a four years' pastorate. No returned soldier from the tented field reviews more gratefully the experiences of a campaign than does a true pastor the scenes and events of his labors among a loving people. Happy if every one could feel the satisfaction Paul enjoyed in recounting to the Ephesian elders his three years' ministry in their city.

Two hours and a good breakfast in the city at the Pacific House, a ride to the "lower landing" on the steam railway, a short ferrage to Delta, and at nine o'clock we were off toward Downsview. With all possible dispatch the railroad authorities are putting the long submerged track in good condition. That road has contended heroically against floods and insecure levees, and now promises to be one of the most popular and best paying lines in the South. With its completion and daily trains to Shreveport, the tide of Texas travel is turning that way. But what a waste of wealth saddens the eye all through that marvelous valley between the Mississippi and Ouschtal! Large estates that once stood high on the assessment rolls and yielded fabulous crops of cotton have been abandoned to the weeds and willows. If the national government would do simple justice to that delta and protect it against destructive overflows, the wilderness would soon be redeemed and again blossom as the rose. Yet in that section, we were told, our Methodism has far more than a name to live. Faithful pastors remained with their flocks during the floods and cast bread upon the waters.

Monroe is an old town and wears a substantial expression. The solid brick buildings and neat private residences look as though they had come to stay. The extension of the railroad from Monroe to Shreveport is rapidly developing the hill country of North Louisiana. Many little towns have sprung up like magic along the way and are growing quite rapidly. This is especially true of Ruston, which gives promise of being an important business centre. Bro. Stone, our pastor there, is also wide awake, and has secured over two thousand dollars to build a church.

Raachling Choudrant (improperly pronounced, Shooder) at half-past four P. M., we found it impossible to reach Downsview, ten miles distant, that evening; so we tarried for the night. At four o'clock, next morning, we renewed our journey over a hilly, rooty, rutty road in a public hack with a lame wheel and sluggish team, but a careful driver. We had associated all Louisiana with alluvial flat-lands, and were scarcely prepared to see so much hill and valley. It quite resembled our native county in Mississippi, which, together with the thumping, humming journey, brought back the old home feeling with vividness and vigor.

At the camp ground we received a cordial welcome from Pastor C. R. Godfrey and his ready helpers. Nowhere have we enjoyed more generous hospitality than at Downsview. We found a spacious tabernacle capable of accommodating twelve or fifteen hundred persons and thirty well-fitted tents. What an array of children! That is the land of the old-fashioned, typical large family. And parents seemed to rejoice in their numerous households with old Judean pride. One venerable brother had a family reunion on the camp ground. His ten children and twenty-six grand children were all present. And how joyful the greeting! From divergent paths and varied responsibilities they returned and lived over again the sports and scenes of exuberant childhood. In the old home circle we are always young in spite of whitened locks and weary limbs.

In addition to President Rush and this editor, Bros. Cornett, Hart, Stone and Hodge assisted the active, popular pastor in the labors of the pulpit. Vast congregations crowded the tabernacle and gave respectful attention to the word preached. A note received from Bro. Godfrey, after we left on Monday morning, reported the results of the meeting as follows: "Thirty-five or more conversions, nineteen accessions, fourteen baptisms, and the church wonderfully revived." On Sunday, at eleven o'clock, we held a Centenary service. President Rush represented Centenary College in a short address, and the editor discoursed on Methodism at some length; but "the patience of the people was sublime." The Centenary collection amounted to \$250, which, with the amount already raised by the pastor, aggregates from Downsview circuit, thus far, about \$325.

We were much encouraged by warm commendations of the ADVOCATE. Our friends there are legion and loyal. After a thousand expressions of brotherly kindness, they bade us a God-speed homeward, with thirty-two subscribers and a purse substantially relieved of its leanings. Bro. Rush spent Sunday night with Bro. Pipes in the village of Downsview, a mile or so distant. We joined him there at six o'clock sumptuous breakfast, next morning, and then retraced our journey to the railroad.

John Wesley and High Churchmen.

A thoughtful brother has kindly forwarded us the notice of a book written by an English clergyman, entitled "John Wesley and High Churchmen." The writer claims to have established the fact beyond cavil, viz., "that John Wesley was a veritable Ritualist." Such claims are very common among church people. They are fond of saying that Mr. Wesley lived and died loyal to the Church of England, and deprecated the separation of Methodists from the church—all of which is mere cant. Mr. Wesley repudiated the High Church idea of episcopal ordination, and, in the exercise of his presbyterial authority, ordained Thomas Coke, superintendent or Bishop, and Richard Whatcoat and Thomas Vasey, elders, for the American colonies. If loyal to veritable Ritualism, why was the church so startled, while every Bishop and priest turned loose upon him "the dogs of war." We reproduce the following from Dr. Riggs' recent "Life of Wesley," which ought to settle the question in every candid mind:

In the beginning of 1738 Wesley had been a High Churchman; and even after his conversion in that year he continued for several years to hold in the abstract High Church views as to points ecclesiastical. But in 1746 he abandoned once for all his ecclesiastical High Churchmanship. He relates in his journal, under date January 20, 1746 how his views were changed by reading Lord (Chancellor) King's account of the primitive church. From that time forward he constantly maintained that "the uninterrupted succession was a fable which no man ever did or could prove." One of the convictions derived by him at this time from reading Lord King's book was that the office of Bishop was originally one and the same with that of presbyter; and the practical inference drawn by Wesley was that he himself was a "Scriptural Episcopos," and that he had as much right as any primitive or missionary Bishop to ordain ministers as his representatives and helpers, who should administer the sacraments instead of himself to the societies which had placed themselves under his spiritual charge.

Church—Financing—Honesty and Economy.

While defaulting bank officials, dishonest speculators, disreputable tradesmen and corrupt political partisans are burdening the telegraphic columns of our metropolitan dailies with their ways that are dark, his cheering to contemplate the history of church economics. These daily records threaten to destroy all confidence in human integrity. In sheer despair we exclaim, Is honesty yet found on the earth! Is any one worthy of trust! The inventive mind of man is taxed to its utmost tension to invent schemes and devices to elude or circumvent dishonesty. Combination and time locks, bell punches, anti-fraud ballot boxes, etc., are but expressions of the general suspicion and espionage that shadow every employee and member of society. And the daily thefts and frauds that are emblazoned in the newspapers only intensify this suspicion. But when we turn to the church of Christ, what a tribute to her virtue! Collecting and disbursing thousands every year, her hands are free from stain. Her trusted officials need not be guarded by a more vigilant sentinel than an awakened conscience, nor restrained by a bond other than the love of Christ and a sense of duty. To these reflections we have been led by an article from Rev. J. M. Reid, mis-

slonary secretary of the Methodist Episcopal Church in the July Manual, respecting expenditures in the operation of their benevolent societies. Those ignorantly fond of repeating the old threadbare taunt that "it takes two dollars to send one to convert the heathen" will find some facts that will turn food for reflection. He says:

In the line of our own church work what a magnificent record we have! A century is now closing of our church organization, and millions upon millions of dollars have flowed through its channels of benevolence to the appointed objects; but the first dime of any default in any department has yet to be revealed. In every department of our benevolent work, moreover, the cost of administration is reduced to the minimum. No agents are employed either to collect or disburse funds. Our general pastorate, conferences, Bishops and missionaries do this work without additional remuneration. This will explain the fact, so incredible to many, that our great Missionary Society, with its 4,000 employees, is able to collect and disburse \$750,000 per annum at a cost not exceeding two and a half per cent, and even most of this is extinguished by rentals from the Mission House; so that of the collections nearly every dime goes to the mission field.

Letter from Georgia.

Our passage from Mississippi to Georgia was this year by a new route in part, and a shorter one than ever before. Leaving Jackson, Miss., at about eleven o'clock at night, the next day, at noon, we were at Birmingham, Ala., where we took the Georgia Pacific train, and at six in the evening were at Temple, Ga., a village forty-five miles west of Atlanta. The region through which we had passed was sparsely inhabited and rather barren in appearance, though towns are springing up here and there, and Anniston is a beautiful little city charmingly located on a high plain, surrounded by mountains which lift the horizon heavenward on every side. From Temple we were promptly carried in a good hack twelve miles to Carrollton, where we had a comfortable night's rest and took the train early the next morning for Turin, which we reached in about two hours.

One reason for going by Carrollton was that I might learn on the spot the results of the efforts of the friends of temperance to suppress the whisky traffic in that city and county, for it was among the first places where such efforts were made in the South. Years ago it was a part of the religion of the people of Carroll to make, sell and drink whisky; but good people undertook to abolish the nefarious business by repealing the laws by which it had been established among them. A law to permit implies the possibility of a law to forbid. They worked for prohibition. They were six years in getting it, and for six years they have had it. And what is the result? All that its friends could have expected—almost all they could have desired: peace, order and prosperity where their opposites had been. There were twelve stores in Carrollton before; there are thirty-two now. Where night was made hideous by drunken revelry before, now, though it is heard but the cheery music of domestic circles or the resounding praises of the temples of God; and many a home in the country which the devil of the bowl often turned into a hell enjoys now the unpeepable blessing of a sober husband and father. Yes, prohibition prohibits and prosperity attends its onward march. Whisky has been voted out of ninety counties in Georgia, and still the work of expulshim goes on. The Georgians are determined to put away this evil thing from among them.

I preached in a village, on Sunday last, where, a few years ago, some patriotic citizens bought all the liquor a saloon keeper had and poured it on the ground, expecting him to sell no more. But he soon bought more whisky and began to sell again. Soon afterward John Knight, a Methodist preacher, came to the place and went to the saloon and prayed for the keeper and his family. The next day the same minister prayed most fervently to the church that the Lord would convert that saloon keeper; but if that could not be done, that the Lord would kill him. A short time thereafter that saloon keeper ceased to sell whisky, and has never sold it since. He had married his niece. They have eight children—the second, fourth, sixth and eighth of whom are all deaf and dumb. He has finally shut himself up in a dark room and never sees the light of day nor the face of man. His wife and children feed him.

I dwell upon this question of the liquor traffic because it is the paramount social question of the day. Legislators must enact laws to suit the people on this subject or be succeeded in office by those who will. The progress of high moral ideas on this and other subjects throughout

the country is one of the most hopeful signs of the times. A few years since a representative in Congress from a certain district in Georgia, who had been highly commended for his ability, and who was known to be a Christian gentleman, was nominated for Congress; but a representative of the whisky interest was nominated and elected. Now the first-mentioned gentleman is nominated and will be returned to Congress by a large majority. A Congressman from another district said of this gentleman, while in Congress with him formerly, that he would like him better if he were not so d—l religious that he would not take a drink with a friend. The man who swears about the religiosity of his friend stays at home most of the time, and a better man succeeds him in Congress. In yet another district the question of nomination for Congress lay between one who was addicted to gambling and a Christian gentleman. The Constitution, of Atlanta, boldly advocated the election of the gambler; but the people, by their virtuous wisdom, declared that they would not have a gambler to represent them in Congress. Thus Christian sentiment prevails and the spirit of Christ is ruling the world.

Crops in almost all parts of the country through which I have passed are good or promising. The wheat and oat crops were not the best, and were damaged by rain both before and after cutting. Corn will be plentiful. Cotton has good seed; but most of the fruit is yet in embryo—two weeks later than usual. Fruits of most kinds are in excellent quantity for domestic use. Peaches have rotted extensively on the trees. Watermelons, in places, large and abundant. Grapes in sufficient quantity for eating. Many fig trees were killed by last winter's cold. A general stock law has been in force in many counties of this State for several years. All seem to be pleased with its operation, and stock has been greatly improved.

Railroad supervision, which was adopted in Georgia several years ago, has resulted in great benefit to the people and in no perceptible injury to the roads. They were never in better condition, and new ones are being surveyed and built as fast as they are needed.

Protracted meetings, basket-meetings and camp meetings are now the order of the day. What a pleasure it is to preach to a full house of attentive hearers, and especially to find them, as I did last Sunday, ready to heed the word! The altar was crowded and many knelt for prayer in the congregation at the eleven o'clock service. On Monday I saw a man, whom the love of strong drink had driven to steal his wife's clothing to sell to get whisky, join the church, and was enabled to hope, as I could never have done in such a case before, that he would stand fast in the Lord; for I am free to confess that I have no confidence in any drunkard's profession of religion while the drinking saloon remains convenient.

The flowers bloomed as sweetly as ever around the cosy home in Turin; but the old armchair is vacant, and the form which occupied it when last I saw it before I shall see no more on earth. He lived for God, and God took him.

W. L. C. H.

The following resolution passed by the Camp Meeting Association at Crystal Springs, attended this year by fully three thousand persons, shows the growing interest of the people in this important matter:

Whereas the question has been agitated before the public as to whether the gates of the World's Exposition, to be held in New Orleans, next winter, should be closed on the Sabbath; And, whereas it has been the former custom of similar Expositions held in the United States to close their gates on the Sabbath; And, whereas it is the opinion of this association that the leave open the gates of said Exposition on the Sabbath would have the effect of lessening the regard of the masses in attendance for the Sabbath; therefore, be it

Resolved, That this association respectfully appeal to the managers of said Exposition to close the gates of same upon the Sabbath; that a copy of the foregoing preamble and resolution be sent to the president of the Exposition, and the also sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. W. McNEIL,
Sec. Hennington C. M. Assn.

Presiding Elder Terry, of the Sardis district, in forwarding a list of Quarterly Conference appointments, makes some personal mention, as follows:

Bro. Sage is still improving, and we hope he may soon be fully recovered. Bro. Brown is very little improved, and I have very little hope of his ever being able to do any work. Bro. Durr has also been quite sick; but I hear that he is at work again. We are inviting some meetings, and expect more. Doubtless you will hear from the presiding elders and other workers. The good Lord bless and prosper you!



MISCELLANEOUS.
TEST YOUR BAKING POWDER TO-DAY!
Breads, cakes, etc., should be made with a certain amount of AMMONIA.

THE TEST:
Place a teaspoon of powder in a bowl, then add a few drops of water. If it bubbles, it is good. If it does not, it is bad.



DOES NOT CONTAIN AMMONIA.
THE TEST OF THE OVEN.
PRICE BAKING POWDER CO.,
CHICAGO, ILL.

Dr. Price's Special Flavoring Extracts,
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FOR SALE BY GROCERS.
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Our Young People.

A SHORT SERMON.
BY ALICE CARP.

Children, who read my lay,
This much I have to say:
Each day, and every day,
Do what is right—
Right things in great and small,
Then, though the sky should fall,
Sun, moon, and stars and all,
You shall be light.

This further would I say:
Do you tempt as you may,
Each day, and every day,
Do what is right—
Right things in great and small,
Then, though the sky should fall,
Sun, moon, and stars and all,
You shall be light.

Purpose, and No Purpose.

BY W. H. W. CAMPBELL.

"Look here, Alf, I've got something to amuse you. Don't bother any longer with that tiresome story."

"Thank you, Mark, but I'm interested in this story, and I want to finish it this afternoon."

"O, come out! To-morrow 'it do just as well. I've got a box of dominoes. Let's have a quiet little game. That's the way to pass the time."

It was a very humdrum piece of business that the two boys—Alfred and Mark—were talking about.

The scene was the basement of the dry goods jobbing house of Wigan, Dunnett & Co. Alfred had just opened a box of dominoes, and was proceeding to "take the yards" for comparison with the number charged in the invoice.

It was a rainy afternoon in the dull season. The senior partner was the only member of the firm about the premises, and he was reading the paper in his office upstairs. The older clerks and salesmen were lounging here and there, or making pretenses of business in the other departments of the store.

Mark, who was a young man of about twenty, was sitting on a box, and was looking at the dominoes with a bored expression.

"Now, Mark, you have badgered me into a blunder. Please leave me alone for the present. If you like, I will come to your house this evening and try a hand at dominoes, or while you are at billiards. But just now I have something more important on hand."

At this Alfred turned away, muttering to himself what a solemn old stick Alf Reed was.

And here, let us look at this point a minute, and see what sort of a "stick" Alf might truly be called.

The two boys were fair samples of two sorts of clerks which may be found in almost every commercial house. Alfred entered the employ of Wigan, Dunnett & Co. about six months before this date, Mark being then the "boy" or junior clerk.

The task of sweeping out the store, dusting the counters and tills, and arranging the goods, was divided between the two. Alfred, who was a little taller and more robust than Mark, was in charge of the sweeping, and the white goods and domestics to Alfred. It did not take long for young Alfred to discover that Mark was a thorough shirk. He had a bustling and obsequious manner in the presence of his employers, but when out of their sight he did as little as possible.

On the contrary, Alfred entered the store, as he said, to work, and to learn the business. Consequently, he never wasted a minute, but did all his duties promptly and thoroughly. He had not held his position many weeks, when Mark proposed that he should do the work of both. By way of compensation, Mark offered him one half of his perquisites, which in those days yielded quite a handsome amount of pocket money to the boys. Alfred accepted the offer, and thereafter made his appearance at the store once more, but just in season to escape detection by his superiors.

The members of the firm had not failed to notice the superiority of the new boy over his predecessor, and but a short time previous to this date had shown him a special mark of their regard. He was permitted to take the store keys to his own home at night, whereas shiftless Mark had been compelled to make a long journey out of his way to leave them at the house of the junior partner.

Now to return to the humdrum matter of the crash. It was required of the boys that in opening packages of goods they should examine the contents and compare them with the invoices. But Mark had always looked upon crash as a special bore. To begin with, the pieces were chalked with mysterious symbols, which denoted Russian or other foreign goods; these had to be translated into English yards, and so marked on the goods. This being accomplished, Mark had fallen into the lazy habit of omitting to foot up the total.

"O, crash is of no consequence!" he said, and so proceeded without ado to check the bill as correct.

It happened that the crash which Alfred was opening was a sample lot from a new manufacturer. Mr. Dunnett had dithered himself in buying it, he had done a good thing. After Mark walked away, Alfred became absorbed in his examination. His first footing of the yards had proved incorrect. As soon as he was left to himself he went over them again. To his surprise, he found the figures agreed with his former total, being about fifty yards short of the amount. He again reviewed his work, and with the same result. "Perhaps the wrong yards are entered for this bale," he muttered to himself. "I'll try another."

He opened a second bale, and an examination revealed a similar discrepancy. Alfred was puzzled, and again carefully reviewed the bill and the marks on the bales. There could be no mistake. The goods were short. Then a new idea struck him. He seized a yardstick and began measuring the pieces. As he had begun to suspect, every piece fell short.

"Ala, Mr. Russian!" Alfred chuckled, "did you think you were going to take W. D. & Co. in?"

He started upstairs in search of the

hook-keeper, and met Mr. Wigan, who was making a report of inspection about the store. In reply to an inquiry what he was doing, Alfred related his experience with the crash. Mr. Wigan at once became interested. He went below with Alfred and superintended a fresh examination, which gave the same results as the first. Then he ordered a third bale opened, but this proved to be as short as the others.

"H'm, h'm," muttered Mr. Wigan, as he slowly returned to his office, "but that crash aside, Reed, till further orders."

"By Jove!" cried the jolly Mark, who had happened around just at the time "you have made a ten strike with old Wigan, Alf, and he won't forget it. He looks at you dreadfully to be sure."

Now the upshot of this humdrum crash affair, which was too petty altogether for lofty and lazy Mr. Mark was this: The goods were short, and the invoice was a heavy one, the firm was spared no little loss and vexation.

A few days afterwards, Mr. Dunnett, who was standing near the woolen counter, beckoned to Alfred.

"Reed, see here," he said, "aro you a judge of woolen goods? Can you tell which of these is the best?"

Alfred, rather hesitatingly, expressed a preference for one of the pieces.

"Yes, yes you are correct," said Mr. Dunnett, "that's as good a place as we have in stock. Just cut off enough for a coat pattern, will you, and I'll give you a box of vest and trousers. Take anything you like. Have the suit made up at Smithers' and charged to the firm. I think, Alfred," he added slowly, "that you are a very likely boy." And after this wonderful outburst of commendation from the dignified Mr. Dunnett, the gentleman walked away with an approving nod of the head.

It is not the object of this narrative to trace the subsequent career of the two boys in detail. The thoughtful reader can easily guess where they came out. But if you want to see Mark to-day, you will find him in the office of a well-known office, over the door of which his name figures in a firm which is held in the highest honor in all commercial circles. The Golden Argosy.

Beautiful Hands.

As a young friend was standing with us, noticing the pedestrians on the sidewalk, a young lady very elegant and stylish passed us.

"What beautiful hands Miss Blank has!" exclaimed he.

"Why, they are so white, soft, and exquisitely shaped. The fingers taper down delicately, and there is a rosy flush on the finger-nails that no artist could successfully imitate."

"Is that all that constitutes the real beauty of the hand?" he asked something more to be included in your catalogue of beauty, which you have not enumerated, to make the hands desirable?"

"What more would you have?"

"Are they charitable hands? Have they ever fed the poor? Have they ever parried the necessities of life to the widow and the orphan? Have their soft touch ever soothed the irritation of sickness, and calmed the agonies of pain? Do the poor bless those rosy-fingered fingers as their wants are supplied by them?"

"Are they useful hands? Have they been taught the art of the needle, or a more laudable trade? Do they ever employ the domestic duties of life, the homely, ordinary employments of the household? Or does the owner leave all that to her mother, while she pursues her delicate hands in idleness?"

"Are they modest hands? Will they perform their charities or their duties without vanity? Or do they prander to the pride of their owner by their delicacy and beauty? Does she think more of her display than of the improvement of her intellect and character? Had she rather be called 'the girl with the beautiful hands,' than to receive any other praise for excellence of conduct or character?"

"Are they humble hands? Will their owner extend them to grasp the hand of the poor, or to help the widow and the orphan, or to the same relation, but who now must earn her living by her labor? Or will they remain concealed in their exclusiveness, in her aristocratic mien, as she sweeps by her former companion?"

"Are they religious hands? Are they ever clasped in prayer, or elevated in praise? Does she remember the God who has made her, and devote her mind, her heart, and her hands to his service? Does she try to imitate her Saviour by 'going about doing good?' Or are her hands too delicate, too beautiful, to be employed in such good works?"

"These are the qualities that make the hand a beautiful one, in my estimation. There is an amaranthine loveliness in hands superior to the rosy hue of the nail."

"You have given me something to think of," said my young friend. Ballou's Magazine.

The girls in Africa, as elsewhere, are fond of dolls, but they like them best alive, so they take puppies for the purpose, and carry them about tied to their backs, as their mothers carry children. Some of them "play baby" with little pigs.

The boys play shoot with a gun made to imitate the "white man's gun." Two pieces of cane tied together make the barrels, the stock is made of clay, and the smoke is a tuft of loose cotton.

One African tribe the boys have spears made of reeds, shields, bows and arrows, with which they imitate their fathers' doings; and they make animals out of clay, while their sisters "jump the rope." Besides, the African children, like children all over the world, enjoy the game of "making believe." They imitate the life around them, not playing "keep house," "go visiting," or "give a party," because they see none of these in their homes; but they pretend building a hut, making clay jars, and enrolling car to enl—Woman's Missionary Advocate.

Merchants and grocers, hotel-keepers, college managers of boarding department, and others would do well to address Mrs. P. M. Goodwyn, manufacturer, 170 Girod St., N. O., for price list of Goodwyn's Eureka Yeast Powder, a superior home product of the Crescent City. Positively free from Alum or any other harmful ingredient. It not only invites, but squarely challenges comparison with any and all standard articles in its line.

MISCELLANEOUS.

A Christian Editor's Opinion.

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: "I travel all over the State, and my friends say they feel your Lesson Eight is a most excellent medicine. My book-keeper and foreman both use it in place of alcohol, pills, etc."

Twenty-five Years a Citizen of Georgia

and the past seven years I have suffered continually from indigestion, and bronchitis of a most severe type. I was treated by two prominent physicians, and had taken all the patent medicines recommended for these diseases. I got no relief, and continued to grow worse until I commenced the use of Dr. Morley's Lesson Eight. One dozen bottles made me a new man. I am now in the best of health.

J. R. HILL,
No. 12 Connelly St., Atlanta, Ga.

A CARD.

From a number of St. Louis prominent citizens to the meritorious Dr. Morley's Lesson Eight, the following named gentlemen pronounce it the only pleasant, thoroughly reliable and economical remedy they have ever used for the diseases for which it is recommended.

DR. MORLEY'S LESSON EIGHT, prepared at his drug store, 16 Whitehall street, Atlanta, Ga.
It cures all biliousness, constipation, indigestion, headache, dizziness, nervous prostration, loss of appetite, debility and nervous prostration by regulating the liver, stomach, bowels, kidneys and bladder.
Fifty cents for one half pint bottle. One dollar for one and a half pint bottle. One dollar and fifty cents for three bottles. Sent by mail on receipt of the price.

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Trains leave New Orleans at 11 A. M. and 10 P. M. The 10 P. M. train daily has sleepers through to St. Louis without change.

SPECIAL NOTICE.—The Eating Houses on this line are supplied by any in the country.

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DOUBLE DAILY TRAINS leave and arrive at Calhoun Street Depot as follows:

LEAVE. ARRIVE.

Exp. No. 1, 9:15 A. M. Exp. No. 2, 7:00 A. M.

Exp. No. 3, 4:30 P. M. Exp. No. 4, 10:45 A. M.

Exp. No. 5, 12:30 A. M. Exp. No. 6, 11:30 P. M.

Exp. No. 7, 1:30 A. M. Exp. No. 8, 12:30 P. M.

Exp. No. 9, 3:30 A. M. Exp. No. 10, 1:30 P. M.

Exp. No. 11, 5:30 A. M. Exp. No. 12, 3:30 P. M.

Exp. No. 13, 7:30 A. M. Exp. No. 14, 5:30 P. M.

Exp. No. 15, 9:30 A. M. Exp. No. 16, 7:30 P. M.

Exp. No. 17, 11:30 A. M. Exp. No. 18, 9:30 P. M.

Exp. No. 19, 1:30 P. M. Exp. No. 20, 11:30 P. M.

Exp. No. 21, 3:30 P. M. Exp. No. 22, 1:30 A. M.

Exp. No. 23, 5:30 P. M. Exp. No. 24, 3:30 A. M.

Exp. No. 25, 7:30 P. M. Exp. No. 26, 5:30 A. M.

Exp. No. 27, 9:30 P. M. Exp. No. 28, 7:30 A. M.

Exp. No. 29, 11:30 P. M. Exp. No. 30, 9:30 A. M.

Exp. No. 31, 1:30 A. M. Exp. No. 32, 11:30 A. M.

Exp. No. 33, 3:30 A. M. Exp. No. 34, 1:30 P. M.

Exp. No. 35, 5:30 A. M. Exp. No. 36, 3:30 P. M.

Exp. No. 37, 7:30 A. M. Exp. No. 38, 5:30 P. M.

Exp. No. 39, 9:30 A. M. Exp. No. 40, 7:30 P. M.

Exp. No. 41, 11:30 A. M. Exp. No. 42, 9:30 P. M.

Exp. No. 43, 1:30 P. M. Exp. No. 44, 11:30 P. M.

Exp. No. 45, 3:30 P. M. Exp. No. 46, 1:30 A. M.

Exp. No. 47, 5:30 P. M. Exp. No. 48, 3:30 A. M.

Exp. No. 49, 7:30 P. M. Exp. No. 50, 5:30 A. M.

Exp. No. 51, 9:30 P. M. Exp. No. 52, 7:30 A. M.

Exp. No. 53, 11:30 P. M. Exp. No. 54, 9:30 A. M.

Exp. No. 55, 1:30 A. M. Exp. No. 56, 11:30 A. M.

Exp. No. 57, 3:30 A. M. Exp. No. 58, 1:30 P. M.

Exp. No. 59, 5:30 A. M. Exp. No. 60, 3:30 P. M.

Exp. No. 61, 7:30 A. M. Exp. No. 62, 5:30 P. M.

Exp. No. 63, 9:30 A. M. Exp. No. 64, 7:30 P. M.

Exp. No. 65, 11:30 A. M. Exp. No. 66, 9:30 P. M.

Weekly Market Review.

(For Week Ending August 20, 1884.)

COTTON.	
Low ordinary	7 1/2 @
Ordinary	8 13-16
Good ordinary	9 18-16
Low middling	10 5-16
Middling	10 1/2
Good middling	10 1/2
Middling fair	10 15-16
Fair	11 1/2
Galveston middling	11 1/2
Mobile middling	10 1/2
St. Louis middling	10 1/2

SUGAR.	
Superior	—
Common	—
Good common	—
Fair	4 1/2
Good fair	4 1/2
Full fair	5
Strictly prime	5 1/2
Choice	5 1/2
Seconds	5 1/2
Yellow clarified	5 1/2
Gray clarified	5 1/2
Choice whites	6 1/2
Granulated	6 1/2

MOLASSES.	
Syrup	—
Fair	—
Prime	—
Choice	—
Fancy	—

RICE.	
Choice	5 1/2
Prime	5 1/2
Good	5 1/2
Fair	5 1/2
Ordinary	5 1/2
Common	5 1/2
No. 2	2 1/2

FLOUR.	
Minnesota bakers	5 3/4
Minnesota patents	6 25
Extra fancy	5 25
Winter wheat patents	6 10
Choice	5 30
Fancy	5 55

CORN PRODUCTS.	
Corn meal	3 75
Corn meal	3 25
Grits	3 90
Hominy	4 00

GRAIN, ETC.	
White	77
Yellow	—
Mixed	—
OATS:	
Western	40
Texas	87
BRAN:	
Choice	77 1/2
Prime	15 00

PROVISIONS.	
PORK:	
Meat	10 00
Prime mess	10 50
Rumps	10 50

BACON.	
Choice breakfast	12 1/2
Shoulders	8 1/2
Sides, clear	11 1/2
Sides, clear rib	11 1/2

HAMS.	
Sugar-cured	15 1/2
DRY SALT MEAT:	
Shoulders	7 1/2
Sides, clear	11 1/2
Sides, clear rib	11 1/2

FISH.	
MACERALS:	
No. 1, in bbls.	14 25
Half bbls.	7 75
No. 2, in bbls.	13 75
Half bbls.	6 25
No. 3, in bbls.	13 25
Half bbls.	7 00

GROCERIES.	
COFFEES:	
Kio, choice	9 1/2
Cardova, choice	12 1/2
Java, choice	22 1/2

BUTTER.	
Western dairy	18 20
New York dairy	20 20
Country	20 20

LARD.	
Choice	5 1/2
Fair	5 1/2
Oil:	
Cool, cases	18 1/2
Cool, bbls.	13 1/2
Cotton seed	50 55
Lard	50 55

VEGETABLES.	
CABBAGES:	
Western, bulk	10 00
Country	—
POTATOES:	
Louisiana	—
Western	1 50
KROUT:	
bbi.	6 00
ONIONS:	
bbi.	1 40

BALING STUFFS.	
BAGGING:	
12 lb.	10 1/2
2 lb.	11 1/2
BALING TWINE:	
1 lb.	13 1/2
2 lb.	13 1/2

SUNDRIES.	
POULTRY:	
Chickens, Western	4 00
Young	1 50
Chickens, Southern	3 25
Young	1 50
Turkeys, Southern	9 00

EGGS.	
Western	14 17
Southern	17 17
WOOL:	
Lake	17 1/2
Louisiana	17 1/2
Hurly	7 1/2
Hides:	
Green salted	7 7 1/2
Dry salted	9 1/2

SLAVERS.	
Oak, kegs	50 00
Oak, barrels	75 00
Oak, char.	50 00
Oak, hogshead	75 00

HOOP POLES.	
Hogshead	40 00
Barrel	20 00
Half barrel	12 50
FERTILIZERS:	
Cotton seed	12 00
Meal	25 10
Pure ground bone	42 00
Muriatic acid	8 00
Sulphuric acid	22 00
Bone black	8 00

When the Women of the Home are low-spirited and cross, the real trouble is probably indigestion and nervous disorder. Don't scold, but give them the remedy—a bottle of Parker's Tonic.

NEWS OF THE WEEK.

DOMESTIC.

BRANDON, Miss., Aug. 20.—The town of Peabody, situated ten miles east of this place, on the Vicksburg and Meridian Railroad, was totally destroyed by fire, continuing about four hours. The fire started in the store of Knight & Rhodes, and from there it spread up and across the street until the town was left in ashes.

CANTON, Miss., Aug. 20.—The most interesting revival known in this place for some time past is now being held at the Presbyterian Church, conducted by Dr. Hoyie, of Nashville, Tenn., and Rev. W. A. Alexander, of this place. All denominations seem to be alike interested, and the church is filled with worshippers. Thirty-two names have been added to the list of members so far.

BRISTOL, Aug. 22.—The United States steamer Tallapoosa, with 140 men and officers, bound to Newport to take on board Secretary Chandler, at 11 o'clock last night, during a thick fog, struck the northeast of Oak Bluffs, Martha's Vineyard, was struck on the bow by the schooner James S. Lowell, of Bath, Me., bound from Baltimore for Portland, with a cargo of coal. Her side was crushed in and she sank in five minutes in ten fathoms of water. As she went down her whistle was blown as a signal of distress and was heard by the steamer Gale City, which came up immediately, and with the schooner Mary A. Hood, which happened to be in the vicinity, rescued the crew, with the exception of the surgeon and one man, who are said to be missing.

WORCESTER, Mass., Aug. 23.—A train on the Southbridge branch of the New York and New England Road ran off the track near Quinebaug this morning. One of the passenger cars and the smoker went down the bank, a distance of 20 feet, but they only fell over on their sides, and the fall was gradual. About thirty passengers were aboard, most of whom were bruised.

VALEN, Miss., Aug. 23.—Last night closed at the Baptist Church in this place one of the best and grandest protracted meetings of two weeks duration that was ever known in this country. Rev. L. S. Piker, of Baton Rouge, La., did the preaching in that grand and fire-breathing style which is peculiarly his own. His voice led the singing, which was considered nearly as potent as the preaching. It resulted in quite a number of conversions and in the great revival of the church as well as the Christians of other denominations.

SUREVEPORT, Aug. 25.—The Red River and Coast Line Company steamer Shields and wharfboat Maria Louise were burned to the water's edge this morning.

PORT JEFFERIS, N. Y., Aug. 25.—A heavy frost was observed in this vicinity this morning. At Monticello, Sullivan county, it was much heavier, and at Saratoga Springs, where the wheat and grapes will suffer much in consequence, Boston dispatches indicate that last night's frost caused great damage to growing corn and buckwheat in northern New England. In many places corn is still in the milk, and the crop will prove a total failure. At Waterville, Vt., in many fields the buckwheat crop is ruined or greatly damaged.

FOREIGN.

LONDON, Aug. 21.—The Times' Pekin dispatch of this date says: The French consul lowered his flag at 11 o'clock today. The interests of French subjects are entrusted to the Russian minister. China absolutely refuses to admit the French claims for indemnity.

HAVANA, Aug. 23.—There were 17 deaths from yellow fever during the past week.

ROME, Aug. 24.—The cholera is increasing in Italy. In the province of Cuneo there has been fifty-eight deaths during the past three days, and at Turin and adjoining villages seventy fresh cases and forty-eight deaths during the past two days.

SHANGHAI, Aug. 24.—The Foo Chow Arsenal was destroyed yesterday after three hours' bombardment by Cooriet's squadron. Seven Chinese gunboats were sunk. Two escaped. The European settlement was undisturbed.

The French re-commenced firing today, directing their shots against the arsenal. It is supposed the object of the renewed attack is to entirely obliterate the place. The French transports are shelling the villages on the heights around the arsenal.

LONDON, Aug. 25.—The Times' dispatch from Foo Chow this afternoon says: The French iron-clad entered the mouth of the river this afternoon at 2 o'clock. The White fort opened fire with Krupp cannon while the ships were at anchor. The French retired. The Chinese fire was good.

READ THE BIBLE.—"If we really believe the Bible to be 'the oracles of God,' let us each resolve to read it more and more every year we live. In a day of many books, and tracts, and periodicals, and newspapers—in a day of business, hurry, hustle, competition, and running to and fro—I doubt whether there is as much quiet, private Bible reading as there was two centuries ago. Let us beware of neglecting the daily study of the Bible. Let us try to get it rooted in our memories and engrained into our hearts. Let us be thoroughly well provisioned with it against the voice of death. Who knows but we may have a very stormy passage? Sight and hearing may fail us, and we may be in deep waters. Oh! to have the word 'hid in our hearts,' and 'dwell in us richly,' in such an hour as that!" (Psalm cxix, 11; Col. iii, 16.)—The Oracles of God, by Bishop Ryle.

AN OVERTASKED BRAIN.

A clergyman in Iowa, after a few weeks' use of our Tonic, says: "Your Compound Oxygen has worked like a charm. I have no special ailment except from an overtasked brain. Wakefulness, nervous irritability, and tendency to paralysis were the most marked troubles. Now, after three weeks' use, increase of weight, clear mental horizon, freedom from incessant paralytic attacks, and good rest. What more could I ask?"

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PLEASURE IN COMMON THINGS.—One great benefit I hope you will get out of this new world country life for the winter, viz.: that you will learn how to enjoy common pleasures and pleasures of common places. You have to put on all your screws of pressure and make the meagre things give out their riches; on the weather, just as various and lively in a dull country as anywhere, whistling to keep its courage up; on the trees, stripping naked and stiffening their muscle to fight the winter out; on the stumps of the stumpy fields—good symbols of written history, hiding its roots and dead and gone as to its top; on the river, mandering most where it has the dullest motion—just as lazy people go farthest because they are going nowhere; on the faces of old women you meet, considering just what lines in girlhood deeper would make them; on the roughness of church privileges, proving religion as much more convincingly, as it is loved and lived for with fewer attractions; on the piled tall, spiraling in the curli away one way—showing one more evidence of the uniformity of law, or if they have been cut off, how the lines of things once gone out never be restored! Thus when things look dull and common, put exterior upon them as mind always can upon things, and make them give up the brightness and fun that are in them. Stir up, touch off, dramatize and make alive everything. The very poverty of your sights and conditions will thus become your riches. There is even a landscape in a quarry if only we had eyes to see it. And it is a great thing to have eyes! A winter spent in getting eyes will be worth more than all the hundred eyes of Argus filled gratis with pleasing sights.—Horace Bushnell.

MISCELLANEOUS.

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DISTRICT CONFERENCES.

The presiding officers of the North Mississippi Conference will please send me promptly the names in full, of the several delegates elect to the annual Conference, and of their alternates.

JNO. BANCROFT,
BYHALLA, Mississippi.

CAMP MEETING.
There will be a camp meeting at Andrew Chapel, Camp Ground, at 11 o'clock on Friday, commencing Friday night before the first Sunday in October, on the following plan. Ministers are generally invited, and will be met at Debus, Saturday morning with conveyance. Ministers' families are invited.

There will be a camp meeting at Union Camp Ground, twelve miles east of Debus, Friday night before the first Sunday in October, on the following plan. Ministers are requested to attend. By meeting one at Debus, Miss. I will make arrangements for them to come out.

J. C. BROOKS, P. C.

The Oak Ridge Camp Meeting, three miles south-east of Verona, La., will begin on Friday night before the first Sunday in October. Ministers are cordially invited, and all are assured of a hearty welcome.

J. L. P. MERRITT, P. C.

The camp meeting for St. Matthew's Camp Ground has been resumed, and is to begin on Friday night before the third Sunday in September. Ministerial brethren are invited and urged to come. Those that come by railroad will be received at Hickory.

J. W. ELLISON.

The China Grove Camp Meeting will commence Friday before the fifth Sunday in August. All ministers are invited and will be cared for.

W. W. SIMMONS, P. C.

There will be a camp meeting at Bebel Camp Ground, Pleasant Hill circuit, Louisiana Conference, commencing on Friday before the fifth Sabbath in August, between Mansfield and Pleasant Hill.

The Bebel Camp Meeting, on same circuit, will commence on Friday before the first Sabbath in October.

The Bebel Camp Meeting will be held at Marlborough Station, and Bebel is seven miles from Fayette Station. Conveyance can be had from each place if notice is given in time.

E. PARVIS.

The annual meeting for Shiloh Camp Ground, on Shiloh circuit, Mississippi Conference, a stated ten miles south-east of Brandon, and six miles south of Peabody station, on V. & M. R. R., will commence on Thursday evening, October 3, and continue the following Tuesday, October 14, 1884. Ministers are invited to be met at Peabody station, V. & M. R. R., on Friday morning and conveyed to camp ground. Mr. Editor, we shall expect you with us on that occasion.

H. A. HURLEY, P. C.

The Hinson Camp Meeting will begin Friday before the third Sunday in September, 1884. All ministers, both local and itinerant, are earnestly requested to attend. This camp ground is situated about thirty miles west of Alexandria, in the parish of Itasca. The meeting will be conducted on the re-organizing plan. A public sanitary tent and stock lot will be kept for the convenience of persons attending the camp meeting.

J. A. MONROE, President.

The annual meeting for the Palmer Camp Ground will commence on October 3, 1884, and continue until Wednesday morning following. This camp ground is situated on the river near a house and creek, with its never failing crystal waters. A meeting of the committee, on the first Saturday in July, was well attended; all the old-time business attended to. Several new tents are expected to be built and considerable improvements laid off to be done on the public part of the ground which will make an admirable more accommodation for the camp meeting. For other news, people generally are earnestly invited to come and help out with this glorious work of the Lord. The tenters (before) prepare taking care of the people free of charge. Nothing said on their end during the meeting except, of course, unless some tenter should put out of commission, and then the tenters could go to the neighborhood tenters for help. If all the tenters coming by rail will please give notice in the newspaper, at Shiloh, Miss., in due time, so that arrangements can be made for conveyance from Mississippi City to camp ground. This camp ground is about fifteen miles north of Mississippi City. Camp is easy land, and let us worship in peace.

J. A. WALKER, President.

The camp meeting at Mt. Zion Camp Ground, near Beech Springs, N. O. A. C. M. S., will commence on Friday night before the second Sabbath in September. Ministers are invited and will be well cared for.

M. J. MILLER, P. C.

The Campbell Academy Camp Meeting commences Friday night before the first Sabbath in September. Ministers have a special invitation to come and preach the word. You will be well cared for.

A. C. COLEY.

The camp meeting for the Trenton Camp Ground, Trenton circuit, Mississippi Conference, will begin on Friday night before the first Sunday in September. All ministers are invited.

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CHAS. B. GALLOWAY, D. D., Editor.
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CROWNED WITH THORNS.

BY HOLDS FREEMAN.

In this dark and narrow alley
Bumblers abide,
Dwelling on the turbid billows
Of sin's blackest tide.
Only sound the fables cursing,
Oath and wall of woe;
Only seek the first superior,
Stille, and cruel blow.
Yet the pestilential darkness
No glad light doth shine,
None walks with trimmed lamp burning,
Laid by hand divine.
Nought whistles sweet cones blowing
Through lost Eden's trees,
One gleam, struggling breath upheaving,
Home on blessed breeze.
How never sweeps the spring's glad greenness,
Gilding wood and hill,
When she laughing comes with treasures
Earth's green lap to fill.
How no scent of summer's freshness
From the rose-creeked soil,
No aromatic flow of autumn's beauty
Leaving back to God.
Alas, the stain and darkness resting
On this sin-cursed earth!
Thorns and briars of evil sowling,
Steeled with this death.
Fathoms deep night's curtains
Shadow hope's sweet morn,
Till one upward glance revealing
Shows Christ crowned with thorns.
Fathoms deep the gloom and darkness,
Blinded light stream down,
For I saw the earth redeemed
By that pined crown.
Fathoms deep and curse all banished,
Gaily men and free,
Awake of thorns and briars,
Blessed the myrtle tree.
— Zion's Herald.

Letter from China.

(Continued.)

MR. EDITOR: On the one hundred and twenty-eighth day out we were within three hundred miles of Shanghai, with no wind to fill our sails and the sun heaving down upon us. I quote here from my journal: "One hundred and twenty-eighth day out, no wind, a complete calm until noon, when a light breeze sprang up and wafted us along at the rate of one knot an hour. Nearly all our little band are discouraged—almost in sight of land and not able to reach it. It is trying on us all, but I do not feel discouraged. Of the blasphemous language we are compelled to hear! Captain and officers seem desperate when we are becalmed, and often take the name of God in vain."
The next day a head-wind sprang up, and we had to "tack ship" to make any headway at all. The heat was intense, but we were led to praise God that one of our devoted band, dear Sister Kelley, had been spared to us through a severe illness.
The tenth of September was Sabbath, a beautiful day, but warm. I concluded the service on board that day, which was our last service aboard. Many times during the day did we all go to the "bow of the ship" and look anxiously in the distance for the shores of China. My heart yearned to be there and engaged in leading the heathen to the Lord Jesus. Often did the members of our little band walk the deck of our ship and scan with all eagerness every little rising cloud, and pray from the very depths of their hearts that God would send a breeze to carry us on our way. Still a calm, with scarcely a breath of air. One hundred and thirtieth day out, and still a calm. Occasionally we would have a puff of wind for a few minutes, and then a dead calm. Many times have we heard our dear sisters say: "Oh when shall we get to China?" We were then in the

China Sea, and the heat was almost suffocating. It was impossible to stay in our rooms, for they were all below. We had eighteen sailors, and all slept in the fore-cabin, a room only about fifteen feet square. The nights were pleasant, and for this we were very thankful to God, and we were led to praise his holy name.

I felt truly thankful that my dear wife had kept so well during this long and trying voyage. She, too, was anxious to get to our field of labor. On this day we were told by our captain that our supply of water was getting so low as to necessitate our using salt water to wash with. This was the first day we had been called on to use salt water, and we did not find it very agreeable. On the one hundred and thirty-second Thursday what a joy thrilled every heart when told by the captain we would in all probability be in Shanghai before the close of the week! This glad news put new life into our little missionary band, and we felt like we were almost there. We could already anticipate the joyous feeling of being once more ashore, even though it would be in a strange land and far from loved ones in the home land. We began to think of packing up our goods, and some of our party did begin in good earnest. Yes, we had been aboard the ship long enough, and were ready to go with glad hearts.

On the one hundred and thirty-third day we struck on soundings, and soon we were in the muddy waters of the great river, Yang-Tze. We were passing through its mouth, which is about forty miles in width. None of our little band could stay below now. All were on deck, and looking with intense eagerness to catch the first sight of the shores of China. Many fishing junks came in sight, and our hearts were gladdened with the thought that the hour was near when we could say good-bye to the sea for a while at least. Sighted many islands, and saw the tide ebbing and flowing. On this day we saw a large fish called the thrasher fighting a whale, and we were told they often killed them. This great fish would elevate itself out of the water some ten feet or more, and come down with its entire weight upon the body of the whale as it struggled through the water trying to escape.

At eight o'clock P. M. the little breeze we had died away, and left us drifting in a strong current upon the Sedalla Islands, only one mile distant. The ship refused to answer to the helm, and we were swiftly drifting, drifting towards the shore. We could see that the captain was greatly excited, as he walked the deck back and forth, and would look anxiously, first, at the island, and then at the sails of his ship. Most of our little band were on deck watching with intense anxiety the result, which must appear within twenty or thirty minutes. None can imagine the intense anxiety of every one of us aboard that ship. Not a word was spoken for some time, until the captain called out: "Back with the sails and let go the anchor." The sails were drawn up, the yard arms crossed and the cage anchor was cast overboard. We could distinctly hear the water dashing against the rocks of the island, which could be seen very plainly from the deck of the ship. At this moment of intense anxiety, thanks to our kind heavenly Father, a light breeze sprang up from the shore, filled our sails and bore us away from the island. There was great joy, and thanksgiving to God for this providential deliverance; yes, we were sure that we were in God's hands, and that he guided the helm of this ship which was bearing us on to China to spread the glad news of salvation among that heathen people.

Saturday, the one hundred and thirty-fourth day out, we were still in the mouth of the Yang-Tze, the Mississippi of China. All aboard were in a great state of excitement, expecting a pilot to board us and take us safely into our destined port. Several ships were in sight, and some Chinese junks were seen, but no pilot. The captain fired three heavy guns, and soon, to our great joy, we saw bearing down upon us a pilot boat, and in an hour a red-faced Scotchman boarded us as our pilot.

About the first thing he said when he reached the deck of our ship was: "Bring me a glass of whisky." It was not a very pleasant thought to know that we had such a man to direct the helm of our ship when many shoals were all around us. Our faith was strong in God's protecting power who had directed us thus far, and our prayer was that he would overrule all evil for good. Had some Chinese to come aboard and offer their services as pilots. One addressed me, and said: "Capt., want-see pilot? Me number one." I referred him to the true captain. Their complexion is similar to that of the Malay, but all were decently dressed. During the day we saw the low land of China, all covered with green.

On Sunday morning, the one hundred and thirty-fifth day from New York, we cast anchor in the mouth of the Whong-Poo, opposite the small village of Woosung. We watched the Chinese with feelings of deep interest all day as they passed and repassed us in their boats. We listened with delight at the conversation between Dr. Jenkins and the Chinese, though we could not understand a word said. Upon the shore on each side of the river we saw near two hundred heavy guns planted in the mud just where they were left in the war of 1842, when defeated by the English. At three P. M. the steam-tug, "Confucius," came down and towed us into port, about twelve miles from Woosung, reaching our anchorage at seven P. M., September 17, 1884. Here ended our voyage, and we were not sorry. The entire country on either side of the river is flat and monotonous, and not a mountain or hill to be seen, except the myriad grave hills which appear on every side. The nearest hills are twenty miles distant, and west from Shanghai. I was surprised to see so many large ships in port, and quite a number of foreign buildings lined the front part of the settlement. We anchored in the middle of the stream, for there were no wharves then. Cargo boats were brought alongside of the ship, and all the cargo was discharged into them. Two foreign gentlemen came down to Woosung on the steam-tug, "Confucius," to meet the captain, and their faces were so pale it astonished us, who had been so long tanned by the hot sun. We did not then understand that they had just passed through a trying summer. Mrs. Lambuth and I remained aboard Sunday night. On Monday morning Bro. Cunningham kindly came aboard for us. We were taken ashore in a little boat called "three planks," and so our voyage came to an end.

Yours in Christ,
J. W. LAMBUTH.
SHANGHAI, CHINA, July 1, 1884.

Baptist High Churchism.

Our Baptist brethren in some parts of Mississippi are exceedingly High Church in their notions. They do not, and will not, have any pulpits affiliated with the preachers of any other so-called denominations. They say it would be inconsistent for them to do so; that if they invited other, so-called preachers to fill their pulpits it would be equivalent to admit that they had authority to preach; and that if admitted to their pulpits they might preach heresy to their people. Consistency is a good thing, provided it is not consistently wrong. These same preachers ask ministers of their so-called denominations to hold prayer meetings for them—to pray in their prayer meetings and to come forward and talk to the mourners in the altar. Is the altar less sacred than the pulpit? Is there not as much danger of heresy in a prayer meeting talk as in a sermon? Could an Arminian pray otherwise than as an Arminian? Would a Methodist preacher exhort a mourner at the altar to a Baptist Church differently to one at the altar in a Methodist Church? If it is inconsistent to preach with other people how can it be consistent to pray with them? or sing with them? The hymn books in Baptist Churches are well stocked with the hymns of Charles Wesley—some of them fearfully changed. How can they worship God by singing Wesley's hymns and not listen to Wesley's sermons? This looks to me like inconsistent

consistency—High Churchism gone to seed. Is it consistent, is it truthful, to print a hymn with Charles Wesley's name to it when it is so changed as to teach what Wesley never wrote? Is it consistent to add a stanza or two to one of Wesley's hymns, stanzas he never wrote, and call it Wesley's hymn? Is it consistent to read out of the King James' version of the Bible and then charge the translators with being dishonest men? Consistency is a jewel, but not this kind of consistency. Now, for my own part, praying and singing hymns of praise to God is just as solemn, just as sacred, just as much a part of worship as preaching; and I honestly confess that I am not in the proper frame of mind to conduct a prayer meeting for a brother who says: "My brother, I can not recognize you as a Christian minister by asking you to preach in my pulpit, or by having my deacons ask you to preach; but I would be glad if you would conduct my prayer meeting for me." I have no authority to preach, I am not in the church, I profess to be a Christian, and yet, according to the dictum of my brother, I am living in open violation of one of the positive commands of my Lord, and still he asks me to pray for and with him.

The Roman Catholics and Episcopalians, also High Church people, are more consistent in this respect than my Baptist brother. God has called me to preach, and he has given me souls for my hire, and some of them join the Baptist Church and testify that they were led to Christ by my ministry. Now, they testify to what is not true, or, else, God owns me as a preacher of the gospel when his own peculiar, elect, chosen people, who hold a monopoly of the kingdom of God, will not do it. If God uses me as an instrument in the salvation of the people of Baptist parents in a Methodist Church, why would he not make the same use of me in a Baptist Church? But, says one good Baptist brother, "God converts sinners not through you, but in spite of you." Then could he not do this in spite of me in a Baptist Church just as easily as he can in a Methodist Church? If my heterodoxy and heresy provoke God to the saving of souls they are good things, and they should by all means be encouraged. If God foreordained whatsoever comes to pass then he foreordained that I should be a Methodist and preach Methodist doctrine, and in doing this I am running in the groove God cut out for me and for which he cut me out. Why should any brother blame me for doing what God made me do, unless it is because God made him to have a big notion of himself and of his church? If this be so then God has foreordained and predestinated that my Baptist brother should snub me at the pulpit and hug me at the altar. I am not hankering after recognition in Baptist pulpits, for I have as much as I can do in my own, and I am content as long as God recognizes me by giving me souls for hire.

VERONA, MISSISSIPPI.

Preaching to Children.

MR. EDITOR: I am greatly in favor of what we call our children's meeting, held in connection with our camp and other large meetings, and also of lectures from our ministers to our Sabbath-schools, but I often see and hear things from them in their sermons and lectures to the children, not only inconsistent with my views of ministerial dignity and propriety, but also deeply mortifying to my feelings. Why is it that some of our ministers seem to think that children are not prepared to listen to and appreciate a sermon or lecture until they assume the role of a clown or buffoon and get them into a titter and filled with childish levity? This studied tomfoolery is not only incompatible with ministerial dignity, but has a tendency to prepare the minds of the children to receive profitably the solemn truths of the gospel of Christ. We have not one gospel for the salvation of adults and another for the salvation of children. The same gospel that is the power of God unto our salvation is intended to be the power of God unto the salvation of our children. Why then preach it with all seriousness to

grown people and with facetious levity to children, unless we wish to train them up to make light of the gospel call in maturer years? The only difference between preaching to grown people and children should be to simplify our language, figures and facts to the comprehension of the children, without the introduction of such antics and witty sayings as are only intended to excite laughter. It is an insult to the good sense of our thoughtful little ones to think their attention can not be held to the gospel message unless it is interspersed with pen-making gestures and epithets to excite laughter. Sermons to children should be easy of comprehension, addressed to their consciousness and always short; never tedious and withdrawn. Preaching to children, as it should be done, is one of the most fruitful fields in which a faithful minister can labor. Do faithful work among them and multitudes of them would be truly born of the Spirit between the ages of four and fifteen years, and then give them the proper training and they will make as life-long Christians as we get from any class.

J. O. JONES.

HAVERHURST, MASS.

A Church Dedication.

MR. EDITOR: On the third Sabbath I had the pleasure of dedicating a new church in Jefferson county. Leaving home on Saturday evening, a railroad ride of twenty-eight miles landed me at Harrison, the junction of the N. J. & C. with the L. N. O. & T. R. R. Thence a carriage drive of four miles brought me to the residence of Bro. Horace Millsaps, an old schoolmate. This is headquarters for Dennisville circuit; the pastor, Rev. J. V. Penn, boarding here. I enjoyed the hospitalities of Bro. Millsaps and his excellent family two nights, returning on Monday.

Sabbath morning we drove to the church, one mile distant. It is a very neat, well-proportioned building, and its acoustic properties are admirable. It is also eligibly located; standing on a level spot in the edge of a large forest, and commanding an extensive view up and down the public highway that runs hard by its portals. Mizpah, like Mt. Zion, is "beautiful for situation." A copious supply of clear, sparkling water from one of Nature's perennial fountains adds largely to the eligibility of the spot, at least in mid-summer.

The congregation considerably exceeded the capacity of the building. After the sermon the pastor "lifted a collection," which lacked a very little of paying all indebtedness on the building. There was on the grounds an ample supply of refreshments for the luncheon. There was an afternoon service, at the close of which the altar was crowded with penitents. The meeting will be continued during the week. This church promises to be a power for good in that community. Although organized only last year it already has more than fifty members, with a probability of a large increase in the near future. Rev. J. V. Penn is to be congratulated on his success. He will probably build two other churches this year—one at Rodney and one at Russell's on the L. N. O. & T. R. R. This is certainly quite an achievement for a tyro or anybody else.

Mizpah is also a standing vindication of the wisdom of our church extension movement. But for the aid rendered by our Church Extension Board it is more than probable that the lovers of our Zion in that community would have been unable to build at all. Yours,

W. O. BLACK.

NATCHEZ, MISS., Aug. 29, 1884.

From Bastrop, La.

We are just in from Oak Ridge, sixteen miles distant, and one of the points where Rev. John F. Wynn dispenses a pure, unadulterated gospel. We had a very pleasant ride through a beautiful and prosperous country on Jennie, our spirited pony, and we greatly enjoyed looking on the promising cotton fields and on the acres of corn that lately seemed so "sorry," but that now are full of encouragement, thanks to the dear Father who sent the rains just in time. Our business in Oak Ridge was to help Bro. Wynn in his labor

for souls, and we trust God has blessed some who came to hear. On Saturday the Bastrop Woman's Christian Temperance Union ladies and gentlemen came up and organized the Oak Ridge Union. There was singing, an elegant address by our very able president, Mrs. Frank Vaughan, a few remarks by the writer, and then the circulation of the pledge. A large number signed, and among them are the most prominent and influential in that section.

The election resulted in the choice of the following named as the officers of the Oak Ridge Woman's Christian Temperance Union: President, Mrs. Rev. John F. Wynn; vice-president, Mrs. M. E. Blakemore; recording secretary, Mrs. John Hampton; corresponding secretary, Mrs. Dr. Trezevant; treasurer, Mrs. M. E. Dorsey; solicitors for the Union Signal, Mrs. T. H. Williams, Miss Lizzie Britton and Miss Alice Wynn. At night the Bastrop Woman's Christian Temperance Union ladies organized, with the assistance of Rev. L. P. Miller, Thomas G. Brigham, Esq., and the writer, a large colored union in the Oak Ridge Colored Baptist Church. This last union begins with over eighty members. The Prairie Mer Rouge neighborhood will soon be organized. If we could get Mrs. Sallie F. Chapin, of South Carolina, and Rev. Dr. C. B. Galloway, of Mississippi and Louisiana, to stump our parish for prohibition, we might gain a glorious victory in October. Pray for us all anyhow, Mr. Editor.

ALBERT H. 1884.

Our Neighbors—Good or Bad.

The following from the *Southern Churchman* is good to use of edifying. Our neighbors are apt to be what we make them. There may be some cross-grained, sour-croty, jaundiced people who would not entertain an angel awakes or unawares. With such in view the Scriptures exhort, "if it be possible live peaceable with all men." But that generation is not numerous. By being a good neighbor, we will have good neighbors. If we have any readers in a section of insecure fences, neglected gaps and rickety gates, where neighborhood quarrels have divided churches and estranged families, we commend to them the following. Mark it and pass it around:

"Neighbor" has its origin in *near by*—people who lived near by were neighbors. Though Christ has enlarged the meaning of the word, still, for practical purposes, *near by* is good definition. And what kind of neighbors do we have? An interesting question, and one with meaning. He was a man of hard, common sense, though he did keep a roadside tavern on the way to Texas. Families immigrating thereto must needs pass by that way and put up at his house for the night. Like many of the old time bonfires he loved conversation, and being of inquiring turn of mind would ask questions of his guests. "And what kind of neighbors did you have where you came from?" "First rate," one replied; "no man ever had better ones.—And what kind of neighbors in Texas where I am going?" "First-rate," was mine host's answer; "just as good as those you left." In a few days another traveler would make appearance; so out came the question, "And what kind of neighbors did you have where you came from?" "The meanest kind; no man ever had worse ones.—And what kind of neighbors in Texas where I am going?" "The meanest you ever saw; as mean as those you left behind," was the answer. Did we not say our host was a man of hard, common sense? He knew if one was a good neighbor he had good ones; if he was a bad neighbor he had bad ones.

Central Centenary Committee.

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—If we are God's children, we need not fear the developments of his providence.—It. Newton.

—He needs no other rosary whose thread of life is strung with beads of love and thought.

—The power to do great things generally arises from the willingness to do small things.

—A torn jacket is soon mended, but harsh words bruise the heart of a child.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
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REV. W. L. C. HUNNICUTT.

THURSDAY, SEPTEMBER 4, 1884.

\$1,324.70.

At the Homer District Conference, held at Lisbon, Claiborne parish, La., we had the pleasure of lifting a Centenary collection last Sunday amounting to \$1,324.70. The pastor of that circuit, Rev. J. W. Medlock, had previously secured other contributions, as had most of the preachers in the district. Of the above sum, \$1,055 were given directly to the endowment fund of Centenary College. In no section have we found a more liberal and intelligent Centenary spirit than in North Louisiana.

Almost everything depends upon the pastor. If he has missionary zeal, he will bring up good reports to the Board of Missions. And so in every department to which special attention is given, Centenary offerings, therefore, will gauge the pastor as well as the people.

From the remarks made by Bishop Bedell before the House of Bishops of the Canterbury Convocation, we judge that some American Episcopal Bishops display a good deal of fluency when abroad. The Southern Churchman calls it "amiable weakness." The Bishop said that many of them lost their heads when they went over to England, and their adept for their garb (the apron, breeches, and gaiters, and even drop their hats, to make themselves as English as possible. Poor, pitiable persons!

Godly women have had a good deal to do with the spread of the gospel. The women have not been an unimportant factor in the history and progress of Methodism. Methodism in England owes a good deal to the devotion of its women, and Methodism in this country owes its start to Barbara Heck. Now comes this paragraph from an exchange:

Mr. John Evans, converted about the year 1763, was the first person who joined the Methodist society in America. He was awakened by a conversation at table about experimental religion with Mrs. Strawbridge. Thus the first convert of Methodism in America was led to a conviction of sin by the testimony of a faithful Christian woman.

If a man intended to take up his residence in a country whose laws and language were different from those of his own country, common prudence would dictate that he learn something of the language and become somewhat familiar with the laws of that country before he removed to it. Reader, if you believe the Bible your intention is to take up your residence, after while, in the kingdom of God above. You do not intend to live forever with the lost spirits in a world of woe. Then would it not be more reasonable and prudent for you to spend more time in the study of the language and laws of the kingdom of God? The statute book of that realm is written with a free, bold hand and in a clear style and in words easy to be understood and ignorance of its provisions is inexcusable.

Bishop H. M. Turner, of the African Methodist Episcopal Church, writes us a note correcting the statement in our columns, reproduced from an exchange, that the General Conference of his church had passed certain stringent resolutions on the use of robes or gowns by "the Bishops and other clergy." He says such a resolution was introduced, but not seriously considered. The Bishop adds that he favors "the robe theory" for the following reasons:

1. Our General Conference started the custom by requesting our Bishops to wear robes. 2. The use of them was enjoined by the God of Israel upon those who administered in holy things, and there has been no revocation in precept or example. 3. I believe ministerial simplicity or, rather, ministerial commonness has detracted from the estimate which should accompany the calling.

We cheerfully give place to the correction, but except the first (the request of the General Conference) the Bishop's reasons for enjoining have no force. The plain old Methodist way is preferable. We need not be common or unclean because we avoid that awfully inappropriate surplice. A gowned clergyman wears a distant expression—too far removed to be touched with the feeling of our infirmities.

Arctic Cannibalism and Its Lessons.

While a nation was rejoicing over the rescue of the Greely Arctic Exploring Party in the last agonies of starvation—some of their comrades dead, and all ready to perish—a story found currency that strangely and suddenly reversed public sentiment. The Secretary of the Navy and other naval officials, a governor, an United States Senator, two Congressmen and a candidate for the Presidency, all spoke words of welcome at Portsmouth, and paid eloquent tribute to the heroism of the voyagers and the value of their discoveries. The fact that Greely had gone further north than any other Arctic explorer was considered a feather in America's cap, and he was canonized as a real hero. But just then the New York Times appeared with a charge of cannibalism against the survivors, dressed up in such sensational phrase that the Arctic heroes became disgusting man-eaters. At once the laurel crowns were torn from their brows and a brand burned into their foreheads. But this indignation seems to us premature and undeserved. In the first place, the story is greatly exaggerated. Only one or two of the bodies had been touched, and, instead of the flesh being entirely stripped from their bones as alleged, a few small bits of flesh had been cut as bait for catching shrimps to prolong the lives of the starving survivors.

That Henry should have been shot is to be regretted, though death was not undeserved. By his repeated and petty thefts of the small pittance left of their stores he was speedily assuring the death of the entire party. Several times he had been caught in his roguery, and at last warned by Lieutenant Greely that if again discovered he would be shot. Still he bore with him until, with the approval of his comrades, Greely issued the military order and Henry paid the death penalty.

But, under the gravest public charges, the Greely survivors deserve not to be called cannibals, nor their course to be indiscriminately condemned. Feasting at well-laden boards with our healthy appetites entirely gratified, we are not competent to sit in judgment upon men suffering the pangs and horrors of starvation. The taste of human flesh would be as shocking to them as us when in good health and in reach of proper food. But when life is being consumed with an internal fire that will not be quenched, when reason is dethroned and the eye gleams with visions of death, when the bony fingers vainly clutch at the air to find a single morsel, a man is not responsible for such an act. Repulsive in health, it would be allowable in the presence of threatened death. They had fed upon bark, sealskins, lichen, shrimps and everything possible to sustain life, and in the frenzied craze of hunger the body of a dead comrade was consumed, they are not to be denounced as cannibals. As has been properly observed by a secular exchange, a cannibal is a man-eater by choice. "He relishes it and prefers it to other articles of food." These Arctic explorers only laid knife upon the flesh of a dead friend to stay for a few days the hour of their own departing, praying in the meantime that relief might come.

But there are illustrative lessons in this sad story that can not fail to arrest the observant reader:

1. *Man's utter helplessness in certain emergencies.* All resources had been exhausted with no possibility of advance or return. They could only wait for death or some relief expedition to end their sufferings. In such an hour how vain is boasted self-sufficiency! Fast locked in a field of ice, with a pitiless Arctic sky almost mocking their every prayer, and the bitter winds chilling their blood, how helpless they were! Just so we stand before the law of God. Without strength or merit or possibility of escape, we can only plead for pardoning love and a relieving hand. Well for us if in our spiritual experiences we can learn this lesson as forcibly as did the Arctic explorers.

2. *The joy of rescue.* How brightly waved the American flag against that leaden sky! To every sufferer it was the sweet, swift wing of an angel bringing life to the dead. It was the divine messenger sent down to open the long-locked gates of the morning after a weary night of deep and dreadful darkness. If they had strength enough left, every voice must have shouted aloud for joy. Praise becometh the rescued. And so there is no rejoicing equal to the songs of the redeemed. It is a "new song" never sung by that loosened tongue before.

3. *Conduct is affected by the stress of circumstances.* Amid other surroundings the bodies of fallen comrades would have been shrouded with reverent hands and carried to their burial with solemn pomp and prayer. A sacred silence would have greeted

their bier, and the funeral train followed with soft, muffled tread. But in the maddened frenzy of starvation their flesh was used for food or as bait with which to secure food. And so moral principle is often put to the test. When driven to great straits men will do things which at other times are repulsive and mortifying. Having ventured into unsuccessful speculations, bank cashiers have appropriated the funds of others to cover their losses and at length been compelled to fly from the penalty of the law. Such like offences are the shame of our money-grasping age. The idea of theft or embezzlement was insulting to their manly honor; but in the face of bankruptcy and ruin the deed was done. The warning comes to us, therefore, not to be beguiled into moral peril. If Greely had not gone to the Arctic seas, this story had not have been told. We must flee the ice fields of temptation if we are to escape moral cannibalism. But Greely was sent by those in authority. Ours is a voluntary service and venture. We can go or stay as faith and principle may elect.

The Measure of One's Religion.

The first impulse of a converted soul is to bring others to Christ. And the growth of this spiritual concern for the unsaved is the measure of our religion. We are solicitous for sinners in proportion as we love God. The more we live to Christ the more anxious do we become for those in spiritual peril. We are partakers of the Divine nature. What he loves, we love; what he hates, we hate. His purposes are the inspiration of our desires and labors. We measure a man's interests in any enterprise by his efforts and anxiety for its success. If indolent and listless, we correctly conclude that there is no fire in his bones. His unremitting labors amid so many obstacles, rebuffs and disappointments before the needed vessels were provided and launched, which resulted in the discovery of a new world, evidenced the absorbing interest of Columbus in the success of his daring enterprise. No dangers, difficulties or disappointments checked his efforts or curbed his restless spirit. Not for a moment did he stay his hand until a new world burst upon his enraptured gaze, and his heart was humbled with gratitude at the grandeur of his success. So a Christian's solicitude and labors to save the lost—measures his sympathy with Christ and his great salvation. We discern the spirit of Paul in his tireless missionary wanderings on land and sea. Amid poverty and persecution he labored with unremitting zeal to bring men to Jesus. There is no mistaking his intimate spiritual acquaintance with his Lord. His meat and drink was the salvation of sinners. We know the mind of Luther and Doddridge and Wesley and Whitefield. Their lives are an imperishable memorial of divine sympathy and quenchless love for perishing souls.

By this standard we are all to be measured. It is not "some great thing" we are to do, but a constant, cordial, consecrated service we are to render. A soul in spiritual health can not be "at ease in Zion." There must be effort, solicitude, sympathy—the love of Christ that constrains. Indifference is evidence of deadness or a sleep that tendeth to death. It behooves us, therefore, to ascertain our condition according to this test.

And, first, let the inquiry be started in the pulpit. Does the same intense yearning for the conversion of souls inspire our pulpit labors as in the beginning of our ministry? Then we longed for immediate results, and every sermon, in matter and manner, breathed the fervor and fragrance of a divine impatience for the enlargement of Christ's kingdom. How left to-day? Has earnest, direct appeal given place to dry speculation or platitudinal verbosity? What motive prompts the selection of a certain text and indicates the line and character of discussion? These are personal, pertinent inquiries, and, if prayerfully pondered, will lead to profitable introspection. The temptation of the pulpit is to perfunctoriness of spirit and method: to become official rather than fervently evangelical. The ministry is not a profession, but a calling, and the Divine call should ring afresh in the conscience every day. We should not only enter, but continue in the work, because we can but preach.

And a like test must be applied to every Christian. If in the church, and not concerned for its welfare and filled with sorrow on account of the imperiled souls for whom Christ died, something is sadly wrong. In full enjoyment of religion, we have a consuming zeal to work. We exult in every triumph of the cross and feel personal bereavement in every soul lost to heaven. God save the church from a spiritual stupor that

has no heart to pity and no hand to save a dying world!

And to parents this inquiry has special application. Anxious for the worldly prospects and prosperity of their children, how strangely indifferent they often are to their spiritual welfare. When sick in body, how unwearied their tender watchings and attentions! But when the soul is sick—the soul which must live and suffer, maybe, when this body shall have returned to dust—what an absence of alarm! They counsel them about their health, education, manners, business, associations, etc., but never a word about personal salvation. To this matter let us give more earnest heed.

Responsibility Augmented.

The clear conception of a man's responsibility to God is a very startling matter; but it becomes dreadful in the extreme when we remember the plain teaching of Jesus that there are circumstances which continually augment it. "For unto whomsoever much is given, of him shall be much required" are words which fasten burdens which can never be laid down. No matter what others may do; no matter what subterfuges our own deceitful hearts may suggest; no matter what earnest pleas our cowardly conscience may put forth; no matter how we may try to evade the issue, the burden of responsibility is on us to stay. We can no more lift ourselves out of this condition than we can fly away from the earth. There would be some relief if the burden would remain of the same size and weight, but that is a mere fancy. The fact is just the opposite. The burden grows larger and becomes heavier every day. The "munch" that is given to-day becomes, by the natural law of progress, "more" to-morrow, and the increase of responsibility is in the same ratio. "Much" is given in the word of God, and to-day the Bible lies on our tables wider open than when our fathers and mothers searched its sacred pages, and the responsibility which this lays upon us is greater than that which was upon them. "Much" is given in the church and her ordinances, and to-day there are more churches with doors wider open and larger and freer means of grace accessible to us than were ever dreamed of by our ancestors, and this adds to the weight of the burden upon us. There is more preaching of the word of salvation, and better and clearer presentation of "the truth as it is in Jesus," than the world ever had before, and this augments our responsibility far beyond that of any generation preceding us. The number of books and periodicals which the religious press sends out in radiating lines through all the land contributes "much" to this fearful addition. The earth is opening and the skies parting and the horizon broadening in every direction, and these openings disclose everywhere new privileges, and these privileges create new duties, and these duties impose heavier obligations. Our boast is that we live in "the blaze of the nineteenth century," but it is a "blaze" that will burn us to cinders if we do not live aright. It is a fearful thing to live at all. Life is awful. But to live in this day of light, and have this awfulness increasing in intensity continually, is the most dreadful thing to contemplate. The contemplation of it ought to arouse every sleeping conscience and warm every benumbed energy and stir every latent faculty and put in active and zealous movement all the spiritual forces and mental powers, for such responsibility as the age lays upon us can only be met and discharged by an unrestrained consecration of the whole being to the service of him who, in his wisdom, "hath determined the times and the bounds of our habitation" to be in this nineteenth century.

Not only is individual responsibility augmenting continually, but the responsibility of churches is increasing steadily in the proportion of the increase of facilities and the aggregation of power. The powers which the churches are in possession of to-day far exceed anything that the most sanguine of our fathers could ever conceive. The natural talents and the abilities acquired through education, which the men and women of the churches possess, now eclipse everything of the sort which her past history reveals. The wealth that is in the churches in these days is enormous. If the churches of an hundred years ago could have been told of it, they would have listened to the tale as to another South Sea bubble. To us it is a simple fact. The arts and the sciences have opened the doors of their luxurious resources to the churches of Christ. Agriculture and commerce are breaking down the barriers between the nations and opening the whole world for the entrance of the gospel of peace. These things add to the responsibility of the churches. These talents of wealth and education and position are trust-funds committed to the churches, and the responsibility of the trust is such as should arouse vigilance and urge energy and quicken industry and fire ambition to dare and to do all that these wonderful endowments have qualified the churches to do. The on-goings of God's providence have laid these enormous burdens of responsibility upon the churches of to-day, and they, too, are enlarging and settling heavier every hour. The churches that meet their responsibility bravely and discharge their duty are the growing ones. Those who fail are dying. As in individual life—the Christian who does his duty to the best of his ability, grows, and the one who fails, dies—so in church life. The working church lives and strengthens and enlarges; the not-working church dwindles and dies. This is the law, and it is immutable, as God, God works, Christ works, the Holy Spirit works, and will churches or individual Christians be excused? The woe that fastened itself upon Capernaum, and sank it lower in perdition than God-smitten Sodom, was uttered by the Son of God because it did not live up to the measure of privilege and blessing! And Bethsaida, with its "beautiful little bay and broad margin of pebbly sand, with its sheltering hills behind and projecting bluffs on each side," has for ages been naught but "prostrate ruins and a lonely, desolate shore." The law of God is irrevocable. The people and churches who will not make the best of their talents are doomed to die.

OUTING.

Two Years and a Half.

If the work were not going on we should say nothing.

But within two years and a half the board has sent the Rev. D. L. Anderson and wife, and the Rev. O. G. Mingle and wife, to reenforce the China Mission. Now Dr. Dukes and Prof. Bonnell are ready to sail on the order of Bishop McIntyre. Others who have been accepted by the board are awaiting orders. When the church sends us the money, they, too, will go. The harvest truly is great—four hundred millions of Chinamen.

The Anglo-Chinese University has been built at a cost of over six thousand dollars, and is now filled with students—more than twenty of whom are applicants for church-membership. We say nothing here of the hospital, the churches, and the other schools. The annual report shows twenty-seven "appointments" for 1884—many of these are filled with native preachers.

Within two years and a half the board has strengthened the Central Mexican Mission by the addition of the Rev. J. W. Grimes and wife, the Rev. Geo. B. Winton and wife, the Rev. D. W. Carter, and the Rev. D. F. Watkins. The last annual report shows that Bishop Keener made forty-nine "appointments"—many of these are served by natives.

The mission headquarters in the City of Mexico have been built at an expense of twenty-three thousand dollars.

Within this period of time the board has sent the Rev. J. W. Tarbox and wife to Brazil, which enables the superintendent of that mission to announce ten "appointments." The new church in the city of Rio will cost largely over ten thousand dollars.

Beside all this the board has sent Robertson, MacDonald, Carter, Kilgore, Corbin, and MacDonnell to the Mexican Border Mission—making thirty "appointments" in this field. Most of these are supplied with native Mexican preachers.

Then come the missions among the Indians, the Germans, the Cubans in Key West and Havana, and missionaries among our own people in all the Conferences west of Kansas City. Indeed, the appropriations have gone up from \$133,000 in May, 1882, to \$200,000 in May, 1884. On this amount the board expects a recoupment from the Centenary contributions.

Now, why do we state all these things? First, to let you know that the missionary enterprises of your church are widening and strengthening all the time, and rapidly. Second, that the kingdom of Christ among us demands money, and a great deal of it.

Brethren, the Board of Missions is in debt. We have been in debt for several years. In August it is large—in January it is small. But why should we be in debt at all—anywhere or anywhere? Don't tell us that every board of missions carries a large debt. We know that. Notably some boards north of us. Our appropriations to our mission-fields are not too large for our ability, but they certainly exceed the income of our treasurer. Our drafts are at a

high premium in all foreign lands, because we are backed by the banks of Nashville.

Let us get out of debt this year. Therefore lift your regular collections at once, and in fact, do not wait until Conference, but send the money here. More, gather up all your Centenary contributions that are intended for foreign missions, and send the money to our treasurer. When the Methodists meet in Christmas Conference at Baltimore next December, let there be one missionary board out of debt—Ours, R. A. YORK.

Another Jubilee.

Surely we have fallen upon the anniversary period of great events. The semi-centenaries and centenaries of epochal facts are being celebrated with rejoicings everywhere. In Church and State we are alike engaged in commemorating great characters and occurrences. But none will call forth more joyous enthusiasm than the one mentioned below in a short extract from the Christian Intelligencer, of New York. This century has been eminently missionary, and its last few decades preeminently so. Since woman's consecration to this work the cause has commanded more than ever the heart of the church. And results have correspondingly increased. The harvest-time has come at last to many long-cultivated mission fields. Years of weary waiting and watching are being rewarded with many sheaves. We rejoice in the work being accomplished by our Christian women. Their jubilee should be a time of great thanksgiving. Let it be appropriately celebrated. The Christian Intelligencer says:

The jubilee of the first society organized and by Christian women for foreign missionary work occurs this year. It was in 1834 that the Rev. David Abel and Bishop Boone, on their way to the United States from China, addressed a meeting of English ladies in regard to the condition of women in China, representing their ignorance and degradation, and their exclusion of females in all Oriental pagan lands, and urging that ladies should organize a society to send ladies to evangelize heathen women. The meeting resulted almost immediately in the formation of "The Society for Promoting Female Education in the East." The meeting for organization was held in St. John's Chapel, Bedford Row, London, under the auspices of Baptist Noel. Coming to this country, Mr. Abel presented the same plea to ladies here, and here also a society was formed, in which Mrs. Dives Bethune, the mother of Dr. Bethune, and Mrs. Doremus were prominent and active. Of the date of the organization in this city we can not speak definitely, but judge that it must have fallen in the latter part of 1834 or early in 1835.

At last reports 150 had been converted in the revival at Corinth.

Blaine, Cleveland and Hendricks were all school-teachers in their younger days.

Rev. Dr. Maclay, a missionary of the Methodist Episcopal Church, first in China and then in Japan, has safely landed in the capital of Corea, and is opening a Methodist mission there.

Dr. Edwards says that the Norfolk district is doing more for the Centenary movement than any district in the Virginia Conference. Possibly every district hasn't a Dr. Sledd.

Rev. Thomas Cameron desires us to state that all subscribers to "Neeley's Sermons" in the North Mississippi Conference will receive the book from Mrs. Neeley through the Southern Methodist Publishing House.

The Rev. Newman Hall, of London, has arrived in the United States, and will make us an extended visit. Dr. Joseph Parker, of the City Temple, London, is also in this country. These distinguished brethren have a cordial invitation to visit the Sunny South.

The Pittsburg Christian Advocate says: "We understand that Dr. J. P. Newman, of New York, is likely to re-enter the regular ministry of our church." He has been too long a Methodist to work well in Congregational harness. The old moving spirit gets on him, and after three of four years in one charge, you can no more hold him, than a typical mule can be made to run a straight furrow after the dinner-hour has blown.

To Our Agents.

As an inducement for the fall campaign, we make this extraordinary offer for new subscribers to the ADVOCATE, viz: For ten new subscribers, with cash in full for same, we will send a full set (four volumes) of Jamieson, Fausset and Brown's Commentary, bound in half morocco; or for fifteen renewals and new subscribers, we will send the full set, postage prepaid—cash in full to accompany all orders.

An Address to the Friends of Prohibition in Mississippi.

A State Convention of the Friends of Prohibition in Mississippi was held in the city of Jackson, July 21, and reaffirmed a declaration of principles. This was an able, representative body, and its deliberations were characterized by a true conservatism, united with profound conviction and vigorous determination. Reports from all parts of the State were reassuring. The past year has marked a signal advance in our cause. Organizations are being effected in sections hitherto unglorified, while in communities already awakened our friends are multiplying and doing more aggressive work. Ten entire counties are now covered by prohibitory laws, while many separate supervisors' districts, municipalities and neighborhoods in other counties have like legal protection. These achievements are a sure prophecy of grander triumphs in the near future.

The convention wisely concluded to keep our cause aloof from the entanglements of party politics. We do not desire the spoils of office. Ours is a great moral reform entrenched above all petty ambitions for mere place and power. All we ask is for legislators to give us a local option law by counties, so that a majority of the people can decide at the ballot box the question of "license" or "prohibition." Such a boon can be granted without disturbing any man's party affiliations. That much we shall demand. And to this end our united and immediate efforts must be expended.

Our friends in every county are, therefore, urged to perfect their county and neighborhood organizations without delay. Let the agitation continue. Appoint frequent meetings, secure available speakers and scatter liberally prohibition literature. We must turn on the light. Give the colored people a friendly hand. In some counties they have been our strong and ready helpers, marching with us to glorious victory. Their church organizations are speaking out on the liquor iniquity with intelligent boldness. We must aid in striking down their greatest enemy.

In each county funds must be raised to carry on the work. The convention, by resolution, asked at least an hundred dollars from each county to be used by the Executive Committee in a State canvass. Let these amounts be remitted to the treasurer, Col. W. L. Nugent, at Jackson.

All county or beat organizations should be reported at once to the secretary of the Executive Committee, Mr. B. T. Hobbs, at Brookhaven. Friends desiring to make a thorough canvass of their respective counties are requested to communicate with the chairman, at Jackson, or the secretary, at Brookhaven.

CHAS. B. GALLOWAY,
Chairman Executive Committee.

To the Preachers of the Louisiana Annual Conference.

I design getting out a centennial number of our Conference minutes to be published at the close of our next session, and among other items of interest to publish a short biography of every preacher on our roll. Will you please assist me by furnishing the following items of your personal history, at once, viz: Time and place of birth; names of parents; date and place of conversion, and under whose ministry; date of joining the church, and by whom received; when and to whom married; date of admission into Conference on trial, and into full connection; and in what Conference; date of ordination as deacon, as elder, and in each case by whom ordained; all the works traveled, and when, if local, give date and date of readmission and where readmitted; if transferred, state time and place, and by whom; if in supernumerary or supernumerated relation, state when and how long; if any churches, parsonages, school-houses, or camp grounds have been built, state when and where; if in General Conference appointed in charge of schools or colleges, or as agent, or if on publishing committee of ADVOCATE, state when and how long; if chairman of any standing committee, or Committee of Examination for under-graduates, state when and how long. State also the number of years in your present appointment. Please prepare these items in a clearly legible hand, and forward them to me without delay, and oblige,

Yours truly,
CHAS. F. EVANS,
Sec. of Conf.

Vitalizing Treatment of Drs. Starkey & Malen, 1109 Girard St., Philadelphia, has been discovered an agent that gives directly this higher vitality, which generally becomes apparent at the very outset of its use. This is manifest in an almost immediate increase of appetite, and in a sense of life and bodily comfort. If the treatment is continued, a steady improvement nearly always follows; and where the disease has not become too deeply seated, a cure may be confidently looked for. If you would have satisfactory evidence of this, send to Drs. Starkey & Malen for such documents and reports of cases as will enable you to judge for yourself, and they will be promptly furnished.

HAVANA, Aug. 30.—There were 18 deaths from yellow fever here in the last week.

Texas & Pacific Road.

This great road, after a suspension of through travel for some months, on account of the Davis Crevasse, is now running two daily trains—one to Baton Rouge, and the other through Northeastern, Western and Central Texas to San Francisco, with through sleeper. Only one change to San Francisco.

The long suspension of travel from this city to Shreveport has enabled the company to place the road and rolling stock in excellent condition, so that all freight offered will go through without delay. We trust their patronage may be equal to their means for transportation, which now is ample for all the demands of the trade. See their advertisement. Let the thousands of readers please take notice.

MISCELLANEOUS.


ROYAL BAKING POWDER
Absolutely Pure.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and it makes the best bread, cakes, pies, etc. Sold only in original tins.

ROYAL BAKING POWDER CO., NEW YORK.

BROWN'S IRON BITTERS
—THE BEST TONIC.



This medicine, combining Iron with pure vegetable tonics, quickly and completely cures Dyspepsia, Indigestion, Weakness, and Neuritis. It is an infallible remedy for Diseases of the Kidneys and Liver.


It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives. It cures constipation, restores the blood, stimulates the appetite, and the assimilation of food. It cures Heartburn, Belching, and strengthens the muscles and nerves.

For Interfering with Sleep, Loss of Energy, etc., it has no equal.

See the genuine has above trade mark and crossed red lines on wrapper. Take no other. Made only by BROWN CHEMICAL CO., BALTIMORE, MD.

PHYSICIANS AND DRUGGISTS RECOMMEND IT.

JAMES PYLE'S PEARLINE



The Great Invention, FOR EASY WASHING, IN HAND OR SOFT, HOT OR COLD WATER. Without Harm to FABRIC or HANDS. Without Harm to Warm Climates, and particularly adapted to Warm Climates, and particularly adapted to Warm Climates.

No family, rich or poor should be without it. Sold by all Grocers, but beware of imitations. PEARLINE is manufactured only by JAMES PYLE, NEW YORK.

WANTED A WOMAN
of name and energy for our business in her locality. Substantial interest \$25 to \$50. References exchanged. HAYES & CO., 14 BAY ST., NEW YORK.

NO MORE NAUSEOUS DOSES.
It has been reserved to our swamps to furnish outlets for the greatest good and besting strip extant for all throat and lung complaints. The New York for cough, cold, bronchitis, and in delicate cases. Contains no poison, and is delicious. Name references by thousands. Life tonic, infallible for chills.

Home Supply, 151 Julia St., N. O.

TELEPHONE FOR EVERY BODY.
Money for agency. The Life Machine Telephone, only \$10. Send for circular to BALS TELEPHONE CO., Zanesville, O.

Bishop H. H. Kavanaugh.

Several years previous to his death, Bishop Kavanaugh entrusted to Rev. A. H. Redford, D. D., the task of writing his life, and one year ago, while in Florida, renewed the request. The work is just now completed, and the first thousand subscribed for. The work is published in two styles of binding, and sold by subscription only. The advertisement will be found in another column.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickinson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

Advocate Calendar.



Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

We call attention to the new firm of Anderson & Dabbs, successors to Danner & Co., 51 Carondelet street. They are enterprising, and worthy the confidence of the public. Their Alabama coal is of fine quality. We advise consumers to lay in their supplies early, and thus avail themselves of the lowest prices.

Young Physician: No, it is not in good taste for a young physician, when willing to a patient, to sign himself, "Yourself, I do."

The time for chills is at hand. It will prevent much sickness, loss of time and money to keep Life Tonic on hand. A single bottle has often crushed the chills in twenty-four hours. Splendid invigorator.

The following notice is posted in the police station of Council Bluffs, Iowa: "No loafers allowed here, except police."

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lung, full idea, 38 p. route, cost free.

When a real shrewd Virginia farmer wants a big tree chopped down and cut up, he tells the neighbors that there's a coon in it, and they'll have it down in no time.

Her face was young, yet her hair was gray. She tried Parker's Hair Balsam, and now her hair is soft and brown. Only \$5.

Mr. Philip Werlein, 135 Canal street, New Orleans sells pianos at low prices and on easy payments. This house is reliable and fully guarantees satisfaction. Chickering, Mathis, Werlein and other pianos can be bought for \$50 cash and \$10 monthly payments. A fine Werlein, either square or upright, is \$300-10 per cent off cash—shipped from factory, New York, direct or from warehouses, New Orleans. Mason & Hamlin's organs can be had at very low prices; other popular makers also. Other pianos taken in exchange for new ones, as part pay. An organ can be bought on \$5 monthly payments, \$15 as first payment. No family should be without music if possible. It is a pleasure which no one should be deprived of. All should sing and be happy.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Send the ADVOCATE to your friend for the next year and you will not regret it.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the ADVOCATE or no.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

Business Notices.

QUERU'S COD LIVER OIL JELLY.
Approved by the Academy of Medicine of New York for cough, cold, bronchitis, and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod liver oil can be used, and with most beneficial results to the patient by a single spoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUCK, New York.

NEW ADVERTISEMENTS.

J. H. MUSE,
Attorney and Counsellor at Law.
OFFICE AND RESIDENCE: WHITE CITY, LA.
Will practice in New Orleans and any other part of the State to which professional interest or duty may require him to go.

ANDERSON & DABBS
—DEALERS IN—

Alabama Coal and Coke,
54 Carondelet street.

Coal and Coke in Hhds. for Shipment.

COUNTRY ORDERS SOLICITED.

A Home Production.
GOODWYN'S EUREKA



YEAST POWDER.
It is, as it always has been, a pure, unadulterated article. Entirely free from Alum, has been analyzed by a chemist, and examined by prominent physicians of this city, who have testified to its purity. Being pure Powder and a home production, it is certainly worthy the patronage of the public. Still manufactured at 179 Girard street, by Mrs. A. F. Goodwyn, widow of the late P. M. Goodwyn. It is handled by wholesale grocers, and by all of our leading family grocers. Orders from the country whether in case or bulk, will be promptly filled by sending to 179 Girard street, New Orleans, La.

ARTHUR WACKERBARTH. L. H. JOSEPH
WACKERBARTH & JOSEPH.
MANUFACTURERS
—AND—
Wholesale Dealers in
Tobacco, Cigars, Snuff, Pipes, Etc.
45 MAGAZINE STREET,
New Orleans.

YALE & BOWLING,
WHOLESALE
DRY GOODS
AND NOTIONS
17, 19 & 21 Magazine and 45 Common Streets,
NEW ORLEANS

ELKIN & CO.
100-CANAL STREET-100
Invite attention to their large stock of fresh importations of blue, extra quality and jointless.

CHINA MATTINGS.
All varieties of CARPETING at very low prices.

OIL Cloths,
Window Shades,
Curtains, &c.

ART DECORATIONS
—IN—
WALL PAPER,
WINDOW SHADES AND CORNICES,
MATS AND MATTINGS,
Hall and Chimney FRINGS, ready-made
PICTURE FRAMES and CARPETS below cost, to close this branch of my business.

E. HEATH,
75 CAMP STREET.
NEW CHINA
MATTING
AT LOW PRICES.

A. Brousseau's Son
22 and 25 Chartres Street 22 and 25
LACE CURTAINS
From \$1 50 pair up.

WINDOW SHADES,
OIL CLOTHS,
CARPETS,
All the Latest Styles and Novelties.

A Champion Book
FOR BOYS.
"Gilderoy's Stories" is a rollicking, breezy, bright book for boys.

Send seventy-five cents to the author
R. G. PORTER,
Verona, Miss.

By mail, postpaid, only seventy-five cents.

Alabama Conference Female College.
Tuskegee, Ala.

Wesleyan Female College, Georgia.
The forty-seventh Annual Session begins Oct. 1st. All students are required to attend the following grounds:
1. The location of the school is unrivaled for healthfulness and beauty.
2. Its equipment are, all in all, fully equal to those of any other College in our Church.
3. The Faculty, recently enlarged, is fully competent to do first class college work.
4. The terms are cheaper than are offered by any other school of similar grade in the South.
5. The character of the work done in the past is the best guarantee for present efficiency. Reference is had to the 6,000 young men who have been educated here.

EDUCATIONAL.

LaGrange Female College.
LAGRANGE, TENN.
LaGrange is located on the Memphis & Charleston Railroad, forty-nine miles from Memphis, and three miles from Grand Junction, the intersection of the Chicago & New Orleans Railroad.
It is noted for health, fine society and good church privileges. LaGrange Female College was organized in 1855, and has educated a large number of pupils, who are her worthy representatives in Mississippi, Tennessee, Arkansas and Texas.
Full session opens Sept. 1. Faculty complete and experienced. Charges moderate.
Address: JAS. A. HEARD, Pres.

Southern Teachers' Agency.
A 281-18 Teachers to secure desirable positions. Gives free information to Principals, Presidents and Teachers of all classes of institutions. Also sends and sells School and College Property, 25¢ each. Catalogue for ready and address Southern Teachers' Agency, or
L. G. DICKEY, A. M., Manager, Birmingham, Ala.

Port Gibson Female College,
PORT GIBSON, MISS.
A prominent and scholarly member of the Mississippi Conference writes: "To no school, North or South, would I rather commit the training of our daughters."
Unsurpassed Facilities for Female Education. Corps of Teachers, full, competent and experienced.
Buildings of Brick, large and commodious. Grounds beautiful, ample and splendidly adapted to pleasant and healthful recreation.
Music specially.
Dress, none but plain allowed.
Terms, no better can be made elsewhere.
For Catalogue address—
REV. T. C. BRADFORD, President.

NORTH MISSISSIPPI FEMALE COLLEGE,
Located at Verona, Lee county, Miss.
Directly on the Mobile & Ohio Railroad.
Founded in 1870, and has been in successful operation since.
Fifteenth annual session begins September 1, 1884.
Buildings and grounds ample and in good repair. Site, beautiful and airy.
Location, healthful.

BLUE MOUNTAIN ACADEMY.
Young men prepared for business or College. Tuition session opens September 1, 1884. Full expenses for one year, \$120 to \$150. Send for Catalogue.
Principal and Proprietor,
Blue Mountain, Tippah Co., Miss.

ASHEVILLE FEMALE COLLEGE,
IN THE "LAND OF THE SKY,"
ASHEVILLE, N. C.
The full session opens September 10th. Faculty large and experienced. Course thorough. Musical advantages first rate. The place beautiful. The location elevated for healthfulness. Charges low. Send for Catalogue. Address—
REV. JAMES ATKINS, Jr.

CENTENARY COLLEGE,
JACKSON, LA.

OPENS First Monday in September, 1884. Ample Faculty. Excellent Preparatory Department. Complete Classical, Scientific and Business Courses. Composition and Elocution a specialty. Morality and Religion made prominent. Prompt attention in sickness. Reduced and cultured society. Telegraphic connection. Access by Mississippi Valley Railroad. For terms of board and tuition send for Catalogue.
D. M. RUSH, President.

Kavanaugh College.
A First Grade Male and Female College, situated in the healthy pine regions of Southern Mississippi, 2 1/2 miles South of Hattiesburg, and 1/2 mile East of Magnolia.

The First Term Begins Sept. 29, 1884.

Buildings plain, but neat and comfortable. Fare good and reasonable. It is to be a College for the masses; where the poor boy and girl may get an education as well as the rich. Hence, while the rates will be low.

RATES PER MONTH:
Board, including washing, lights and fuel, \$10 00
Tuition in Collegiate Department, 3 00
Tuition in Intermediate Department, 2 00
Tuition in Primary Department, 1 00
French, 2 00
Music on Piano or Organ, 1 00
Use of Instruments for practice, 1 00
Vocal Music in Class, 1 00
Vocal Music in Singing, 1 00
Pencil Drawing, Intermediate Department, 1 00
Pencil Drawing, Collegiate Department, 1 00
Oil Painting, 4 00

Boarders must furnish their own bed covering, pillows and cases, towels and toilet articles. Payments quarterly in advance; the first may be delayed until cotton is ready for shipment. The College may be easily reached from Magnolia.

REV. H. WALTER FEATHERSTUN,
President.
Present Address: SUMMIT, Miss.

JUDSON INSTITUTE
MARION, ALA.

Forty-seventh session begins October 1st. Faculty of fifteen. Collegiate course for Young Ladies. Kindergarten and Preparatory Departments. School of Music, Drawing, and Painting, and Telegraphy. For catalogues send to ROBERT FLAZER, President.

WASHINGTON & LEE UNIVERSITY,
LEXINGTON, VIRGINIA.

Instructions in the usual academic studies, and in the professional schools of Law and Engineering. Local schools of Theology, Veterinary Medicine, and Telegraphy. For catalogues send to ROBERT FLAZER, President.

Emory & Henry College,
EMORY, VA.

This institution will begin its 47th Annual Session on the fourth day of September, 1884. Tuition is reduced on the following grounds:
1. The location of the school is unrivaled for healthfulness and beauty.
2. Its equipment are, all in all, fully equal to those of any other College in our Church.
3. The Faculty, recently enlarged, is fully competent to do first class college work.
4. The terms are cheaper than are offered by any other school of similar grade in the South.
5. The character of the work done in the past is the best guarantee for present efficiency. Reference is had to the 6,000 young men who have been educated here.

For Catalogue or other information, address
REV. E. E. HUGHES, M. A.,
Vice-President.

Whitworth Female College,
BROOKHAVEN, MISS.

REV. H. F. JOHNSON, D. D., PRES.
Faculty, 16-20. Pupils, 250-300.
Boarding Pupils, 150-191.
Music Pupils—Vocal and Instrumental—60-200.
Pinnas, 30.

Tuition in Literary Course and Board, 1 yr., \$150-160; 3 yrs., \$382; 4 yrs., \$478.

LOCATION HEALTHFUL.
Instruction in Literature, Music, Art, etc., thorough and practical. Send for a catalogue.

SUPERIOR BOYS' BOARDING SCHOOL,
Thorough work. References East, West, South.
REV. M. L. STIVEN, A. M.,
Hunker Hill, Ill.

Commercial College
Of Kentucky University, Lexington, Ky.
Students can begin any day in the year. No vacation. Time to complete the Full Business Course about 18 weeks. Average cost, including Tuition, Board, books and board in a board, \$25. Tuition a specialty. Library Course free. Ladies received. 2,000 successful graduates. Over 50 pupils last year from 15 to 25 years of age from 22 States. Graduates prepared to enter business. Currently special courses for Teachers and Business Men. Carefully selected courses for students, and in our building, National, Full Session begins Sept. 1st. For catalogue and full particulars, address its President, WILLIAM H. SMITH, Lexington, Ky.

Wesleyan Female College, Georgia.
The forty-seventh Annual Session begins Oct. 1st. All students are required to attend the following grounds:
1. The location of the school is unrivaled for healthfulness and beauty.
2. Its equipment are, all in all, fully equal to those of any other College in our Church.
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EDUCATIONAL.

Mansfield Female College.
FACULTY:
F. M. GRAVE, D. D., President.
A. E. CHACE, A. M., Professor.
TEACHERS:
MISS A. E. WILLIAMS, MISS K. E. FOSTER,
MISS K. E. SMITH, MISS EMMA SUTHERLIN,
MISS R. J. HARP, Music.
MISS R. M. DILLARD, Music.
MISS H. E. PERRY, Miss J. H. PERRY, Art.
MISS K. E. HADLOW, Business and Principal Preparatory School.
MISS FLORENCE BARLOW, Assistant.

FALL TERM OPENS SEPT. 10, 1884.
RATES: \$120, \$125 and \$250 per session of 2 weeks.
The College year begins under most favorable auspices. For Catalogue, address
F. M. GRAVE, President.

Collegiate Institute
AT
BATON ROUGE, LA.

With Session, BEGINNING OCTOBER 1, 1884.

This is a select Family Boarding School for BOYS, limited in number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principal is given to the health, morals and manners of his pupils. The health record of the school is unrivaled.

For particulars and circular apply to W. H. N. MAURIN, Principal, or J. H. MAURIN, A. M., Assistant.

The E. A. Seminary
This school, for boys and girls, is located at Arcadia, Blountville Parish, La., a town on the railroad that joins Monroe and Shreveport.
The course of study is thorough and practical. The discipline is rigid, with mildness.
For circulars, address
R. A. SMITH, Principal.

Louisiana State University
—AND—
Agricultural and Mechanical College,
BATON ROUGE, LA.

Session Opens October 5th, and Closes July, 4th 1885.

For further information, address
D. F. HOYT, President.

HUNTSVILLE FEMALE COLLEGE,
HUNTSVILLE, ALABAMA.

THIRTY-FIFTH SESSION BEGINS WEDNESDAY, September 3, 1884. Healthy, well furnished faculty. Offers thorough instruction in all departments of Female Education. A delightful Christian home for pupils. For Catalogue and special information, apply to
REV. A. B. JONES, A. M., President.

METHODIST DISTRICT HIGH SCHOOL,
BLACK HAWK, MISS.

SESSION OPENS SEPTEMBER 3, 1884.

Location healthy. Faculty experienced. Course of study thorough. "Classics" low. Community refined. No whiskey sold. Musical advantages good.
J. PEEK MARSHALL, A. M., Pres.
Black Hawk, Miss.

M. G. F. INSTITUTE,
JACKSON, TENN.

The Fortieth Collegiate Year begins September 1st, 1884, with additional buildings and increased advantages. Four hundred and sixty graduates in twelve states. For full information, address Prof. G. C. JONES, M. A., or the President, A. W. JONES.

English and Classical School for Boys,
71 Prytania Street,
NEW ORLEANS, LA.

NEXT SESSION BEGINS OCT. 1, 1884.

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WHOLE NO. 1467.

Christian Advocate.

PUBLISHING COMMITTEES.

Y. BISHOP KEENER

Letter from China.

(Continued)

The riding in a Sedan chair was a strange experience for Mrs. Lumbut. Indeed, at first we looked upon it as quite humiliating on our part, and a great degradation on the part of the native men. We soon became reconciled to it as being the custom of the island, and also, as the poor cooler

It was not long before a little old woman, with, we thought, very small feet, came in to see the new comers and to say how glad she was to see them. That was Mrs. Kwa, a servant woman in Mrs. Cunningham's family. She was not then a Christian, but under Christian instruction. It was with strange feelings of pity and sorrow as we both looked upon the old lady with her small feet, as we began to realize more than ever, as she went hobbling away from us, that we were in a strange land among a strange heathen people who needed the blessed gospel of the Lord and Saviour. The custom of cramming the feet we could not look upon in any other light than as a heathen custom, and by practicing it they were violating the law of God, for they were mutilating the body which God gave to them. We could not speak a word to any of them, but Bro. and Sister Cunningham kindly interpreted for us. Oh how we longed to be able to speak to them in their own tongue of

Yours in Christ,
J. W. LANDRUM

SHANGHAI, CHINA, July 9, 1894.

Our Sabbath-School System.

MR. EDITOR: Our Sabbath-school system has wonderfully improved its methods, literature and efficiency of teaching in the last two or three decades, but it has not yet attained to perfection. At several points ought to be improved. In this short paragraph I shall mention only one. I think some parents and guardians are criminally negligent about having their children remain to hear the eleven o'clock A. M. sermon after the Sabbath-school is dismissed. The fact that it is too confining and hot, some to keep the children in church so long. And yet these very children, with two or three short recesses, sit from five to eight hours five days in the week in the neighborhood school-house. And one would suppose, after the rest and recreation of Saturday, they could without inconvenience and suffering spend from two to two and a half hours on Sunday in attendance at Sabbath-school and preaching. A little attention from parents and

HAELOURST, M^o 1861 pp1. J. O. JONES.

"The Smallest Tools."

2. Uncle Kim's tribe feeds a large number at other tribes of grandiose pretensions. He pays for what he gets and the extra per cent, upon goods which others buy but never pay for. Others use machinery that costs so much to keep it up that they have no time to make corn. Uncle Kim sells them corn. Others have to borrow money to go to the circus. Uncle Kim does the show. Uncle

Uncle Kim has the cabbage. Uncle Kim was made steward in the church because he was always up with his quaterage and threw in a basket of beans and a dozen roasting ears every quarterly meeting. His white neighbors on the hill found it very convenient to send down to Uncle Kim for a cabbage on extra occasions. They got many compliments for Uncle Kim's nice vegetables. His white neighbors got the reputation of being "early birds." Uncle Kim pocketed his quarter and half dollar and let his white neighbors have the cabbage and glory thereof.

3. My meditations went on in the realm of the spiritual. I have been trying to do things with large implements when the smaller were cheaper and better. I had read many a great book of heavy theology, I written many a strong argument, tried to preach many a big sermon when I might have remembered that "God had chosen the weak things to confound the mighty." How did I have gone out with Gadiah's spears to kill a sparrow! The Indian has with his bow-gun knew better.

nd | I met a preacher not long since

who wanted me to tell him what encyclopedia to buy, what review to take, what course of lectures to read—Bampton, Chautauqua, Montaigne, or what. He said he wanted to load up. "Then don't load down," I replied; "Use smaller shot." I met a man with a rifle which bore up over a mile. He was great in his praises of it. "Why," said he, "if I should see a deer half a mile the other side of that hill I could kill it." Just so, but who could see the deer through the hill?"

4. Men are not usually turned upon great, but upon small points. The arrow which kills Ahab goes through the joints of armor. How seldom does one give as his experience that he was converted by reading Butler's Analogy, or some such book! It is a plain preacher, a plain sermon, a plain text, a plain conviction, a plain conversion. Man spiritually takes food by the mouthful just as he does physically. That food is not cut by machinery of enormous size, but by small knives. The richest and greenest tree has not, perhaps, the largest tap-root, but it has the most fibrous roots. So Christian luxuriance does not show itself by persistently boring into solid rocks, but by gathering the droppings of their earners which wear in winter's frost.

5. Influence over mankind is not gained or retained by great genius. He who knows how to do little things well outstrips the prodigy. "Man," says Emerson, "is an eudogen." Maybe so. But groundnuts is the accumulation of small deeds done well. *Minerva* may have sprung full armed from Jupiter's head; but she, no doubt, grew in his head. No genius ever swayed from above to the level of ordinary minds, but first toiled up step by step to its lofty perch. Influence is true hydraulic power. No man buys influence—none inherits it. It grows in the use of the small tools which God gives and gives to all.

6. No one knows what will be his greatest deed fifty years hence. The word forgotten, the cup of water unthought of, of the kindness to the orphan will rise out of the forest of memories as the tallest and greenest of all. A few days ago an anecdote of Bishop Simpson struck me as an example of this truth. It was the kind of thing to bury a poor orphan boy who had died of cholera. He went as readily to that office as to any of his episcopal honors. Perhaps never did he prove so grand as a Bishop. Only an orphan died of cholera. Yet it was humanity's orphan. The dead was God's dead. The sermon as such is forgotten. The text is somewhere in the Bible. But the deed rises and stands grander in the living presence than either sermon or text.

T. A. S. A.

From Bastrop, La.

Since our last we have been to the Little Creek Camp Meeting, fourteen miles from Bastrop and twelve south of Girard, La., and also to the Delta District Conference at Lake Providence, East Carroll parish, La. Bros. George P. Roberts accompanied us the former, and Bros. W. W. Gathright and Samuel W. Handy, lay delegates voyaged with us over sixty miles, mostly swamps and over-landed to the latter. Godbless his people abundantly at both places. We suppose that Rev. C. T. Munthollan, pastor in charge of the Rayville circuit, has written you in regard to the camp meeting, and so we will turn our attention to the District Conference. There were very few preachers and laymen present — indeed, we never attended a numerically small District Conference. About a dozen — one-half clerical and one-half lay — constituted our numbers. Bro.

ever, with that brother of the pulpit, administrative ability and undaunted zeal, Rev. Robert Randle, P. E., at their head, the little handful were emboldened to work and God owned their labors in the business and the preaching. Soluble resolutions were passed touching the Expulsion, the NEW ORLEANS CHRISTIAN ADVOCATE and other important subjects, which Bro. Taylor, the secretary, will, no doubt, forward for publication. The state of the Delhi district was found to be all that could have been expected, considering the fact

that almost the whole of it was covered for so long a time by the waters. In places many feet deep and very slow to retire. Floods and what not that may befall them can not drive the Louisiana immigrants from the blessed employ of preaching Jesus even in the waters as, in the wilderness and waste places. Friday night of the Conference was set apart and used unto edification for temperance. In the absence from town of the president of the Woman's Christian Temperance Union, Mrs. Sallie Powell presided with graceful dignity and marked ability. The exercises began with an appropriate hymn, followed by prayer, led in the most fervent manner by that ripe man of God, Rev. Baxter Clegg. After more singing the Rev. James M. McKee, of Delhi, delivered an eloquent address, after which the writer exhorted and the ladies secured some sixty or seventy sinners to the pledge. There is a colored union at work in Lake Providence, and altogether the temperance cause is gaining rapidly in that town. We find the names of the officers of the Woman's Christian Temperance Union written on a slip of paper, but have lost it. We may state, however, that the ladies of Lake Providence are fortunate in having as their president our talented episcopal sister, Mrs. F. S. Garner, editress of that live paper, the East Carroll Democrat. The mothers and wives and sisters of Lake Providence, as everywhere, have our best wishes and heartfelt prayers for their early triumph over the destroyer of their homes and hopes. Centenary Day was fixed for Sunday, and opened with a love-feast at nine o'clock, led by Rev. T. H. McClelland. It was an occasion of rich spiritual enjoyment, all hands becoming very happy in the felt presence and power of God, his love filling to overflowing the hearts of his witnessing children. At eleven o'clock our gifted president

ing elder for about two hours held the attention of the audience, while he discoursed exhaustively, eloquently and practically upon Methodism, its origin, its nature, its growth and its glorious doctrine and economy, so wonderfully adapted to bring sinners to Christ and perfect Christians for heaven. Bro. Randle easily raised what is to be considered a very liberal Centenary collection. The good people present (and the church can not possibly hold more than 150 or 160 people) gave him the sum of \$162. Bro. Clegg is hoping to raise \$1,500 and build a Centenary parsonage this year, and, if his health holds out, he will be likely to do it. The people need a larger church, and ought to build a substantial brick one next year if not this. Sunday night, after communion, the monn-

ers were called, and, as at every service, they came. During the meeting many were brought under conviction, some yielding and others hardening their hearts and stultifying their backs. Still there were some conversions, some abmissions to the church and much done for the membership. We left Monday morning, Bro. Clegg purposing to carry on the meeting with the lay preacher from Pin Hook, Rev. H. S. Johns, to preach Monday night.

It was a hard trip there and back in the heated August weather, but we shall ever count it one of God's richest blessings bestowed on us that we were permitted to be one of those whom God met at the Lake Providence District Conference. We shall not forget the elegant hospitality received, and we pray God's choicest blessings upon our host, Bro. Tom Powell, and his wife and children.

[illegible]

Central Centenary Committee

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What though all my earthly journey,
 Brief may, but warm be mine hours,
 And in reaping for life's roses,
 Thine I find instead of thorns.

If I've Jesus Jesus only,
 I possess a cluster rare;
 He's the "Lily of the Valley,"
 And the "Rose of Sharon fair."

Christian Advocate.

THURSDAY, SEPTEMBER 11, 1884.

For the New Orleans Christian Advocate
THE GOODNESS OF GOD

BY CAROLINE F. WILSON.

The Lord is good, to those that love him,
Of every blessing, suffering thing,
The holy Comforter will be
With promised healing on his wing.

Oh! let us love his radiant grace
To all who truly love our Lord,
That we may see him face to face
And worship him with one accord.

Oh! God is good in all his works
Wrought by his own almighty hands;
Oh! God is good in his mercy looks
Even in the storm his love commands.

Then bless the Lord, and praise his name,
Our stay and refuge in distress,
Then bless the day that Jesus came
To shine in this wilderness.

Louisiana Conference Woman's Missionary Society.

REPORT OF CORRESPONDING SECRETARY.

Your Conference Society was organized at the session of the conference at Baton Rouge in December, 1879, by a number of ladies gathered in the parlor of Mrs. M. W. Read, aided therein by Revs. Joel T. Davis, John Hannon and W. H. Foster, Esq., and the following officers were elected: Mrs. M. W. Read, president, Baton Rouge; vice-presidents, Mrs. W. H. Wise, Shreveport; Mrs. K. Knox, Baton Rouge; Mrs. Judge E. T. Merrell, and Mrs. J. H. Keller, New Orleans; Mrs. John P. Mansfield; Mrs. J. N. Pharr, Morgan City; Mrs. Dr. W. E. Hamilton, Minden; Mrs. Maggie Hayes, Opelousas; corresponding secretary, Mrs. W. H. Foster, New Orleans; recording secretary, Miss Carrie Robertson, Baton Rouge; treasurer, Mrs. R. M. Walmesley, New Orleans; and auditors, Mrs. L. Parker, New Orleans.

Your secretary endeavored first to acquaint herself with the organization and character of the Parent Society, and the work assigned by the Conference Association. As early as practicable correspondence was opened with the officers of the society, the preachers of the Conference and others, who it was thought could be interested in the Woman's Mission Work, Missionary Reports, Tracts, and Leaflets, were obtained and sent to various parties for general information upon the subject, and to create an interest in the minds and hearts of our people. Many of our preachers have responded with kind and cheering expressions. Some have gone further and acted nobly in organizing auxiliaries in their congregations. Your secretary has been brought into pleasant acquaintance with many of our noble Southern women, choice spirits with whom it is an honor and pleasure to be associated in doing "Woman's work, for Woman." Felicitous auxiliary existed prior to the organization of the Conference Society, and Baton Rouge Auxiliary was organized during the session of the Conference, so that your association had two auxiliaries to start off with.

During the first conference year the following auxiliaries were organized: Opelousas, Texas Chapel, Bayou Boeuf, Lake Providence, Pecan Grove, and Washington. The next year, 1881, the following became auxiliaries: Shreveport and North Bossier. In 1882 the following reported: Keachi and Friendship. In 1883 were added to the list, Trenton, Faulk Chapel, Colony, Alexandria and Pineville, Pleasant Hill, Mt. Zion, Tulp Church and Greenwood. And during the present Conference year, 1884, the following auxiliaries have been reported: Bastrop, DeSard, Mansfield, Waterproof, Atlanta and Montgomery. Making the number of auxiliaries associated together in the Louisiana Conference, twenty-six.

It is proper to state that of the above auxiliaries, several have made no report for several years, and whether they now have an organized existence your secretary is not informed. It is to be hoped—your first conference gathering may so stimulate and encourage our women of Louisiana that a new interest will be felt, and manifested in regular and increased quarterly reports from all the auxiliaries. The whole amount contributed and sent forward to the Parent Society at Nashville during these years, as shown by your treasurer's report, is two thousand one hundred and twenty-six dollars.

Report of work accomplished by the Woman's Missionary Society of the Louisiana Conference, from its organization in December 1879, to March 1, 1884.

NEW ORLEANS DISTRICT	
Felicitous Auxiliary	\$75.40
Baton Rouge Auxiliary	\$28.75
SHREVEPORT DISTRICT	
Shreveport Auxiliary	\$18.00
Friendship Auxiliary	\$13.25
Keachi Auxiliary	\$7.90
Pecan Grove Auxiliary	\$12.00
Atlanta Auxiliary	\$8.65
Montgomery Auxiliary	\$10.30
Waterproof Auxiliary	\$3.41
Mansfield Auxiliary	
ALEXANDRIA DISTRICT	
Bayou Boeuf Auxiliary	\$19.00
Alexandria and Pineville Auxiliary	\$5.85
OPELOUSAS DISTRICT	
Opelousas Auxiliary	\$21.35
Washington Auxiliary	\$10.00
DELAWARE DISTRICT	
Texas Chapel Auxiliary	\$16.00
Friendship Auxiliary	\$12.00
Pecan Grove Auxiliary	\$13.25
Trenton Auxiliary	\$10.70
Faulk Chapel Auxiliary	\$14.80
Colony Auxiliary	\$10.00
Waterproof Auxiliary	
Bastrop Auxiliary	
Atlanta Auxiliary	
DELAWARE DISTRICT	
Tulp Church Auxiliary	\$19.20
Keachi Auxiliary	\$21.00

MRS. W. H. FOSTER,
Acting Treasurer.

In the imitation of the work many discouragements and embarrassments have to be met and overcome. This Woman's work is a new field, and it begins a new era in the life and history of Christian women. Much has to be learned, many prejudices have to be overcome. Add to this the plea set up in many parts and by many persons, the disastrous effects of the war, and the poverty of our people, and it is not wonderful that you have accomplished so much in the work you have undertaken.

Great difficulty has been experienced frequently in getting members willing to accept office and take the responsibility of the work, it is so new, and we have never had experience in such work, but this difficulty is being lessened every year as our people become better posted in regard to the character of the work, and they become fully instructed in the cause.

On account of ill-health, your treasurer, Mrs. R. M. Walmesley, in 1881 tendered her resignation; and at the urgent solicitation of your president, Mrs. M. W. Read, your corresponding secretary, consented to accept the position temporarily as acting treasurer, and from the difficulty of the president in finding some one who would take the office permanently, she has been forced to do the labor of both officers to the present, and though in weakness it may be, and inexperienced, she has done the best she could.

In conclusion allow your secretary to say that she has learned that the good that the Woman's work is accomplishing is not confined to the amount of money contributed and sent to the mission field. The work has a reflex influence. Those who engage in it are blessed. Their knowledge of the mission work is increased, their hearts are enlarged, their love of humanity is extended and broadened, till they realize that they are part of the great brotherhood of God's creating and redeeming love.

Permit the further suggestion that increased effort be made to extend the circulation of the "Woman's Missionary Advocate," commenced as an experiment, it has become a grand success, it is now the peer of the very best of its kind. It ought to be in every family of our Church, and now praying for the presence of the Holy Spirit, and the blessing of God upon you during all your session, this report is respectfully submitted,

MRS. W. H. FOSTER,
Cor. Secretary.

Sunday School Celebration—Jena Circuit, Louisiana Conference.

Mrs. Burton: Doubtless it may afford you and the many readers of your estimable and invaluable paper much pleasure to know of the wondrous change brought about in the way of a life-giving, soul awakening influence in Rev. Daniel Barr's work, known as the Jena Circuit, in this parish. For several years this work has been in a lukewarm condition, spiritually, owing to local causes, best known as well as best felt by the workers and well-wishers of the Church. But Phoenix-like a proper zeal for God's cause has sprung into renewed vigor, the latent spirit so essential in furthering the end to which the following is intended and an evidence:

On Saturday, August 2d, the M. E. C. S. Sabbath-school, of Centerville, gave their annual celebration under the supervision of Bro. W. Bodely, superintendent, and Rev. Daniel Barr, P. C. The large, airy edifice, built especially for such purposes, was on that day the centre of Centerville—as the assembly, numbering five hundred or more gave proof. Several parishes were represented, Caldwell, Grant, Winn, and Franklin, and there were visitors from your city. The worship to God as the motto read: "Jehova Reigns." The creditable and meritorious, as well as interesting exercises, was the central force or power. While the happy hearts and bright smiling faces of the overjoyed parents and friends, together with the good morals and precepts inculcated, and a benefit conducive of pleasant reminiscences was the centrifugal power. All made glorious by a circle of beauty, hallowing and mellowing the radiating light that shall shine brighter, as time volutes into years. The decorations were beautiful and appropriate. A bountiful repast spread upon a comfortable table was opportune. Space prevents an itemized list of the exercises, but "The Dialogue of Birds," "The Cold Water Army," "The Christian Graces," and others displayed study and talent on the part of the scholars, patience and skill on that of the teachers. The valiant address by a young lady from your city was splendid.

There was about one hundred and fifty scholars in the procession. After the morning hour, which belonged to the scholars, speeches were in order, first by Rev. J. D. Harper, of Columbia, who spoke upon the Sabbath-school in its various classifications, interspersed with anecdotes, and closing upon child piety. He was followed by Mr. J. B. Boutner, of Harrisburg, who so flowery and eloquently carried his hearers into such divine altitudes we were lost in an atmosphere of love.

Thus was the close of a day in the pine woods of Catahoula, and thus day Bro. Barr's influence, zeal and untiring energy forever prosper and ever be remembered by all who knew him.

ALIOH.

Notes From the Sea Shore.

Just as soon as camp-meeting adjourns a transformation is at once seen and felt. The last song and prayer have hardly died away, before the swish of the scythe is heard preparing the croquet ground. The king is dead, live the king! Length of face with many is changed for breadth; the camp-meeting look gives way to the summer-resort manner, subdued tones abdicate in favor of loud tones, the city dress is changed for costumes varied and indescribable. Ladies flourish in Mother Hubbards and immense hats brown with the sunbeams of preceding seasons and drooping in character. Gentlemen go around in white, brown, and blue navy shirts, and take on a freedom of manner and conversation that brings back to mind the Confederate soldier.

And now the hammock oscillates under the trees. The woodpecker-like tapping of croquet balls floats on the drowsy air; the crab is drawn protesting and shrinking from the deep, and the children splash and huddle from the bath-houses. All goes well enough at first, but time hurls off the edge of these enjoyments and the restless chase at the idea of limitations—the hours creep slowly by Lorena—hence the projecting and undertaking of expeditions to Ship and Horn Island. Returning from these it is soon felt that the arrival of the train at sunset is an event not to be despised. Stopping or dashing by it is felt to be a flash of the city's eye, a kind of fitting presence of the outside busy world, and so the young men in their navy shirts and the young ladies arrayed in snowy lawns and muslins flutter down to the station and glance up inquiringly at the coal-begrimed passengers who with noses flattened against the glass stare back at them.

Each station all along this route beholds a tender episode. Every evening the husband from the city emerges from the panting train covered with dust and a duster, and is received with becoming gladness by some sweetly dressed expectant wife. The kiss is witnessed with quiet—but evident satisfaction by the crowd, and the hearts of bachelors and hopeless widowers melt in their bosoms like so much wax. Each station I said beholds these passages—this makes the L. and N. Railroad along the coast a lengthened chain of saccharine conjugalities with links rivited by kisses.

But the arrival of trains is not all that entertains the dwellers by the sea. By and by is seen the floundering party—which flounders home at midnight—and that night they caught nothing; "twas ever thus." Then comes the hastily gotten up concert which is regarded with much appreciation by the dogs on the camp-ground—they seeming to be for their particular delectation. By the by the dog question at camp-meeting is getting to be a knotty, certainly a pine-knotty question. At one camp-ground in a certain State it has been found necessary to have a standing committee on dogs. I would remark here however that there is a hidden satire in the word standing, as the committee so far from standing are kept running all the time. The preaching somehow moves the dog in one way and right then and there the committee is expected to move him in another. So it has been observed that the dogs moved, though no one else should be during the entire meeting. There surely must be a religious streak in the animal or he would not be such a regular attendant on these special services. But we don't press this thought; but we add, however, that if the preaching we frequently hear at camp-meeting will move a dog, how great must be the effect of a concert upon his sensitive nature. Dickens tells of a dog that was listening to three men who were singing a song, out of tune and time, and every now and then the canine as if unable to bear another note would walk out of the room, go behind the house and howl. But the dogs I speak of didn't do this, nor had they similar provocation; but in the midst of the aforesaid entertainment, and just after a song by several ladies, three of these camp-meeting dogs broke in on the third scene of the fourth act and had a regular fight with full vocal accompaniments. The dogs it may be said "took the floor," and the ladies just as promptly "took the chair." The general opinion on the ground next morning was that this part of the opera was wretched doggerel.

A few days after this on a similar occasion, the audience applauded some piece with their hands—the dogs, of course, were on hand and always ready, and mistaking the sound, made a rapid dash and grand charge through us and by us—nothing!

What shall be done with the dogs? Don't you see it is a pine-knotty question—and requiring a pine-knotty solution.

But I started out to tell you of a delightful lawn-party given by the Sea Shore Sunday-school. Mrs. Christian Keenor, Mrs. Dr. Lyons and Mrs. Pharr were the leading spirits—and truly they made it a most pleasant occasion. For over an hour the audience comfortably seated under the trees, in full view of the Gulf, with its white caps, wheeling gulls and snowy sails—listened to song and recitation humorous and pathetic by the children. Toddlers of three and four years took their part by storm with their lisping and prattled accomplishments. Then followed a Centenary Talk by the writer

—then the crowning with flowers of Edna Hall and Cora Campman, the little girls who had sold the greatest number of tickets for the lawn-gathering. Then came the orthodox termination of every church-entertainment—lemonade and ice cream. The amount realized was twenty-five dollars. This sum the children send to our mission in Mexico as a Centenary offering.

But the pleasantest event took place on last Tuesday evening, viz: the marriage of Miss Baldwin to Mr. Morrison. This is the first occurrence of the kind on the ground. Everything else has happened. Buying and selling, meeting and parting, fishing and sailing—with overtaking of sail-boats; a child was once lost and found—then we had the miracle of the fish east up on the beach. Moreover we have had deaths here, and births natural and spiritual—and engagements without number, but never before, a wedding. So almost the entire population turned out in lively interest and sympathy dashed with curiosity to witness the first marriage on the camp-ground. The writer had the pleasure of officiating. The young ladies with deft fingers had made the cottage-tent lovely with drooping moss and twinkling lights. A wedding march was played on the organ, and in the presence of a crowd of friends and acquaintances—people from distant cities and States—the two were made one. A broom was presented to the bride with appropriate remarks, a cup of rice next fell like a shower upon the couple, to be token plenty—and finally the new married pair were escorted a mile down the beach in the moonlight by a merry band of friends and well-wishers.

As their voices died away in the distance, I sought my hammock under the trees, to look for the last time this year, if not forever upon the ocean outspread before me in tremendous nocturnal beauty, and think of Him who made it and holds it with all its vastness in the hollow of his hand.

B. GARRADINE.

What Is Life?

BY REV. J. W. HARMON.

Doubtless there are times in the lives of most persons when it is difficult to sustain a line of spirits, even when there is no special provocation or cause for despondency. Say what you will by way of justification or apology, but there is evidently a sense of degradation, a libel put upon Christian character, to witness the outbursts of fretful and discontented men and women chasing under the necessary duties and obligations of life.

Existence is not the voluntary act of any human being, but when ushered into life he finds himself under law, both human and divine; laws about which he had nothing to do or to say to his origin or framing, and yet laws to which he is held amenable by an inexorable logic as fixed as the laws of life itself. There is a very large class, however, and among them many professors of Christianity, who deliberately suicide all cheerfulness out of their lives, they seem to pride themselves in the austerity and severity of their countenances, and in a spirit of sour godliness frown down all innocent displays of gaiety and laughter, representing all outbursts of joyousness. As a general thing this class of godly moralists indulge in gloomy pictures of the passing days, studying out the dark elements of life, and closing their minds and latching their hearts against the cheerful rays of sunny thoughts and the sweet aroma of life that otherwise would flow in upon them. Instead of rising up to the works of the day with hearts overflowing with love, fresh and grateful and rosy as the morning light, they are so full of sour godliness that one of this class remarked, "I never speak to my wife and children until after breakfast." No wonder that such "unhappy and undisciplined" men are like the hurst and desolate heath, where the wild beasts rove at will. They are in the moral and spiritual world, what dark and leaden storm clouds and rainy days are to the physical, casting a gloom over everything. What an oppressive, moral atmosphere have their unfortunate existence! The irrepressible mirth of childhood, the ringing laughter of young hearts, and the cheerful outbursts of genial life never find birth in the presence of such blighted conditions of humanity. They fret and creak, and make themselves miserable in general and disagreeable in particulars, and then forsooth, joy and gladness flee apace. To such the mere passage of months and years is not life in any true sense. To drag round in the chronic tread-mill of habit or trade, and daily labor, with clouded brow, and morose in speech, turning the whole mental and moral machinery of existence into lottery schemes for money getting, that is not life in any of its nobler departments.

All this sort of being and thought opens none of those holy chambers where the sanctities of the inner life, voice themselves in prayer; and the divinity of the soul chases away the winter of death.

It is spiritual, cheerfulness and knowledge; it is godliness and truth; it is love and faith; it is purity and holiness in the life. Oh! these are the elements and attributes, these are the mighty forces which stir to their mightiest depths all the wonderful machinery of human life, bur-

dened with the majesty of its redemption in Christ Jesus.

This is life indeed, vested with glory all immortal in the hour of death and crowned in the temple of God. What a contrast is such a life as this where the heart is the birthplace of spiritual sunshine, and whose business, like the divine Master, is to make others happy and lead the way to heaven.

A great sorrow may sometimes cast its shadow over the spirit, and a temporary silence may rest upon heart and mind; but, having learned the divine lesson of cheerfulness, it has become the habit of the soul and the clothing of the spirit. Such is the moral grandeur of life, and the beauty of its immortality in Christ; but, perhaps, you are utterly indifferent to the whole subject, and only wait to be challenged by God himself for an answer; if so, damnation is nearing you rapidly in the future; and then, is life worth living?

"One Thing Needful"

More spiritually is needed to preserve the vitality, purity, efficiency and perpetuity of Methodism. Born of God and nurtured by the Holy Spirit, its growth has been truly marvelous. It appears almost fabulous that Methodism named in derision by unchristian ecclesiasticians, hoary with age, and established long centuries before in "the form of godliness, but denying the power thereof," has so far outstripped them all, and accomplished such glorious results in little over a century, and that, too, in the face of so much determined and organized opposition, and even bitter persecution! But Methodism was the child of God, and "raised up to spread scriptural holiness over the land," and nothing short of the power of God could ever have crowned her labors with such unparalleled success, which now commands the wonder and admiration of the world. Niagara-like she has poured her blessings upon the world, until they cover the earth as the waters cover the great deep. Shall she continue her spirit-spued career in full zenith of glory until the untold millions of the earth have been gathered into the fold of Christ, and still stand out "like a bright star upon the brow of evening" until time sets in eternity? or will she descend from her spiritual Pisgah, and wane in the fogs and dust of earth, and finally go down in darkness? In that sad event the good Lord, in his great mercy, will "thrash out" some other heaven-born luminary to blaze across the moral skies to warm immortal souls into spiritual life, and illumine the pathway to a brighter and better world. "God burles his workmen and carries on his work," and when they fail to work in faith and look—to him for success.

Flushed with such grand and glorious achievements, as mark the progress of Methodism throughout the world, are we not in great danger of forgetting that "God giveth the increase?" Having built goodly houses and dwelt therein, and our silver and our gold being multiplied, and all we have being multiplied, are not "our hearts being lifted up, and are forgetting the Lord our God, which brought us forth out of the land of Egypt, and from the house of bondage," from spiritual darkness, and the unavailing servitude of lifeless formalism? Are we not beginning to "say in our hearts, our power, and the might of our hands hath gathered us this wealth?" Let every one examine his heart honestly, faithfully and see what he finds there, and it shall be, if we do at all forget the Lord, our God, and walk after other gods, and serve them, and worship them, that we shall surely perish. As other churches, which the Lord hath destroyed before us, so shall we perish; because we will not be obedient unto the voice of our Lord, our God, in keeping his commandments and his judgments and his statutes, which he has commanded us.

What was the sad and awful history of the Jewish Church? Read it, ye Methodists, and tremble. The favorite of Heaven, unto it "were committed the oracles of God," and the glory of "the Shekinah" abode in the tabernacle, and yet the fire of devotion was permitted to die out upon the altar; dead formalism was substituted for living spirituality, and the Lord left his own chosen people to work out their own folly and destruction, and dreadful was their ruin! and one church or organization after another arose and shared similar fate, until Methodism dawned upon the world as the morning star of free salvation witnessed by the Holy Spirit for all mankind. And, after having been owned of God, and blessed with such grand and glorious success, what a sad commentary upon human nature will it be, if she, like her predecessors, shall descend from "the power of godliness" down to the mere "form thereof!" Wherefore, let him that thinketh he standeth take heed lest he fall!

Is not the Methodist Church becoming more formal and less spiritual? Is not the "preaching" now more "with enticing words of man's wisdom," or less "in demonstration of the spirit and of power?" Do not the preachers now strive more to please the ear than to spiritualize the heart? Do they not labor more to swell the numbers than to convert the numbers? Do they not condescend to the "Babylonish garments, the shakels of silver, and the wages of gold," instead of "sanctifying the people, saying peace, when there is no

peace," and "dab with untempered mortar," instead of declaring "Thou art the man?" There are, of course, noble exceptions. But, must it be said there are not preachers who are much more concerned about their personal popularity with the world than about the spiritual welfare of the church of God, who "take more thought about what they shall eat and what they shall drink, and how they shall clothe themselves, than about things which shall abide, the 'bread of life'?" Also, are there not some occupying pulpits who know not God in the garden of their sins? who have no witness of the Holy Spirit that they have been born again? Honest men they may be, mistaking the shadow for the substance, but deceived; and consequently leading others. Let each and every preacher examine his own heart, and answer to these indictments before God, as he will have to do one day. Oh, for a ministry full of the Holy Spirit and godlike zeal for the salvation of souls! How can the stream be expected to rise higher than the fountain? Is there as much experimental religion, witnessed by the Holy Spirit in the church now, in proportion to numbers, as there used to be in the earlier days of Methodism? Let the older members, who have witnessed "the demonstrations of the spirit and of power," then and now, testify. The Lord has done great things for us, which we ought to be glad; but there are also many things among us, which we ought to repent. Let us be honest with ourselves and spend part of this centennial year in earnest, and faithful heart-searching, seeking and life-reforming. Again, is our success in winning souls to Christ as real, or as great now, in proportion to numbers and testifies, as it was formerly? Success in inducing people to give their hearts to God, and devote their lives to his service, meant (and not simply persuading them to join the church, which signifies too little now, that "satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins," etc., are scarcely required, and no more is now required of a member in the church than of a gentleman outside, and it is rather more popular to be in the church than otherwise,) and we have more schools and colleges; but we ought to recognize that "knowledge is power" for evil as well as good. And, if he be sanctified by the Holy Spirit, it is better to do more harm than good. And often is the little learning that is acquired at the expense of spirituality. Not necessarily so; but too often is the greatest success in saving souls been by men, who depended more upon the Holy Spirit than upon their learning outside of the Bible. Learning, baptized with the Holy Spirit, is good and to be desired; but of the spirit is infinitely the better asset in saving souls. As what learning some of the "theologues" get would seem to be at the expense of spirituality would it not be better to have only few ecclesiastical champions to the Goliaths of infidelity and error, and let them get along the best they can, preserving their spirituality through their intellectual combats? Aod let rank and file generally be content with a good common education, add to a full stock of good common sense with a heart full of the Holy Spirit, give aid and comfort and success.

To some in the pews it is best, sickening sometimes to witness vain, inglorious attempts at display of the pulpit, without any unpalatable whatever of concern for immortal souls that might be saved by the simplicity of the gospel. But, on the other hand, it is like the dew of heaven, which every expression of the messenger of God's heaven-lit countenance, soul-stirring words and his earnest actions are all full of love for God and man, and show that his one all-absorbing desire is the welfare and salvation of souls. One such preacher is worth all the pedants that afflict the world.

The following letter has been received by the American Institute of Christian Philosophy from a distinguished East Indian scholar, Bala Chandra Beze, with the request that it be inserted in this journal:

K. L. L. N. Y., August, 1884.

While listening to the argument ably brought forward by Dr. Deems, his annual address at the Summer School of Christian Philosophy, to the forth the prosperous condition of religion in this and other Christian lands, I could not but feel that if discourse was published and circulated among educated natives in India, would do good, as these young men are being brought by gross misrepresentations to the erroneous belief that Christianity is dying in Christian lands. When his address was over I stood up to state my convictions and requested the Institute to arrange to have a printed tract in Indian, as well as in English, other select papers read under auspices of the Institute. As the tract cannot do so for want of language to solicit, in behalf of my countrymen, subscriptions and donations fitted to raise up the spiritual fund, such as may ensure the circulation of the tract, as well as in Christian lands, of the very valuable literature which is growing up under the auspices of the American Institute of Christian Philosophy.

RAM CHANDRA BEZE.

In response to this call more than sixty dollars have been contributed. Other subscriptions may be sent to this office; or, to Charles M. Davis, secretary of the Institute, 4 Wall Place, New York.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. T. A. S. ADAMS, REV. J. T. SAWYER,
REV. W. L. O. HURRICUTT.

THURSDAY, SEPTEMBER 11, 1884.

\$748.

At the Lake Camp Meeting, on Tuesday, of last week, a Centenary service was held and a collection lifted amounting to \$348. The editor had the privilege of preaching the sermon, and President Rash, of Centenary College called for the cash. The pastor, Rev. W. W. Cammack, reported that Centenary offerings had been previously made amounting to \$230, making a total of \$748 thus far.

\$260!

Centenary day was observed at Edwards, Miss., last Sunday. The editor had the pleasure of being present and lifting the collection amounting to \$260. This is but the beginning of Centenary interest in that charge.

In a private note to the editor Bishop Keener thus speaks of the death of his honored colleague: "We are just in receipt of the news of the death of Bishop Pierce, the chief of Israel and the horseman thereof! May his mantle fall on some of the noble spirits who by faith are watching his ascent! Our people die well. He nearly turned a dying chamber into a love-feast. The Lord gave you and me such an exit—not of the bosom of our family into the bosom of our Lord!

Let the old give place for the young. Rats are made by the wheels running long in one track. Church officers get rusty sometimes. The young need to feel responsibility in order to the latest development and usefulness, and the older a change of place. If you have efficient, promising young men, give them a chance for evolution, even at the expense of a little innovation. Keep enough of the old officers in for conservatism, but call into ranks a sufficiency of fresh blood for aggression.

One of our exchanges states that bereft Ingersoll intends to give his whole time and talents to the overthrow of Christianity. He has joined company with a wonderful array of famous names—Pharaoh, Jeroboam, Nebuchadnezzar, Herod, Nero, Caligula, Porphyry, Julian, Voltaire, Volney and Tom Paine. These men—each in his turn—have utterly destroyed the religion of Christ from the earth. And now comes Ingersoll to beat it to pieces again and scatter its dust to the winds. Psalm xxxvii, 12, 13.

The proposition to close the gates of the Cotton Centennial Exposition on Sunday is receiving earnest advocacy from the religious press North and South. We beg the management to seriously consider these expressions before a final decision is reached. The Arkansas Methodist says:

Rev. C. B. Galloway, the accomplished editor of the NEW ORLEANS CHRISTIAN ADVOCATE, is writing some splendid articles against opening the New Orleans Exposition on Sunday. You are right, doctor, and stand to your colors.

And thus speaks the Raleigh Christian Advocate:

And now it is a contest as to whether the gates of the New Orleans Exposition shall be opened on Sunday. It will be a shame if this question is not decided in favor of the observance of the Sabbath. We should think that lottery lottery would be as much as New Orleans can well stand, without adding to its shame.

A question of practical moment must now be considered by pastors—how best to develop and train young converts? Revival fires are burning all along the line, and conversions are counted by hundreds every week. To secure this gracious result there was much groaning in spirit and patient waiting upon the Lord. But, "after the revival," is hardly less important than before the Pentecost. The training of the new convert is only second in far-reaching influence to the work of regeneration itself. They must be put into ranks at once. Service is necessary to growth in grace and knowledge. We know of the doctrine by doing the will of God. Organize prayer-meetings, class-meetings, Bible classes for weekly study—anything to give exercise to their young spiritual bones and therefore will beget indolence, which in turn will beget spiritual deadness. Backsliders are simply full-grown, do-nothing converts. That is the ideal church in which every member finds something to do.

Death of Bishop Pierce.

For the second time in this year of 1884 we are called upon to chronicle the death of one of our chief pastors. Elevated to the episcopate at the same General Conference in 1853, and consecrated to the high office the same day, Bishops Kavanaugh and Pierce have been summoned to their reward the same year. The one survived to pronounce an eloquent eulogy upon the life and labors of his honored colleague, and now, after a few months of further toil, has joined him in the general assembly and church of the first born. United by a common purpose and brotherhood of responsibility in life, they were not long separate in death. George Foster Pierce was born in Green county, Ga., February 3, 1811, and died at his residence, "Sunshine," in Sparta, Ga., September 3, 1884. Thus in the seventy-third year of his age, the fifty-third of his ministry and the thirtieth of his episcopate, a great man has fallen in our Israel.

Bishop Pierce was in every respect a great man. He combined harmoniously the rare gifts of the true orator with the poise and presence of an ecclesiastical statesman. After Bishop Bascom, he stood first among the masterful orators of the Southern Methodist pulpit, while he had few equals as a distinguished leader and wise administrator. All the circumstances of his life were favorable to the development of a great character, and a Methodist preacher of the finest type. A son of Dr. Lovick Pierce, one of the mighty and historic men of American Methodism, from whom and his no less remarkable mother he received a rich mental and moral inheritance; born in the itinerancy, and trained to its varied phases and vast responsibilities, he was eminently fitted for heroic leadership. Brilliant, ready in the acquisition of knowledge, genial in manner and majestic in manly beauty, he was early marked for a place of distinction. At eighteen years of age he graduated with honor from Franklin College, and began at once the study of law. But God designed him for a nobler work. Powerfully converted, and recognizing distinctly his call to the gospel ministry, he surrendered his cherished plans and prospects in the legal profession and entered upon his life-work with a zeal and consecration that never suffered abatement or intermission to the hour of his triumphant death. He was admitted into the Georgia Conference in 1830, and appointed the second year to Augusta as junior preacher with Dr. James O. Andrew. Then began an intimate friendship between these historic men that ripened with years, was arrested only by death, but which has been reunited in the skies. The young preacher rapidly rose to distinction. Soon his fame was in all the churches. Everywhere his pulpit ministrations were in eager demand, while the whole State rang with the story of his brilliant eloquence. When the Wesleyan Female College, at Macon, Ga., was established—that mother of colleges for the higher education of young women—he became its first president, and adorned that position until 1839, when he was summoned to the presidency of Emory College. There he displayed conspicuous executive ability and rejoiced in an administration of exceptional prosperity. In 1851, at the General Conference, in Columbus, Ga., he was elected to the episcopacy together with Bishops Early and Kavanaugh. To this high office he brought all his great powers in the splendor of their maturity and consecrated them to a single divine aim. And for thirty eventful years, in labors abundant and triumphant, he vindicated the wisdom of that selection.

With this brief outline of the epochal facts in the Bishop's career, let us study the salient points and characteristics that gave him greatness. They are worthy of all emulation. What gave him distinction will make us all useful.

Bishop Pierce was profoundly religious. His conversion was clear and powerful, his experience rich and joyous, and his call to the ministry distinct and irresistible. He preached not a Christ of theory or dogma, but a living, conscious presence and power. The great cardinal doctrines that he expounded with such wondrous success to the vast multitudes that crowded to his brilliant ministry, by the mysterious alchemy of grace, were transmuted into his own being. Out of a full heart he talked of a known and felt Christ. And no leader in our Israel ever urged more constantly and lovingly upon the ministry the importance of personal consecration. Careful and prayerful to keep his own experience warm and bright, he never sank the Christian in the preacher. Hence his preaching had the glow and power of intimate personal communion with

his Lord. His ministry was not official or perfunctory, but quivered with a consciousness of the Divine presence.

Bishop Pierce was distinctly Methodist in his convictions. With a broad, catholic spirit that could grasp with cordial, fraternal hand every true lover of the Lord Jesus, he loyally and lovingly embraced Methodism in its genius, creed and polity without reservation or modification. Denominational, without sectarianism; liberal, though not latitudinarian, he was intensely devoted to every feature of his church. Jealous of her purity, careful for her integrity in doctrine, polity and administration, zealous for her evangelic spirit, he had no patience with earping critics or half-hearted members. Theological adventures and ecclesiastical tinkers found in him neither advocate nor apologist. Re-joining in the heroic history of the church, he believed that the success of the future depended upon adherence to the spirit and methods of the past. And in him we had a true incarnation of Methodism in the days of the fathers.

Bishop Pierce was singularly consecrated to his one work. When he yielded to the Divine call and entered the ministry there was no reservation. Every faculty, energy, gift, purpose and ambition were laid upon the altar. And with unwearied diligence, not sparing his own strength or consulting ease or interest, he labored unto the end. Wherever the church called he went at whatever sacrifice of time, means or comfort. Indeed, we can but feel that years would have been added to his earthly life had not the zeal of the Lord's house consumed him. When disease began its harrows upon his vigorous constitution, and that majestic, manly form—a very Apollo Belvedere—gave signs of fading, brethren interceded and endeavored to dissuade him from excessive labor, but to no purpose. An European tour and the care of a distinguished French physician were offered him by a life-long friend, but the labors of his ministry he was unwilling to intermit. As Bishop Bascom once wrote to a brother minister who contemplated leaving the itinerancy and entering the legal profession, Bishop Pierce said in effect all through life: "I am resolved to have no client but Him who at first employed me to plead the great cause of human salvation; and I know my fee will be certain and large." At the last meeting of the College of Bishops he insisted upon taking full work, and in all the sessions of the Board of Missions he gave careful attention to every matter of business. Only two weeks before death he preached a dedication sermon in a Georgia village with much of the fire and power of his younger years.

In the episcopal office Bishop Pierce displayed eminent gifts as an administrator. He was cautious, considerate, conservative, a safe dispenser of character, and held to discipline clearly apprehended duty. Unaffected and unambitious, there was no air of prerogative in manner or administration. The humblest had as ready access to his ear and heart as the most distinguished. It is probable that the Bishop displayed on occasions an excessive conservatism. Some of the more important changes in our Discipline he accepted with grave reluctance. Indeed, he was rather impatient of any modifications of the historic old order of things. Instrumental music in churches, special theological instruction, the extension of the pastoral term, etc., did not find in him either advocate or apologist. But in the skillful handling of our itinerant army and in the multifarious duties of his high office Bishop Pierce was pre-eminent, and his name will have a shining place in the history of his time.

But, above all, Bishop Pierce was a great preacher. He had all the elements of the masterful orator—a magnificent physique, graceful movement, an eagle eye, an exuberant imagination, a voice of marvelous tone and volume, intense enthusiasm, ready utterance and perfect equipose. His very appearance would attract attention among kings and nobles. In the strength of his years he was a rare specimen of manly beauty. His voice, full, flexible and mellow, he commanded with the orator's magic skill. At times it was soft and sweet as "an angel's lute," and then again in impassioned denunciation it was like "articulate thunder." Many of his pulpit efforts partook of the marvelous, the conscious of the indelible and often kindled the Christian's faith into unexpressed rapture. In the memorable General Conference of 1844, although quite a young man, he was a prominent and popular debater. And at a Bible meeting in New York, during that session, he delivered an address that fixed his fame as an almost peerless orator. He had the rare gift of clear, lucid

and convincing statement. Often epigrammatic, many of his striking sayings have become the traditions of his early ministry. What Bishop Simpson was to the pulpit of the Church, North, Bishop Pierce was to our Southern Methodism.

The last hours of the Bishop were radiant with the glory of heaven. Shortly after he passed away Dr. Haygood telegraphed as follows: "Conscious to the last, and in perfect peace, Bishop Pierce died at Sunshine, his home, at 9.15 this morning." His last words were, "Rest, peace and happiness forevermore."

In the great State of Georgia almost every home is in mourning, for all people, without regard to creed, party or color, were proud of the genius of Georgia's most gifted son. A church of nearly one million members honors his memory and will sorely treasure his virtues. The funeral services were held on Friday, the 4th instant, in the court-house at Sparta, no church in the village being sufficiently large to accommodate the immense congregation. Dr. Haygood preached the sermon, and Dr. McFerrin delivered an address. Telegrams were read from Dr. Talnage, of Brooklyn, Gen. Robert Toombs, and others. Surely a prince in our Israel has fallen. May all our people die as well!

Editorial Correspondence.

To meet an engagement at the Homer District Conference we left home on Thursday morning, the twenty-eighth ultimo. At Vicksburg President Rash, of Centenary College, was on hand, according to appointment, and we were soon steaming toward Arcadia. Unlike our recent trip over that road to Downsville, the ride to Monroe was not spent in observing the crops and country, but in together reading and discussing Dr. Ashbury Lowry's recent work, "The Possibilities of Grace." It is a volume on holiness and in advocacy of the "second blessing" theory. The style is attractive and illustrative, but not always clear in definition or satisfactory in argument. While helpful to holier living, the volume is not likely to reconcile the two schools of thought on that much discussed subject. Some passages we marked for further consideration.

From Choudrant to Arcadia the country was new to us and full of interest. Arcadia, the destined metropolis of North Louisiana, as its friends echo, is the city of a day. Substantial buildings have gone up like magic, and what was a barren hillside in January is now a thriving, busy town of five hundred inhabitants. We reached Arcadia at half-past six o'clock, and found Bro. Billingsley waiting to extend the hospitality of his bright new parsonage and accompany us to his home, next day, the seat of the District Conference. From Arcadia to Lisbon is twenty-one miles; but the roads were excellent, and Bro. Dillard drove as sprightly and pretty a span of mules as ever inspired the voluble eloquence of the typical Kentuckian. That is a charming, prosperous country. Nowhere have we seen better cultivated and more neatly kept farms; the corn crops especially were abundant. Should the cotton fail, there will be seed to the sower and bread for the eater.

Lisbon was reached about two o'clock, just after a sumptuous "dinner-on-the-ground" had been served. But again Scripture history found illustration, for the gleaming seemed to be greater than the village. Lisbon is a pretty village, and is not the place of which it was written more than a century ago:

"That was the year when Lisbon town
Saw the earth open and gulp her down."

No earthquake has ever disturbed that quiet retreat; but in the neighborhood we saw the track of a destructive cyclone.

We found the District Conference well advanced with its business, with Presiding Elder Cornett in the chair, and Bro. J. W. Medlock at the secretary's table. There was a full attendance of pastors and a large attendance of lay delegates. The reports had all been made before our arrival; hence our inability to make note of the general state of the church. Some facts we ascertained, however, which indicate a cheerful outlook for Methodism in the district. At least eleven new churches are in process of erection, while others are undergoing substantial repairs. There is a cozy, new parsonage at Arcadia, built this year, with two or three others completed last year.

Among visitors from abroad we were glad to see our friends from Baton Rouge, Hon. W. H. Goodale and wife. They have spent some weeks in North Louisiana, laboring in the temperance cause with signal success.

Rev. J. A. Parker offered a resolution, requesting the Board of

Management of the World's Industrial and Cotton Centennial Exposition to close the gates of the Exposition on the Sabbath, which was passed by a rising vote—the entire congregation voting in the request. The report of the Committee on the State of the Church, prepared by Rev. J. H. Stone, elicited profitable discussion. We feel quite sure that it will result in more vigorous and direct methods to promote the revival spirit. We are greatly indebted to the Conference for a ringing report on religious literature and a hearty endorsement of this Advocate. The privilege accorded us of addressing the large congregation present in its behalf was appreciated and improved. There was no special report on education, pledging special fidelity to Centenary College and Mansfield Female College. President Rash represented the former in an effective address, and Rev. J. A. Parker, the latter. Altogether, the Conference was a delightful occasion. The preaching was in the true spirit of the Master, and the singing worthy the days when we were denominated "the hymn-singing Methodists."

The outlook for our church in that excellent territory is most hopeful. If liberal measures are devised and pushed with vigor, the days of greater triumph will soon begin to dawn. With the completion of the railroad the country will greatly develop, and with it Methodism must advance, or other sister churches will move to the front. The next Conference will be held at Ruston. Delegates to the Annual Conference were elected as follows: A. T. Nelson, J. W. Dawson, Rev. J. L. Williams, W. P. Theus. Alternates: J. H. Barnham, C. T. Martin.

A Centenary service was held at eleven o'clock, on Sunday, and this editor had the privilege of discarding to the immense multitude. The collection amounted to \$1,324.70, of which sum \$1,055 was contributed to the endowment fund of Centenary College. A grand offering! It places Homer district in the very front rank for Centenary spirit and congressional liberality.

Our home was with Bro. Boykin, a prosperous merchant of Lisbon, to whom and his accomplished wife we are indebted for distinguished hospitality. To meet another engagement President Rash, Bro. Billingsley and the writer, in charge of the genial and accommodating Bro. Dillard, returned to Arcadia, on Sunday night, where we found a welcome to the beautiful home of Bro. W. P. Theus. Among the pleasant episodes not soon to be forgotten was a list of thirty subscribers and a strong sum of eleven cents.

Another Feast of Tabernacles.

Returning from the Homer District Conference we left Arcadia, La., at 8:30 o'clock on Monday morning for Vicksburg. All along the new line of railway the local travel quite surprised us. At each station passengers were getting off or on, taxing to fullness the capacity of two or three coaches. Without let or hindrance we reached Vicksburg about six o'clock in the afternoon in good condition to enjoy a toothsome supper at the Pacific House. The time intervening until eight o'clock was enlivened by a visit from Dr. C. G. Andrews, with whom we talked of Advocate, college, congressional and local church interests. Soon we were off for the Lake Camp Ground, about midway between Jackson and Meridian. Like was reached at two p. m. Some hours of delightful rest and a delicious breakfast at the hotel where special and appreciated congratulations were extended, and conversations were in readiness to take us out to the camp, about two and a half miles distant. Rev. A. B. Nicolson was in the pulpit conducting the first morning service. We have heard our friend on many occasions, but never in so felicitous, pathetic and, at times powerful, discourse as he delivered at that hour. Every Christian heart was touched, and the entire meeting was full of spiritual fragrance and fervor. At eleven o'clock, by appointment, the Centenary service was held. A large congregation filled the spacious tabernacle and gave diligent heed to the lengthy discourse. When concluded, president Rash, of Centenary College, took the stand and lifted the collection, amounting to \$348. A gratifying and commendable offering. The active young pastor, Rev. W. W. Cammack, had already received Centenary donations aggregating \$230, which added to the other makes a good showing for Lake camp.

The camp-meeting was pronounced in all respects the best ever held at that place. Presiding elder Williams and pastor Cammack conducted the pulpit and altar services with tact and zeal. They were aided by quite a number of brethren, whose

ministrations were of a high order and fruitful of gracious results. There were fourteen accessions to the Church and about thirty conversions. That is a beautiful encouragement and will in future be to the east of the Conference what Crystal Springs is to the west, and the shore to the south. Several new and comfortable tents have been erected, and the place generally and generously improved.

From Bro. Williams we learned that the Brandon district is enjoying good revivals, and that an advanced movement is felt in almost every pastorate. Four new parsonages are in process of erection, and several churches will be dedicated this Centenary year.

To Bros. W. M. Thornton and N. Harris we are specially indebted for kind attentions and charming hospitality. Such elaborate and elegant camp meeting tables we have scarcely found anywhere or when. They believe in feelinging the weary body and the hungry soul. The meeting closed on Wednesday morning, and all returned home with sweet memories of a blessed season of divine refreshment. We found scores of Advocate friends, and added quite a number to our list of subscribers.

Praying Well.

At a District Conference, a brother reported that he had several members in his charge who "can pray well." His remark suggested inquiry. What do we mean by praying well? and some reflections thereon. No doubt the desire to pray well has been a snare to many souls. Some, delighting in a free and pleasant flow of words, seek fluency, and some aspire even after eloquence in prayer. Yet there could scarcely be a greater imprudence than to attempt anything like eloquence in a prayer addressed to God. God no more to be pleased by our fastidious speaking than by our unassuming words. Words in prayer should be both few and simple. A rapid and rapid utterance may become a source of weakness in this most solemn of all forms of speech. It is the swift and easy running stream, but that which is checked and dammed here and there that overflows its banks and waters the adjacent lands. Hence the popular preacher is often not the chosen leader of the congregation in prayer. The flippant familiarity with which some preachers address God is something to a really reverent soul. Times too, information is offered. God in prayer which sounds like the contents of a newspaper, the petting of a soul in want. The ability to talk well therefore, while so useful in other forms of speech, may be a positive disqualification where a burned heart, rather than a ready tongue, is the thing to be desired. The better the qualifications needed with a battery, the less accumulation of electric force.

On the other hand, many new pray in public or even in their families, because they think they are not proper words. If they thought they could pray well, they would try; but they shrink from undertaking the duty, rather from the fear of the criticism of man, than from the doubt of the approval of God. So should remember the public prayer, "God be merciful to me, sinner," and Paul's declaration, "God rather speak five words with understanding * * * than thousands of words in an unknown tongue." Many prayers, it is to be feared, are as far as the contents of promised grace are concerned, an unknown tongue. The prayer, humble faith, however bestial, halting in its utterance, is the prayer that prevails with God. The willing spirit is too earnestly engaged for many words. It holds to God and will not let him go, and pleases not with the eloquence of the tongue, but with the power of importunate faith. In the stenography of heaven many of the longest prayers of earth will be short, and some of the shortest will be longest and strongest, their prevalence with God. Prayers best who feels most his need of grace. Whoever prays honestly prays well. It is the heart of God that touches the heart of his fellow, and moves the arm of God. If we can only forget men and think of God we can pray, and pray anywhere. It is the fear of man that bringeth a snare and damns the tongue of God's children. I have known several devout men who stammered distressingly in conversation, and yet prayed with a regularity of utterance that melted the hearts of all hearers. If we filled with the Spirit, the Spirit would give us utterance to thank and honor God. It is a sad thing that many who talk readily on all

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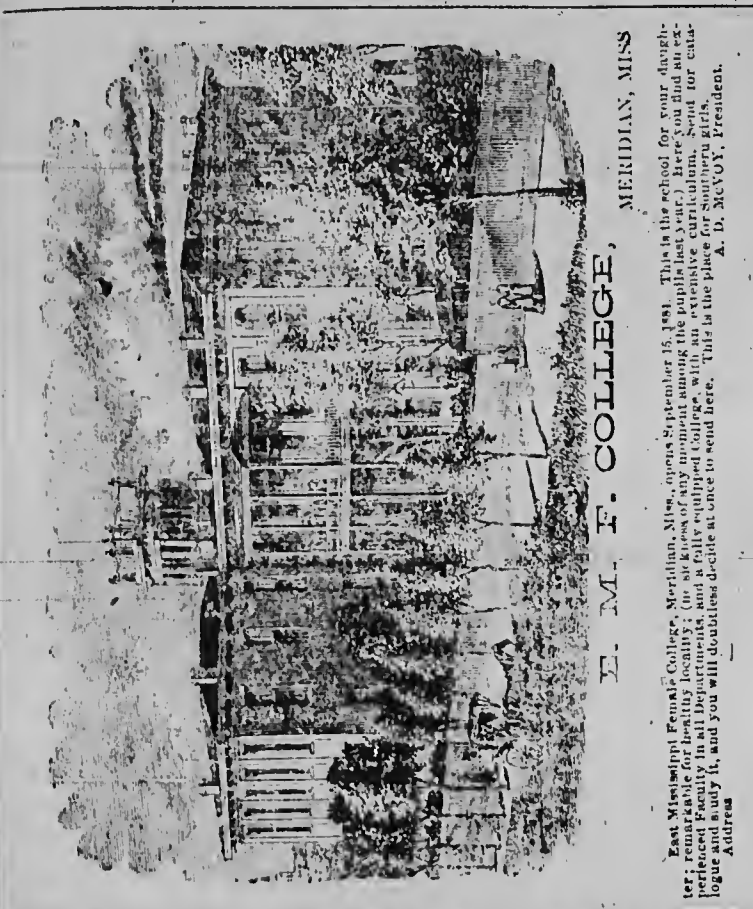
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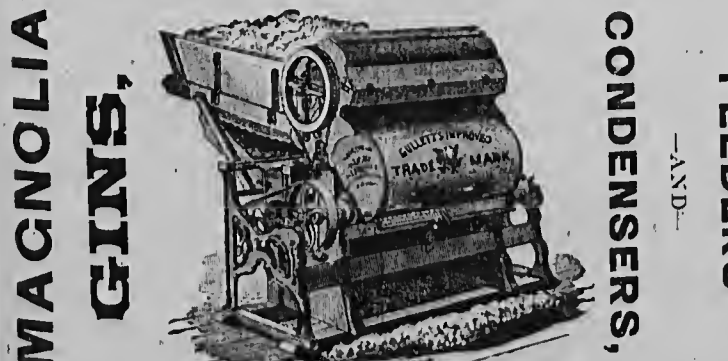


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Christian Advocate.

Obituaries.

GRIFFING—DANIEL M. GRIFFING, was born February 10, 1818, and died June 2, 1884. He was born in the city of God in early life, and joined the Church when about ten years of age. At the age of eighteen he felt the conviction that he was called to preach the Gospel, and he was ordained a minister of the Gospel. He was a devoted and successful minister of the Gospel, and he was a devoted and successful minister of the Gospel. He was a devoted and successful minister of the Gospel, and he was a devoted and successful minister of the Gospel.

COLE—MRS. JULIA WATSON COLE, daughter of Robert C. and W. H. Watson, was born in Windsor, North Carolina, December 28, 1822, and died at the residence of her son-in-law, Dr. J. Z. Crayon at Chunchula, Ala., June 21, 1884, in the sixty-seventh year of her age. Within the above dates is comprised a life of rare moral beauty, of integrity of purpose, and devotedness to the great law of love. She did not defer until middle or old age that most important of all human concerns, the salvation of the soul. In the prime and vigor of young womanhood, she turned her back upon the vanities and frivolities of life, and sought and found a Saviour's forgiving love. At the age of eighteen she was converted to God, and joined the Methodist Episcopal Church at Woodville, North Carolina, and ever after adorned her profession by a consistent Christian life. Church obligation with her was matter of principle, and the solemn vows she took upon herself at her altar she held as sacred. She did not set up her own private opinion against the rules of the Church, but regarded these as her best guide in a Christian life. Self-abnegation, disinterested love, and a desire to make others happy, were the predominant traits of her character. Kind in her disposition, with a mind of unusual strength she guided her household with discretion, and her children arose up and called her blessed. During the last few weeks of her life, the topic of her conversation was the Church and its ministers; she talked of going to heaven with as much calmness and serenity as she would of going to bed, and requested that the "Land of Beulah" be sung at her grave. The writer of this will never forget the last time he saw her, while bidding her adieu and holding her hand in his, with tears in her eyes and a voice tremulous with emotion she said: "If we meet no more on earth, we will meet in heaven." We little knew then that this was precisely what would happen. On the night of the 20th of June she retired as usual. That night verily her tomb was plucked in the "Land of Beulah." She made all good bye, went to sleep, and in the stillness of the early morn, the silent messenger came, and she awoke in heaven.

MCDOWELL—WM. FRANCIS McDOWELL, was born on the 5th of February, 1821, in Amite county, Miss. In 1841 with his parents he moved to Madison county, Miss. After five years the family returned to Amite county, where he remained until his death. At the age of 27 Bro. McDowell was married to Esther E. Brown on the 31 of February, 1848. This proved to be a happy union of hearts and lives. There were born to them twelve children. Six of them had crossed the flood before him. Bro. McDowell was stricken with paralysis and lingered in his painful mesochs about three months, until death came to his relief, which occurred on the 29th of June, 1884. Although he suffered much during his illness, he endured with an uncomplaining patience, and with entire resignation to the Divine will, and the tender unwearied attentions of his loved ones, and the continued kindness of neighbors and friends, prompted the grateful remark: "That it was almost a luxury to be sick." When able to talk he delighted to speak of the goodness of God and point his loved ones to heaven. His heart was so tender and loving that notes of the Whirl-Poor-Will falling upon his ear, caused him, in fearful gratitude, to praise God who had taught the night-bird his song. His mind was much exercised for the spiritual welfare of brothers and all his loved ones. The day before his death he asked his daughter to sing "Nearer my God to Thee" and while it was being sung whispered "I am almost there." Just before he departed he beckoned his hand and whispered "Good bye." In the early part of his sickness the writer held a prayer-meeting at the house, and full of joy and rejoiced to see his pastor, "I have a stronger hold on my Saviour to-night than I have ever had. Bro. McDowell joined the Methodist Episcopal Church

South, at Adams Church, and professed conversion some five or six years ago. He was highly esteemed by all his fellow-citizens and beloved by his brethren, and held with clinging affection by the loved ones at home who hope to retain him "in the beautiful home of the south," by and by.

THOMPSON—DIED in Calcasieu parish, La., July 5, 1884, Mrs. ELIZABETH THOMPSON, whose maiden name was TURNER. Sister Thompson was born near the city of Mobile, Ala., October 16, 1813, from whence she moved with her parents to Jackson county, Miss. She was married to Mr. Simon Thompson in 1831, with whom she lived happily until her death. About the year 1870 she attached herself to the Methodist Episcopal Church, South, in which she lived a consistent Christian until summoned from this world of sickness and sorrow to that of rest, where parting will be no more. The writer has been acquainted with the deceased for some time, and is glad to say that he ever found her to be a faithful Christian. Her house was always a home for the weary traveler. She always manifested a great deal of kindness and hospitality toward the ministers of Christ. She remained single after her marriage in the State of Mississippi, and from thence she moved with her family to the State of Louisiana, and settled in Calcasieu parish in 1870, where she again attached herself to the Church by letter. She was a true and devoted wife, and before her spirit left this world that she was ready and willing to go if it was God's will. She leaves a husband and nine children and a host of relatives and friends to mourn her loss. May the Lord incline their hearts to imitate her example. Thus only by one God's children are gathering home.

POWELL—MRS. MILDRED R. POWELL, was born in St. Helena parish, La., April 23, 1822, and departed this life June 21, 1884, at her home in St. Helena parish, La. Her maiden name was Womack. She was married to Joseph Powell in 1840, and was converted and joined the Methodist Episcopal Church at a camp meeting near St. Helena, Miss., in October 1845. Sister Powell was one of our best women, a kind neighbor, a true friend, an affectionate companion, a loving mother and a devoted Christian. No one knew her but to love her. Strong in her convictions of Christian duty, earnest and zealous in the discharge of the same. No one ever doubted the honesty and sincerity of her religion. She was well testified of. Her life was a blessing to her family and all who knew her. Her faith in the all-sufficiency of Jesus her Saviour was truly beautiful. She loved very dearly the church of her choice, and took a deep interest in its welfare. She talked freely of her approaching death, and expressed herself as ready and willing to depart and be with Christ. She told her children not to grieve for her, but to meet her in heaven, where there would be no more sickness and death. She calmly and sweetly fell asleep in the arms of a loving Saviour. She lived well and died well.

TEER—MRS. M. E. TEER, daughter of Mr. D. J. and Susan Dupree and wife of F. M. Teer, died November 18, 1883. She was converted and joined the Baptist Church in early life, and continued a faithful member till death. She was very liberal, and loved all good Christians. Sister Teer adorned a Christian profession by an upright life. Her domestic virtues were beautifully displayed; she made home happy for husband and children and friends. Neatness, comfort and skill were manifested everywhere. She had peace with God, and knew it and possessed she did know it. She was a kind and obedient daughter, a gentle sister and true wife and mother. She was a sufferer for many months, the marks of pain were often visible on her sweet countenance, but her courteous spirit always greeted her friends with a smile. She felt concerned greatly for those she left behind, and especially her husband. Dear friends your loved one has gone before us to heaven. She awaits us there, and may we so live that her waiting shall not be in vain but may meet her in happy meeting on that beautiful shore.

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Christian Advocate

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CHAS. B. GALLOWAY, D. D., Editor.

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COMPENSATION.

The most people we ever speak
Are souls of cherub.
Life has its valleys, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep—
The sun-crowned hills:
And down their sides will those who seek
With hopeful spirit, brave though weak,
Find gently flowing life.

For every cloud a silver light;
God will it so.
For every vale a shining height,
A glorious morn for every night,
And birth for labor's throes.
For snow-white wings a verdant field,
A gain for loss.
For buried seed a harvest yield,
For pain a strength, a joy revealed,
A crown for every cross.
—Christian Register.

Rev. John Lane.

BY REV. H. M. BHOOTH.

Next to Dr. Drake this minister has left the most indelible impress upon my affections, as he was my presiding elder in the earlier years of my ministry when the struggle was the greatest with the overwhelming sense of the responsibilities of the work and my own inadequacy to meet them. Many a time, and once in particular, in utter despair, my charge would have been surrendered but for the kind and encouraging words of this man of God whose heart was as full of sympathy and love as ever swelled the human breast. John Lane long ranked among the leading men of the Mississippi Conference. I think he was one of the little band who were organized into the first Conference held at Foster's, on Pine Ridge, Adams County, Miss., and was prominent in the councils of the church in our Annual and General Conferences during the greater portion of his long and useful life. He was a man of sound judgment, an effective preacher of great pathos and melting tenderness. His benignant countenance always suffused with tears in his pleadings for Christ.

He was one of the most liberal and hospitable men of his day. The first Conference ever held in Vicksburg was in his house—a large mansion where the itinerant was ever a welcome guest, and many a one can testify to this truth. Bro. Lane was providentially called to the management of the Vick family, into which he married. The charge of this estate necessarily engrossed a great deal of his time, and abridged the time of devotion to his great calling. But he continued in the work until the last, and gave his great influence to the Mississippi Conference, ranking with the fathers in length of effective service and high appreciation. Bro. Lane was a most genial companion, indulging with great glee in anecdotal recital of which he had an inexhaustible store. His family relations of conjugal harmony and felicity were never surpassed. I have frequently heard him say that there never was a break in the unhindered harmony existing between himself and his life-long companion, who so recently passed away beloved and honored by her family and friends. Such was the homogeneity and uniformity of their marital relationship that a life-long felicity crowned their union. Judge Lane lived the life of the righteous, and died the death of the righteous. His

death was most glorious, as also that of his youngest son coincident.

In adjoining rooms each one in ecstatic joy, with the Heaven of the blessed revealed to their rapt visions, the loved ones not knowing which would be borne first by angelic ministrations or whether both should be accompanied by the same convoy. Blessed death! Let my last end be like theirs.

I have this presented five names of the leading ministers of the Mississippi Conference—immortal names who led the hosts of our Israel in the early days of our history. There are other worthies, whose names I now hope will be perpetuated upon the historic page of their compeer, Rev. J. G. Jones—Thomas Griffin, Miles Harper, J. W. Barnes, et al., ministers and laymen, male and female, whose names "were not born to die." This contribution to Methodist history is a desideratum too long delayed, extensive of the fault in which the contribution could be made. I do not suppose that any portion of the history of our church is more rich and varied and striking in historic material.

The view of the prospective contribution of these memorials of the history of the Mississippi Conference, I bring these reminiscences to a close, a heartfelt contribution to the memory of those greatly beloved and admired by a true friend.

Sin.

BY REV. W. D. ANDERSON, D. D.

The theological world is often much excited over the nature, origin and effects of sin. If it were merely a topic of discussion, a question in metaphysics, a subject for the exhibition of skill and power of the theological athlete, we should be but comparatively little interested in it. But sin is a fearful reality, a sad existence in our world, exhibiting its power in darkened human understandings, perverted and degraded appetites, and miserable and ruined lives. Thought, emotion, purpose, effort, character, conduct, each feels its sad presence. Its presence in man, individual and in masses, is the ground of divine legislation, the reason of divine provision, the basis of divine goodness. While sin is engaged in its work of ruin and riot over prostrate bodies, destroyed souls, the attributes of Godhead in loveliest harmony provide means for man's rescue and salvation, begun in this life to be completed in God's heaven for all who comply with gospel requirements.

The inspired definition of sin is "the transgression of the law." This transgression must recognize knowledge of the law, ability, natural or acquired, to keep the law and purport in the transgression. Why must sin and glory in their shame is "the carnal mind is enmity to God." Sin is the principle not only of indifference to divine claims and religious duties and obligations, but it is antagonistic to God. It does not like to retain him ever in thought, touchless in reverent affection and holy obedience. Sin has caused the discord in the otherwise perfect harmony of divine rule. It has vitiated taste, enfeebled judgment, perverted reason, degraded the affections and demoralized the will. There is in every man, whether his theological notions, the enmity of "a love of pleasure more than God," a preference for the temporal over the spiritual, a controlling disposition, without divine help, to live for self, to live for the present, "to gratify the lusts of the eye, the lusts of the flesh, and the pride of life," rather than to deny one's self, take up our cross and follow Christ. Indeed, in matters pertaining to religion, the effort is to depreciate present religious effort and attainment, and defer to the latest possible moment the homage of the heart and the actions of the life in the service of the heavenly Father.

Sin is most insulting to God and most ruinous to man. It rejects the teachings of infinite wisdom, the warnings of divine mercy, the warnings of divine justice. It questions the wisdom that directs, the integrity that assures of direction, support and reward, and the love that presents the rich inducements to obedience. Sin is a huge insult of pigmy mortals to the eternal God. It turns

aside with contempt from the cross of Christ where every attribute meets in holy work and it attempts by human merits to secure God's favor and heaven. It disregards the role of Christ's righteousness, that, in its folly, tries to patch together a robe of human merit.

Sin is inexcusable folly that would never have been exhibited but for human fall and consequent depravity of tendencies and directions. The manna twisted a crown out of straw and thinks it gold and jewels. He adorns himself with parti-colored rags and counts them insignia of royal honors.

This is but pigmy folly to the redeemed; immortal man daily approaching the judgment hour and throne, and yet living as if there were no great issue and no certain pledge before which all must appear.

Sin is a most cruel tyrant. It makes promises it never means to fulfill, and deludes the soul with hope of future good never to become present. It pretends to feed the intellect, but the food is like the apples of Sodom, and the water is salt and bitter like the Dead Sea. Sin is a spendthrift of golden opportunities never to be recalled, it results in the hopeless bankruptcy of our being.

We read with sad hearts how cruel Egyptian bondage required God's people to furnish the regular and complete "tale of brick," while the straw supply was denied. The last and the feller were everywhere busy while the cry went up to heaven. Sin required the sinner to be happy while at each step he is going farther away from God, the source of happiness; endeavors to convince the wretched and hopeless that he is supremely blest, or blames his stupidity for want of true appreciation and enjoyment.

Sin is a deadly disease, more foul and fatal than Eastern leprosy itself. It knows no cure but through the divine Physician when it denies and ridicules and despises. How fearful is sin is only seen as we attempt to count the generations who have died, or to form some, even the faintest idea of the tears and sorrows sin has produced from the cradle to the grave.

While sin is sowing the seeds of death in our mortal frame, and waving the shroud for our deathless spirit, how delightful to turn away from disease and anguish and death to the precious facts. Sin may be forgiven, its guilt washed away, its scepter broken, its presence driven from the soul. How precious the name of Jesus, given to our Christ before his birth by an angel from heaven, "Thou shalt call his name Jesus, for he shall save his people from their sins." Let sin drive furiously over human fortunes and lives, his hour is limited, his race will soon be run. The Abolition Jesus reigns, and sin and death will soon be "cast into the lake." How glorious the fact that each person in the Godhead is engaged in man's rescue from sin and preparation for eternal life, for all who will accept salvation through Christ and receive and trust in the Holy Spirit as guide, comforter and sanctifier. Salvation hangs on faith "the gift of God is eternal life." Redeemed man shows the loftiest, noblest act of reason in becoming a child of God and then of heaven. The "blood of Jesus cleanseth from all sin."

—Cretaker, Kentucky.

Additional Remarks about Sabbath-School Children.

Mr. Editor: Where our children are allowed to run off from church as soon as the Sunday-school is dismissed, or their parents take them off before the eleven A. M. sermon, they soon learn to claim it as a sort of holiday privilege to be absent from that service, and as their parents seldom take them out to night preaching, they hear but little preaching, and become careless about attending the ministry of the word, and are gradually alienated from the church, and lose their membership, and they lose their souls. The positive command of God is to "train them up in the way they should go," to "bring them up in the nurture and admonition of the Lord," and not permit them to do as they please about attending our congregational worship. If they are brought up in the doc-

trine and discipline of the Lord, as a general rule, they will take pleasure in the public worship of God with its interesting and heart-winning conditions. It is very discouraging to a pastor to have a majority of the lambs of his flock absent from his pulpit labors, but every encouraging to have them present to receive their needed share of gospel food. I once spent several weeks in St. Louis on business, and the first Sabbath I was requested by a suburban pastor to attend his Sabbath-school at nine A. M., and preach to his congregation at eleven A. M. I coesented with pleasure; attended, prayed with, and made a short address to a full and interesting Sabbath-school, and felt much pleasure in anticipating the privilege of preaching to them at eleven A. M., but as soon as the school was dismissed they all disappeared, and there came in a small audience of tired-looking men and women who sat very quietly and rested themselves while I was trying to preach, for I could not. The unexpected absence of the dear children took all the wind out of my sails and I was glad to get to the exordium part of the service. If I might be allowed my voice in such cases I would rather preach to the children than their parents. If I could not preach to both. If you wish to encourage your pastor be sure to let him see the faces of your children in his audience.

HAZLEHURST, Mississippi.

Letter from Norfolk, Va.

Mr. Editor: Desiring to attend the meeting of the "American Association for the Advancement of Science," The International Electrical Exposition, and of several other scientific organizations in the United States, Canada and Great Britain, which are to convene in Philadelphia this month, I concluded to start some time in advance of time that I might breathe for a few days the pure air of the "Switzerland of America," and visit once more many who are dear to me by strong ties of family and friendship. Such is the speed on the Virginia and Tennessee Air Line that, leaving Oxford after breakfast, I slept that night in Knoxville, Tenn. Here I had the great pleasure of meeting my highly-esteemed friends, Col. J. W. Gaut and family, in whose house I was most hospitably and elegantly entertained. The growth of Knoxville is wonderful. At the last census the city was reported as having about 11,000 inhabitants; a recent enumeration for school purposes shows about 25,000. Buildings are going up which, in style and massiveness, would be creditable on Chestnut street, Philadelphia. Many wholesale establishments are now doing a large and profitable business here. I am glad to report the growth, enterprise and vigor of Southern Methodism fully apace with the progress of the city. Methodism here is assuredly a warm, living force. On Sunday Dr. J. S. Kennedy, P. E., preached at eleven A. M. on the "Resurrection," a sermon that showed great research and clear thinking. At night Rev. J. A. Lyons, our assistant editor of Sunday-School Periodicals, preached incisively, entertainingly and instructively on "Prayer." In the afternoon a delightful love-feast was held by the presiding elder at which not only all the gentlemen present related briefly their experience, but eight or ten ladies told of their spiritual life. This to me was a most hopeful indication. Most of these ladies are mothers, wives of some of the wealthiest and most influential business men in the city. Their testimony thus given, their example thus shown, and the strength of the inner life which makes this exhibit is a mighty agency for good in the church of God. They will not only lead their own children to Christ, but will provoke multitudes of others to love and good works. Such women are worthy of praise and honorable mention. Such as Paul made of the noble women whose fidelity and service aided him. May their example be imitated and their zeal be contagious!

In company with Col. Gaut, my accomplished daughter, Miss Mary, and his thoughtful niece, Miss McAllister, I rode on the morning of

Saturday to Lynch's View, a point four miles west of the city, where the State is building a new asylum for the insane. It is a melancholy, touching fact that in Tennessee there are now six of these unfortunate persons awaiting admission to this hospital, and the one at Nashville is filled. The site chosen for this institution is beautiful, commanding, felicitous. It rests upon a lofty elevation, which slopes gracefully in every direction. The sword is the richest blue grass, and the forest trees with their luxuriant foliage dot the lawn with inviting shade. On the plain below, the Tennessee river flows westward until it reaches the base of this eminence, when it turns directly towards the South and extends itself for a great distance in full view of the building, while still further to the South the Clinch and Smoky Mountains in parallel ranges lift their blue lines in massive majesty. It is a scene of beauty and grandeur well worthy of the most skillful pencil and brush, and reminded me of the river Nekar and the mountains and the black forest as seen from Heidelberg, Germany. The brick of which this building is being constructed is very peculiar. The clay has in it a large per cent. of iron and a good deal of lime. When it is burnt the color is that of dark cast iron and has much of the lustre of iron. When laid and painted the effect of these brick on the eye is peculiar and pleasant. Mr. Rees Jones is the contractor. He is very polite in answering enquiries. The capacity of this building, when completed, is 500. It will have all the modern appliances of art and science. In the afternoon Miss Gaut, John W. Paulett, Esq., the skillful and successful agent of Miss E. H. Butler & Co.'s school books, and the entertaining gentleman and myself rode to "Island Home," two miles east of the city and on the Tennessee river. This is the place where Col. Perz Dickerson has established his magnificent farm to show to Tennesseans and others what can be accomplished by the highest, most liberal cultivation and fertilization, the freest use of costly agricultural implements of all kinds and the raising of the best breeds of cattle for beef and for milk. It is beautiful beyond description. The walks and drives are laid out with the taste of a landscape gardener and the skill of an engineer. The dwelling, the artistically constructed barns, the beds of exquisitely arranged flowers, the lawns of grass and groves of trees, with hundreds of fat cattle grazing lazily, extensive conservatories for flowers and tender plants, huge stacks of hay and masses of straw impress one with the idea that this is an assemblage of elegant villas to which wealthy gentlemen in the city retire with their families to spend the summer. The crops here are phenomenally heavy. Col. Dickerson has sold some beef cattle as high as \$250 a head. He is an old gentleman man of means, who is thus acting the philosopher and benefactor. The importance of Knoxville as a railroad and commercial centre has drawn to it many men of eminence in their respective callings, among whom may be justly mentioned for his official skill and gentlemanly bearing Judge Gothard, general ticket agent for the East Tennessee, Virginia and Georgia railroad. His calm control and systematic dispatch of business is a good school for young men.

Taking the cars at noon I ate supper in Abingdon, Va. I found your genial and excellent friend, Bro. Leth, with others, at the depot to meet me. I was delighted with his frankness and cordiality, and after I had seen him and taken meals with him at the houses of mutual friends I did not wonder that you and he were such dear and constant friends. The new Methodist Church and parsonage at Abingdon are gems of architecture and convenience. I believe they cost about \$20,000. They reflect great credit on the station and the preacher.

Martha Washington College has the promise of another successful year. Dr. Wiley is in fine spirits. No college in our connection affords finer, social, moral and educational advantages. Abingdon is one of the most charming towns in the Commonwealth. Society is elevated, cul-

tured, conservative. As Bishop McIntyre says: "The air of the 'Old Virginia' is about it all." It is the home of the Campbells, Floyds, R. B.sons, Litchfields, Johnstons, Mannings, etc. It has tumbled many governors, U. S. Senators, judges, generals. A marked feature of society is that it is not fast.

Dr. Wiley, the president of the college, is known North and South, East and West. He was for a long time president of Emory and Henry College. We have no finer and more faithful man than Dr. Prof. John L. Buchanan, LL.D., an elegant scholar in the languages and sciences. A few years ago he resigned the professorship of Latin in Vanderbilt University, and has been honored with many high positions. In this college his services and influence are invaluable. No one could make a mistake in calling a daughter to Martha Washington.

The atmosphere influence of this region is delightfully exhilarating and tonic in summer. The elevation is 2,570 feet. Though Abingdon is to me such an attractive place, though the college is so charming a home, though the revival of the memories of former years and the renewal of cherished associations were so grateful to me I had to bid adieu and hurry on to Virginia's "City by the Sea" to greet my kindred according to the flesh and especially to see my oldest son, who, now a young man, is here beginning to work out the mission of his life. How my interest gathers and intensifies here! How my anxious concern and my prayers prevent him on life's highway and would erect sign-boards to warn of roads to evil and point him to the paths of good!

If you had a boy 16 or 17 miles away from you in a bustling active city, whose circumstances would forbid you to see except at long intervals, you might enter into my present joy. I would like to write something of Virginia Methodism, and especially of the work of Granby Street Church led by Dr. Stodd, but my letter is already too long. I leave for Philadelphia to-morrow. Yours,

W. W. JONES.

Note from Virginia.

Our honored friend, Rev. J. L. Parker, writes to the "dear old Advocate" from Holstein Mills, Va., as follows:

DEAR ADVOCATE: I am very glad on arriving out here, in the midst of the mountains, a way from your birth-place, (New Orleans,) to find your presence. I find you are being known far and near, and whenever your name is known and influence felt good is being accomplished. I am reading every number that is issued, and am glad to see you are known so far from home, and that, too, favorably. I have always loved you from your birth, and now, that you are advancing in life, (as well as myself,) the older you grow the more I am pleased with your life and character. In your childhood and youthful days I know you were gazed for by wise and loving guardians, which causes you to adorn the church and bless mankind so extensively. I have never loved you more than at the present period of your life. I am pleased to see you have fallen into hands so well calculated to perpetuate your honorable history. Your piety, character and influence at home and abroad certainly tell upon the lives of men. You are certainly conspicuous as well as entertaining, and no one, I presume, takes more interest in your prosperity than the writer. Would that I could induce every Methodist family to love your weekly visits and cheerful countenance as I do. May your able editor and popular friend be as successful in your future circulation as he has since his installation.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

Rev. E. R. HENDRIX, D. D., Chairman.

Rev. W. P. HARRISON, D. D., Secretary.

JUDGE JAMES WHITWORTH Treasurer.

Christian Advocate.

THURSDAY, SEPTEMBER 18, 1884.

BY MARGARET J. PEARSON.

What will it matter by and by
Whether my path below was bright,
Whether it wound through dark or light
Under a gray or a golden sky,
When I look back on it by and by?

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bestowed prayer and thought. "Grow in Grace," was my theme, as I entered the pulpit I saw above and below well filled pews. With a heart behind me, some praying people before me, and trusting in the good Spirit to lead me, I dismissed my fears, and relied upon the Lord for help. Just before my thirty minutes discourse closed, a sister occupying a pew near the pulpit shouted aloud the praise of God, this was timely and helped me wonderfully. I could almost imagine that I was preaching in a log meeting house in the pine woods of Mississippi. That shout was more inspiring to this unpretending preacher than any he had heard before, or has since heard.

My readers must not become impatient, I will get back to the "old Willkinson circuit" after awhile.

DANIEL MORSE.
MARRIAGE, TEXAS.

The Homer District Conference.

This Conference convened at Lisbon, La., August 28, closing its labors on the 30th. Rev. A. A. Cornett, presiding elder, occupied the chair, and gave entire satisfaction by the faithful and courteous way in which he looked after all the interests of the district. All the preachers, but one were in attendance, and the attendance of laymen was fair. Quite a number of visitors were on hand, among them some of the most distinguished people of the State. It was pleasant to have the Hon. W. H. Goodale and his wife with us, who were there in the interest of the Woman's Christian Temperance Union, and succeeded in organizing a Union at Lisbon Sunday afternoon. At several points hereabouts Sister Goodale has been faithfully at work of late, organizing unions.

We were greatly gratified also to have with us Dr. Galloway and president Rush. These brethren won many hearts, and carried away with them satisfactory tokens of appreciation. Over a thousand dollars were given in cash and pledges for Centenary College—the entire Centenary collection after Dr. Galloway's Centenary sermon on Sunday amounting to \$1329.70.

Reports from the preachers were upon the whole not very gratifying. There seemed to be progress in church building and in contributions to the general interests of the Church. The Sabbath-school interest seemed also to be pretty well looked after. But the spiritual condition of the church and the collections on pastors' salaries were reported as discouraging.

A resolution was adopted adverse to opening of the gates of the Exposition at New Orleans on Sunday. The New Orleans Christian Advocate was highly commended in the report of the Committee on Church publications, and a resolution passed pledging the Conference to increased efforts to extend its circulation.

Ruston was chosen as the place for the next District Conference. The following are the lay delegates elected to the Annual Conference: A. T. Nelson, J. W. Dawson, J. L. Williams, W. P. Theus.

J. W. MEMLOCK, Secretary.

Delhi District Conference.

Mr. Eorton: The eighteenth session of the Delhi District Conference met in this place on Wednesday, the 27th of August, Rev. Robert Randle, presiding elder, in the chair, F. H. G. Taylor was elected secretary, and W. W. Guthrie was elected assistant secretary. Out of seventy delegates—clerical and lay—composing the Conference, there were very few present. Reports from the various charges composing the district, exhibited, with a few exceptions, its steady growth in spirituality and increased membership, although falling far below what it might be; but there is a general financial depression, in consequence of continued overflows and other causes. The general outlook, however, is reported as encouraging.

Resolutions were passed, pledging this district to build a District Parsonage at Delhi, and earnestly urging upon the managers of the "World's Industrial Exposition" in New Orleans, the closing of its gates on Sunday.

Friday night was devoted to the cause of temperance. Able speeches were made by Rev. J. M. McKee and Rev. J. T. Sawyer, and fifty-seven new members were enrolled upon the list of names of the "Woman's Christian Temperance Union" already organized here.

Delegates elected to the annual conference: W. W. Guthrie, Rev. T. B. Reneau, F. H. G. Taylor and Ed. Travis. Alternates: Dr. A. S. Helmick and H. P. Wells.

On Saturday evening, after a unanimous vote of thanks to the people of Lake Providence for their hospitality and kindness, the conference adjourned sine die.

On Sunday, at eleven o'clock, a. m., the presiding elder preached an able and Centenary sermon, after which a collection, amounting to about \$160 was taken up.

One of the most pleasing incidents connected with the meeting occurred after the adjournment. A little boy preacher, Henry S. Johns, of West Carroll parish, only eighteen years of age, but appearing really to be not more than sixteen, without education except such as he picked up himself, who had been in attendance as a lay delegate to the Conference, was appointed to preach on Monday night.

On Monday morning, all ministers from other charges, including the presiding elder, left, and our preacher in

charge, Bro. Clegg was confined to his bed by sickness. Thus, our youthful preacher stood, in a strange place, absolutely alone, without any human aid except what one or two lay brethren of this charge could render. But he had that which is far better than any human aid. The spirit of the Master was with him. Our little church was literally packed, every available seat occupied, and many standing in and about the door unable to procure seats.

The greater portion had been attracted, no doubt, by curiosity. The speaker was very delicate in appearance, having been in bad health the most of his life, and as he ascended the pulpit, he appeared to be a mere child.

His text was taken from I Samuel xii—24. "Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you."

From the time he entered his first word until the close of the service, the hearers seemed spell-bound. I have never, in all my life, witnessed more profound attention in any audience; and at the close, a spontaneous movement was made in the congregation, headed by the young men of our town—many of them wild and reckless—to raise a contribution to aid our young brother in his laudable intention to obtain an education at Centenary College; and sixty dollars was raised on the spot, no one in the audience being taken more by surprise than the recipient himself.

The religious exercises, held during the intervals occurring in the business of this Conference, were attended with the union of the Spirit. Both ministers and people were blessed. There were six accessions to the church, and we hear of others who intend to join. On Sunday night there were about thirty penitents at the altar; and we feel glad in our heart of hearts that the Conference met here. It has left behind it a gracious influence which will result, we trust, in incalculable benefit to this entire community.

F. G. H. TAYLOR, Secretary.

LAKE PROVIDENCE, LA., Sept. 6, 1884.

From Minden, Louisiana.

For some time we have been in communication with the balance of the world. Our railroad, V. S. and P., gives daily trains to Minden Junction, and the Meridian Tap, and Compress Company are beginning to move up on the road from here to the junction, five miles, so that we begin to feel our hopes revive, that when the preachers and delegates come here to Conference in January 1885, "we can meet them at the depot." The tap road—standard gauge—is now ready for the ties and iron, and can be completed in a few weeks. Whether or not it will be, is known, I suppose, only to the directors.

However this may be, we have had a gathering of ladies and gentlemen from all parts of the State, none complained of inconvenience or delay. All that is needed now to put New Orleans in eighteen or twenty hours of Minden, change the names if you wish, is close connection with the Valley road at Vickburg.

The Louisiana Educational Association met here August 12, and continued in session three days. During the session quite an impetus was given to education hereabouts, and no doubt great good will result from it. A Teachers Association was organized, with Mr. Wm. O. Rogers, of New Orleans, as president. The Executive Committee, (of which your correspondent is a member) is expected to meet in New Orleans in February of next year and perfect the organization, provide charter, by-laws, seal, etc.

After an address from Hon. Mr. Blanchard, M. C., from the fourth Louisiana district, on the subject: "National Aid to the States for Educational Work," a resolution was adopted requesting the Executive Committee of the Educational Association to place petitions in the hands of each of the vice presidents of that association, with instructions to secure signatures thereto, praying Congress to pass the Blair bill, or some other bill, by which the surplus money in the United States Treasury might be put to use, in fitting men for citizenship.

At (or rather after) the close of the session of the Educational Association there was a grand temperance rally at Concert Hall of the Female College, in which the exercises were conducted in the interest of the Women's Christian Temperance Union of Louisiana.

Hon. and Mrs. W. H. Goodale, of Baton Rouge, were present, both of whom addressed an immense audience, "for God, and Home, and Native Land." Mrs. Goodale is a splendid platform speaker. Though a little nervous, she seems to feel the importance of her work, and certainly performs it well. Her liege lord sustained his reputation as a lecturer.

Results.—In less than one week plans were laid to route whiskey out of Minden. On Monday evening a mass meeting was held at the Court House, at which the friends of local option fully organized, and are now prepared for work. Hon. J. J. Carter, a former member of the legislature from this parish, and Mr. J. C. Reynolds, a young lawyer of our town, made speeches that would tell on any stage.

Speaking of the Educational Association I forgot to mention, not for distinction, but for merits sake, the address of Col. Boyd, Col. Nicholson, of

the State University and Agricultural and Mechanical College, at Baton Rouge. The reputation of Col. Nicholson as a mathematician is cosmopolitan, and his fame as a speaker may become as broad.

Col. Boyd's speech, though on the value of industrial education, was one of the finest productions on Christian philosophy that it has been my privilege to listen to.

Judging from the tone of the speeches said here, the cause of education in Louisiana is in safe hands. There was, in all, the profoundest reverence for religion, and in none the slightest thrusts at its holy precepts. Truly, JAP.

East Mississippi Notes.

Mr. Eorton: Thinking that some notes of information from the East, might be of interest to some of the readers of the Advocate, I ask a small space to say a few words. We of Meridian Methodism are moving along rather gently, but we trust hopefully. Our congregations have not been so large, for some months, because of the heat, sickness and the absence from their homes of many of our people. And yet we have good audiences. We have not yet held our Centenary day, but will in October. The good ladies of our church have made some very necessary and comfort-giving repairs on our parsonage during this year. And will, I have no doubt, do still more for the convenience and comfort of the pastor as the old year draws to a close and the new year and new preacher comes in. Meridian continues to grow. The population increases all the while and new houses are in process of construction every day.

The health of Meridian is and has been good for many months past. In fact it is never very unhealthy here. Most, if not all, your readers know that this thriving, growing city is the site of East Mississippi Female College. This institution of learning is the property of the Mississippi Conference M. E. Church, South. The last session which closed about the middle of June last, was a very successful one indeed. Rev. A. D. McVoy was chosen its president in July, one year ago, and after closing up his first session to the satisfaction of all concerned, advertised to open again the fifteenth of September next. He is full of zeal and hope, and with a full and in every way competent faculty expects a large patronage, and confidently promises the best of work during the session now about to open. The one who writes these lines has lived here and been intimately acquainted with the affairs of the college during four years, and does not hesitate to commend East Mississippi Female College to all who have daughters to educate. Especially do we call upon East Mississippians and West Alabamians to consider the great advantages this institution offers to them. It is so easy of access. Five railroads center in Meridian, and double trains on three of these roads daily. The health of the college has been always good. The terms of board and tuition are as low as at other institutions affording the same advantages. Here the daughters of our people may receive a thorough education, without being away from their homes. Let any who desire information about the college address A. D. McVoy, Meridian, Miss. To one and all who are casting about in the minds for a first class religious school for girls and young ladies I heartily recommend East Mississippi Female College.

A. D. McVoy, Meridian, Miss.

Meridian, Miss., August 27, 1884.

"Wood Notes."—A Centenary Offering.

The above is the title of a volume of prose and verse, written by "Invalid," and when published will number about 408 pages, 12 mo., neatly bound in cloth. The manuscript is now at the Southern Methodist Publishing House, Nashville, Tenn., awaiting the requisite sum for publishing, to be paid in advance, their terms being strictly "cash in advance."

Not having the amount to advance myself, and not wishing to fail in my purpose, that of saving my mother's home and being greatly encouraged to publish my long-delayed "Wood Notes," by those who are willing to subscribe, I will submit the plan suggested by one who is willing to head the list of subscription, by investing \$50, to be paid in advance. The entire amount being \$900 for 2000 copies. Hundreds have sent their names—as prospective subscribers—without having seen the book; and now if they will forward their names with \$1.50—the price per volume—their money will be safe with the publisher, and they will receive a copy of "Wood Notes," after a few days, or weeks' delay. So many have expressed their willingness to pay in advance, if it would be of any assistance in getting it published, that I make this proposal—or rather, that I ask the favor.

The plan of securing the amount in advance by subscription, will prove a safe and profitable investment, as suggested by my friend, who will head the list with \$50—each to receive the benefit in proportion to the amount invested.

Who will do likewise? Any amount, from \$1.50 to any amount they may be disposed to advance, will enable me to publish the 2,000 copies, provided \$900 is paid in advance—say, by the first of October. Address all communications to Southern Methodist Publishing House, Nashville, Tenn.

INVALID.

Revival Correspondence.

We are having some gracious revivals.

D. C. LANGFORD.

LAUDERDALE, Mississippi.

I have not spent the month of October to take the collection for Centenary purposes, and I want to begin at Lexington the first Sunday, and then go all around my work. I have had thirty-three conversions to date, and one more meeting to hold.

T. W. LEWIS.
LEXINGTON, MISS., Aug. 23, 1884.

Last Sunday we closed, at Union Church, near Mt. Pleasant, Miss., a series of meetings which were of great benefit to our community. Result: Eighteen conversions, sixteen additions and a widespread work in the church. We were assisted by Bro. W. P. Barton, T. W. Dye and Ben C. Gray.

D. M. COOKILL.
HUDONVILLE, MISS., Aug. 23, 1884.

Held two meetings to date at Locust Grove. Result: Nine added to the church, five conversions. Church building repaired, painted and whitewashed, giving it an appearance of a new building. At Salem twenty-one added to the church, thirteen conversions. Prayer meetings established; family altars erected; church greatly blessed. More to follow.

R. J. DAVIS.
TRANQUIL, MISS., Aug. 30, 1884.

I closed a meeting of eight days at Indian Creek, twenty miles above Austin, on the third Sunday in August, which resulted in the organization of a church of twenty-two members of good material in a good community where there was no church organization and has been but little preaching by any denomination; but four sermons in ten miles of the place last year.

J. W. HONNELL.
FERRIS POINT, MISS., Sept. 1, 1884.

The Lord is doing great things far us on the Neshoba circuit, whereof we are glad. Have held four protracted meetings, and truly we have been refreshed from the presence of the Lord, resulting in about seventy conversions. We have received into the church seventy-six, baptized sixteen children. Have taken forty subscriptions for the Advocate. Hope to be able to report full collections at Conference of all associations.

JAMES F. ROBINSON.
HEBERT, MISS., Aug. 30, 1884.

We have held three protracted meetings on the DeKalb circuit, resulting in twenty conversions and seventeen accessions. Others to be held in September and October, which, we trust, may prove still more successful. The finances are considerably behind, but crop prospects are good, and we hope to make a good report at Conference yet. I have not made an effort for a Centenary collection yet; am waiting to get the regular collections out of the way. Will do what I can.

D. O. W. ELLIS.
SEPTEMBER 6, 1884.

We closed an interesting meeting at Mohegan Church, which resulted in twenty-six conversions, twenty-five accessions and baptized twenty children. I must say I never saw people so wrought upon by the Spirit. Some would fall as did the Apostle Paul by the wayside and cry for mercy, and received a blessing before they could get to the church. We commenced at Salem, assisted by Rev. H. R. Tucker, of Crawford. Twenty precious souls were brought from darkness to light and fourteen joined the church.

W. T. HANNETT.
SHUCKLALE, MISS., Sept. 5, 1884.

The church is doing very well. While no remarkable change has occurred in the spiritual condition of our members, it is evident that many are making steady progress in the religious life. We have preaching twice every Sunday, and prayer and class meetings once every week. Our services are usually well attended. God is present frequently in our class meetings, and we are filled with exceeding joy. A number of our members read and appreciate the New Orleans Christian Advocate. We all think it the best of the family.

M. C. CALLAWAY.
JACKSON, LA., Aug. 29, 1884.

I closed a fine meeting at Center Point last week: Twenty-one conversions and fifteen additions to the church and the church greatly revived. The people say it was the best meeting held in eight years at that place. There were vows and promises made of faithful hope that will tell far good in the world to come. I am under lasting obligations to Bros. Phillips, Boon and Tucker for their services during this meeting. This is the third revival on the circuit this year. We are praying and looking for a great outpouring of the Spirit at the meeting yet to be held.

Pray for us.
R. H. OACY.
BROOKVILLE, MISS., Aug. 31, 1884.

Our meeting at Newton was blessed with the presence of Christ in the person of the Holy Spirit applying the truth to saint and sinner. A good spirit prevailed from the beginning to the end, and it is hoped remains with us. The meeting was a rich blessing to pastor and people. Good help was rendered by Bros. Burton and Robert Selby. Twelve were added to the church. At the close of this meeting we began our meeting at Hickory with Bro. Irvin Miller as our helper, and good help he was. It is said that the meeting at Hickory surpassed anything ever had there. The people seem to forget all the past, and meet day and night in good congregations. Fifteen were added to the church. May the Lord continue to abide with us, constantly baptizing or purifying our

hearts by "the Holy Ghost and with fire." J. W. ELLISON, P. O.

SEPTEMBER 6, 1884.

We have just closed a round of protracted meetings which lasted four weeks. On the fourth Sunday in July we commenced a meeting at Rehoboth Church, eighteen miles west of Hazlehurst, Miss., which resulted in nine accessions and as many conversions. On the first Sunday in August we commenced at Burlington, one mile from the Little J. railroad and about forty miles from Jackson. The meeting resulted in three accessions and the church greatly revived. On the second Sunday we commenced at Sarepta, ten miles east of Martin on the same railroad. This meeting resulted in one conversion and three accessions. The meeting lasted five days, and we then adjourned to meet at Brimley on the third Sunday at eleven A. M. The time came, and we commenced and continued for six days. Results: Nine accessions and five conversions.

V. B. KRIPPER.
MARTIN, MISS., Aug. 24, 1884.

Ten miles east of Waynesboro, in the majestic pine forest of Wayne county stands the little church known as Pleasant Grove—more frequently, in derision, termed, by the ungodly "Green's field." Pleasant Grove is on the Winchester circuit, and Bro. L. J. Jones is the preacher in charge. Here on Saturday, August 24, was begun a protracted meeting which continued five days. Not only Methodists, but Presbyterians and Baptists; not only church members, but those without the fold. One and all seemed to be actuated by a simple impulse, and each with the others in zeal, earnestness and a fixed determination to make the meeting just what it proved to be—a complete and glorious success. At one time, I believe, all the unconverted men, women and children in the house were mourners, and the entire church membership petitioners to the throne of grace for mercy, pardon and blessings, resulting in a glorious revival of religion at Pleasant Grove.

WM. E. LLOYD.
WAYNESBORO, Mississippi.

The China Grove Camp Meeting commenced Friday, August 2, and closed to-day with the following results: Accessions, 150; conversions, 150; it is estimated Centenary collection, \$355. These figures will give some idea of the power, full work of grace God has wrought in this meeting. It was blessed from the very beginning with an outpouring of God's spirit, and as it progressed the demonstrations were still more striking and powerful until it seemed at times that the entire congregation was under his influence. The success which has attended the encampment has been marvelous. Six years ago the first meeting was held with many forebodings as to success and under many disadvantages. The attendance was small, and results discouraging. From such an insignificant beginning it has developed into its present proportions. The condition of China Grove circuit, spiritually and financially, is excellent. The pastor, Rev. W. W. Simmons, is much loved and deservedly popular. He has received into the church an profession thus far this year one hundred and fifty members.

S. S. MOORE.
CHINA GROVE, MISS., Sept. 5, 1884.

The good Lord has been graciously blessing us in Dover circuit. I have just closed the third protracted meeting. These meetings have resulted in a gain of about forty members. Quite a large per cent. of these new members are men and women of families. The average age, I would say, is not less than thirty years. At Fletcher Chapel I closed the meeting with twenty-seven penitents at the altar, and at Stone Creek I closed with twenty penitents at the altar. We just begin with earnest work and effective work, as we have to close to go to some other church. Those who are acquainted with the history of these churches say that our meetings this summer are far better than any held here for many years. During these meetings I have baptized twenty-one children, and ruled at Deasonville between three and four hundred dollars to repair the church. My congregations have become very large. They have been improving all during the year, till now the churches are at times too small to hold them. I had valuable help in my meetings from Bros. J. A. Ellis, Howard, P. A. Johnston, T. B. Hillyman, R. T. Davis, I. W. Cooper and E. Newsum.

THOMAS W. ADAMS.
DOVER, MISS., Aug. 29, 1884.

We begun in the Inka station, August 10, a series of meetings, continuing until the nineteenth, when Rev. Sam P. Jones, of Cartersville, Ga., arrived and began preaching for us three times a day in his characteristic style. There being no house in the town large enough to accommodate the people who resorted to the spring lot. The next day a stand was provided in a leafy grove, and there we continued for six days witnessing the greatest displays of Divine power that I ever saw. The air was filled with songs of praise, shouts of joy and cries for mercy, and all that assuaged there (which was not less than two thousand first and last) felt that it was good to be there. After Bro. Jones left we continued for three days. The meeting resulted in one hundred conversions, ranking with six years old to sixty. Among them was the intelligent "skeptic," the universalist, the spiritualist, the drunkard

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT.

THURSDAY, SEPTEMBER 18, 1884.

\$1,839 80!

Last Sunday was Centenary day at Carrollton, North Mississippi Conference, and a royal, red-letter day it was. We have not seen its parallel in genuine connectional enthusiasm this Centenary year. Everything had been admirably arranged in advance. After a discourse by the editor, in the morning, a collection of \$1,655 40 was realized. At the Sunday-school Centenary meeting, in the afternoon, \$84 40 was raised, which, with the \$100 already secured by the active pastor, Rev. H. E. Smith, makes this handsome sum of \$1839 80. Old Carrollton has advanced to the head of the column and bids all North Mississippi look well to her laurels.

\$535!

The Centenary collection at China Grove Camp Meeting—Rev. W. W. Simmons, pastor—amounted to \$535. Well done for China Grove! But we are not surprised at such a gratifying result.

Centenary collections reported thus far amount to \$207,801. The largest individual offering made is \$20,000, by Dr. H. F. Johnson, of Brookhaven, Miss.

The following from the classic pen of Rev. W. L. Watkinson, a distinguished Wesleyan preacher, is common history. How is it with you, reader? "Many of God's people think in gold and give in brass; feel in scarlet and act in fustian, *purpose in marble and build in brick.*"

In connection with the Conference course of study in the new Discipline of the Methodist Episcopal Church there is this official notice: "All candidates for our ministry are earnestly advised to attend, if possible, one or more of the literary and theological institutions of our church before applying to an Annual Conference for admission on trial." That is taking advanced ground; but the times demand it. The same counsel we would give to every young candidate in our Methodism. "If possible," secure some scholastic training before entering the pastoral office.

Mr. Hendricks, the Democratic candidate for the Vice-Presidency of the United States, is waxing warm in his pro-whisky utterances. At Toledo, O., on Thursday last, he denounced most severely prohibition fanaticism and appealed to German voters to support him on that issue. In the first place, we are mortified that the two leading vice-presidential candidates are parading over the country as stump speakers. We had supposed that dignified retirement best becomes candidates for that exalted position. And in the second place, we deplore and condemn the course of Mr. Hendricks in pandering to the bar-room and slum element in order to success. His Toledo speech had the inspiration and odor of a doggerel.

Firmness is commendable, but obstinacy is censurable. The one virtue is a gospel of life to weak brethren, while the other characteristic begets discord and disunion. The brother who resigned from the building committee and quit the church because the steeple was to be eighty-five feet and six and a half inches high, when he wanted it only eighty-five feet, six inches and one barleycorn, prides himself on the grace of stability; but he is really a grievous product of a vicious stubbornness. He would destroy a great enterprise for half a barleycorn. Should he succeed in getting to heaven he will doubtless measure the gates of pearl and walls of jasper and assay the golden streets to be sure John the Divine hadn't deceived him in his description. Such a man never brings peace into the church, and, if possible, would disturb the harmony of a choir of angels. And he is in almost every community. He never fails to "hang a jury," and yet complains that he never saw eleven such stubborn men in his life. The only way to manage such a case is to put him "in a crowd by himself."

Bishop McTyeire's History of Methodism.

This eagerly expected volume has been issued, and is being sent out to subscribers. In the short time allowed us to study its pages we have no hesitancy in pronouncing it a masterpiece—a worthy product of the author's matured and marvelous genius. At home everywhere, and distinguished in every department of service, the Bishop is conspicuous as a writer. He was a typical editor, and wielded a pen that could on occasions flash like a "light sword" or strike with the ponderous blow of a battle-axe. Fond of historical study, and having a ready, acute discernment of its philosophy, he was eminently fitted to write this Centenary volume. And if the celebration of the year accomplishes no more than its production, it is well that the General Conference provided for it by appropriate legislation. The book will meet the largest expectation and occupy an enduring place in our literature. When only a few pages had been read we remarked to a friend at our elbow, "This book will live," and further investigation only confirms that judgment. The author is not a volunteer in the army of historians. He consented to undertake the preparation of the volume at the unanimous and urgent request of the General Centenary Committee. Though cumbered with various responsibilities and "the care of the churches," discharging the duties of his office, he has given Methodism the fruits of a genius that will rank him as a historian with Stevens and Tyerman. This, we are aware, is high praise, but not fulsome—beyond the merits of the work itself. Its character and purpose are best told in the author's own words found in the preface:

Much the larger portion of the volume deals in that wherein all Methodists agree. I have endeavored to give, along with sketches of the chief actors in preparing and carrying forward the great work of God, the truths that were vital to it, and the type of Christian experience developed by it; also the gradual and providential evolution of the system, both in doctrine and polity; so that one who honors the book with a perusal may come to the end, not only with a tolerably clear understanding of the polity and doctrines of Episcopal Methodism, but, what is of infinitely greater importance, he may obtain some personal knowledge of that way of salvation which Wesleyans teach.

He further says: "The reader is advertised that this is not a history of Southern Methodism, but of Methodism from a Southern point of view." Of course latitude and locality affect more or less our observations and the lessons deducible therefrom. On this account it is doubtless true that Methodism in the South has not received full justice from honest and able writers in the North. Now, with the excellent volumes contributed to our general literature by Northern writers and this timely masterpiece from "a Southern point of view," the impartial, unsectional reader will form clear conclusions as to the real truth and philosophy of history. As for myself, we would have preferred that the author make no mention of his latitudinal "point of view," and thereby eliminate geographical prejudice from every reader. His great work should stand on its own merits, without reference to "which side of the Tweed" the writer happened to reside. It is by no means controversial, although treating here and there with controverted questions.

A few extracts from the first page of the initial chapter will indicate the style of the author and sharpen the desire for a full and thorough reading:

The mission of Luther was to reform a corrupted Christianity; that of Wesley, to revive a dying one. Lutheranism dealt more with controversy; Wesleyanism with experience. * * * The way of reform is to begin by finding fault with others. "We begin," they said, "by finding fault with ourselves." * * * Whenever the Lord would do a work in the earth a man is got ready; and the study of that man and of his providential preparation is a fit introduction to the history of the work. St. Paul's truism, "For every house is builded by some man," is not contradicted by what follows—"but he that built all things is God."

In the progress of the work there are practical and philosophical reflections that give the reader views of facts altogether fresh and original. But an exhaustive analysis will not be attempted. The book is a large, handsome octavo of 688 pages, and bound in handsome cloth. The printer excelled himself, and the proof reader's eye seems not to have slumbered or slept on a single line. We predict for the history a rapid sale and a hearty welcome in all American Methodism and beyond the sea. Price in cloth, without engravings, \$2; with engravings, \$2 50; half Morocco, \$3, and full Morocco, \$4.

Exterritorial Religion.

The subject of "exterritorial rights" has been up for international discussion time out of mind. Briefly stated, it is the right of a foreigner, in any case of offense, to be tried by the laws of his native country, and not the country where he temporarily resides and where the wrong was committed. Some nations have secured such privileges in their treaty stipulations. In the treaty between Great Britain and Japan this clause occurs: "British subjects who may commit any crime against Japanese subjects, or the subjects or citizens of any other country, shall be tried and punished by the consul, or the public functionary authorized thereto, according to the laws of Great Britain." That such procedure will produce endless confusion and often defeat the ends of justice must be evident to every reader. And with the march of civilization exterritorial rights are being abandoned. It was first demanded for the protection of Europeans resident in uncivilized countries.

But the principle as applied to religious faith and practice must endure. The citizen of Christ's kingdom owes allegiance thereto as much in one country as another. By its laws he is to be tried, whether in America or Corea. In his spiritual relations he knows neither territory nor point of compass. He must live as becometh a fellow-citizen of the saints everywhere. The same law will judge, and acquit or condemn him, whether in Christian England or in heathen China—whether at home in the village church or abroad on a summer tour—whether in "country vast or city full." And in this there is a practical lesson of imminent importance. Not a few are disposed to abolish the exterritorial idea of religion and accommodate their consciences to the country or community where they may chance to be. When in Rome they do as the Romans, and feel justified in so doing. And so in a change of residence from the country to the city, or from the quiet home to "a season at the springs." There is a relaxing of old scruples and a conformity to new ways. Tact and taste we always applaud. There are questions of local etiquette and propriety that should be respected, but never at the surrender of religious principle. It is exterritorial both in its verities and imperatives.

This thought will lead to more constant caution. We are easily and often unconsciously affected by our surroundings. An hour in certain company has distilled a drop of poison in the heart. A season from home has radically changed our views on many things; whether for better or worse we need to prayerfully inquire. Now, when we remember that the same God and Father is over us all and ways, and that the principles of his kingdom are the same yesterday, to-day, forever, and everywhere, we will be more careful to keep our hearts with due diligence. There will be no intermission of private prayer and the service of the sanctuary because we are away from home. And no delinquencies and compromises to accommodate ourselves to present associations. How frequently such expressions as this pain the pastor: "I used to take quite an active part in all church enterprises, and really enjoyed religion; but here the people are different, and I feel less disposed." Alas! for the backslidings traceable to local influences. But by that standard they are not to be judged. Religion is exterritorial, and our God will not be slack concerning judgment.

A Day at Grenada—A College and a Call to Duty.

In response to special invitation from Rev. T. J. Newell, President of the Grenada Collegiate Institute, we attended the public opening ceremonies of that institution on Wednesday evening of last week. Leaving 112 Camp St., at 5 P. M. of Tuesday, at the same hour next morning we had reached Grenada and found comfortable quarters in readiness at the Chamberlain House. Under its present excellent management that has become the most popular hotel along the Southern division of the Illinois Central Railway. The morning hours were spent in rest and hard work for the ADVOCATE. What an amazing amount of grist can be prepared for the hopper in well-improved odd half hours! We dined with President Newell in his superb college-building, and noted with pleasure the prosperous opening of this term. Already quite a number of boarders had arrived and others were daily expected. The patronage from abroad will probably exceed last year. In the afternoon Bro. Geo. Lake called with a carriage and gave us a delightful drive. A handsome span of horses we have not seen south of Tennessee, but their royal, elastic steps make one a little nervous. For beauty, blood and movement we

admire them, but for the pleasure and sense of security commend us to a good old family horse with a jolt. We enjoyed the opportunity of observing Grenada from every suburban point of view. The recent fire well-nigh destroyed the business portion of the town, but everywhere men were at work removing debris or running up solid walls of masonry. In a little while the burnt district will be rebuilt with more substantial and imposing structures.

At night, in the Methodist Church, the opening exercises of the Collegiate Institute were held. An elaborate programme was contemplated, but for unavoidable reasons it was shortened to an anthem or two, a perspicacious speech by this editor, and a statement by President Newell, after which the Board of Trustees held an important meeting, from which we have great expectations. We have a few words for North Mississippi about that college. It is a magnificent building, roomy, well ventilated, and admirably constructed. Originally it cost \$47,500, and is in first-rate repair. The lawn is large and beautiful, and the situation all that could be desired for health and quiet. By the generosity of the citizens of Grenada that property has been purchased and presented to the Methodist Episcopal Church, South. There remains only \$4,000 to be paid to an individual who has that much claim upon it. That amount ought to be raised and at once in North Mississippi. Centenary offerings for education ought to take that direction until the debt is liquidated. If that splendid property and opportunity pass from the church for the lack of only four thousand dollars, it will be an impeachment of our loyalty and liberality. As the North Mississippi Conference owns no other college property, as we are informed, this should be the beneficiary of our Centenary spirit, and placed beyond the possibility of alienation. Bros. Thames and Newell are in the field, and we commend their cause as worthy of cordial, liberal support.

Centenary at Carrollton.

For some weeks we had an engagement to spend Sunday last at Carrollton, Miss.—an appointed Centenary day. Leaving home on the afternoon of Friday, we ran up to Winona, where we found Bro. J. R. Bingham, of Carrollton, at the depot to extend a welcome. After a pleasant night at the hotel, only disturbed by the voluble small talk of some Young America outside playing the gallant to "a girl of the period," we started next morning for the ancient shire-town of the good old county of Carroll. That namesound pleasantly in these ears, for it brings back the delightful memories of our novitiate ministry on the Black Hawk circuit. The dear friends of good old Methodist type, who gave their boy pastor, not yet in his majority, such a cordial greeting and through the entire year such unvarying support, are bound to us with hooks of steel. They did more for him in the way of Methodist discipline and experience than they received from his feeble expounding, though vigorous pounding (of the pulpit). And that suggests this remark, that young preachers need a good, religious appointment as much as the people need a pastor. Men have been injured, and sometimes fatally, by the character of their first pastorate. Their zeal has been chilled and conceptions of Methodist religion distorted by a cold, unorganized

We reached Carrollton about ten o'clock, and at Sister Bingham's had a real home. What a genuine hospitality is accorded the preacher! And in it what an honoring of his Lord! Bro. Smith, the pastor, returned from a revival meeting, at Greenwood, in the afternoon, and came around to give us a *carte blanche* to the parsonage and his pastorate. Rev. T. J. Newell, of Grenada, came down to attend the Centenary meeting, and contributed much to the profit and enjoyableness of our visit.

Sunday morning was bright and beautiful, and at an early hour all animals in the neighborhood that hadn't parted the hoof were harnessed to draw devout worshippers to the house of the Lord. The congregation was immense—taxing to fullness the capacious auditorium. Tasteful and deft hands had decorated the room for the Centenary occasion. In the rear of the pulpit there were appropriate inscriptions, with the names of Ashbury and Pierce linked together by a chain of evergreen. On the table in front of the pulpit were a profusion of flowers in vases, between which was a bed of roses, with the figures in evergreen—1784-1884. The singing was joyous in sweet accord with the spirit of the hour. After a discourse by this editor—more noted for its length than its strength—the congregation responded with a collection amounting to \$1655 40. One of the touching

and teaching incidents of the general offering was a costly gold watch-chain thrown in the basket by the charming, consecrated young wife of the enterprising, devoted young Sunday-school superintendent. It thrilled his heart with joy and sent a quiver of power over the vast congregation. Another was the Rev. T. J. Newell, president of Grenada Collegiate Institute, arising and making his Centenary contribution in his native town and with the friends of his childhood.

The Sunday-school Centenary meeting was held in the afternoon, conducted by the superintendent, Bro. J. R. Bingham. Short talks were made by Capt. Estes, Bro. Newell and the editor, and a collection lifted amounting to \$84 40. This, with \$100 previously raised by the pastor—the excess of his deacons' clearing—aggregates \$1,839 80 from Carrollton thus far. It was a grand day—long to be remembered by this writer. Bro. Smith has favor with his people and is doing a great work. There have been about one hundred conversions on the work and fifty accessions to the church this Conference year. The church in Carrollton is well organized; with a fine Sunday-school, a well-attended class meeting and an interesting weekly prayer meeting.

With memories of a most enjoyable visit we write these lines, on Monday morning, at 112 Camp street.

Funeral of Bishop Pierce.

The Rev. G. G. Smith, of the North Georgia Conference, contributes to the Nashville Christian Advocate an interesting account of the funeral service at Sparta, where our senior Bishop was laid to rest. The sermon of Dr. Haygood, to which reference is made, has been published, and is worthy of the distinguished author and his glorified friend. We reproduce the following from Bro. Smith's letter:

Delegations came from Atlanta, Augusta, Macon, Warrenton, and from all other parts of the State. Trinity Church, Atlanta, sent a Bible made of tube-roses and jessamines, a beautiful white dove surmounting it. There was another of the same kind sent from Augusta.

The funeral-services were held in the spacious court-house. The village was draped in mourning—every hammer still, every store closed. The people of the county, black and white, thronged the streets. The large auditorium of the court-house was crowded with hearers. The services were opened with reading the 103d Psalm by Dr. Key, and a lesson from the New Testament by Dr. Mann; reading the hymn, "Servant of God, well done," by Bro. Breedlove, an old pastor of the Bishop's family. Dr. Potter led in a most touching and beautiful prayer, and then Dr. Haygood rose and announced his text. Immediately in front of the speaker was the family of the Bishop. He has but one son, Lovick Pierce, Jr., and three daughters—Ella Turner, Claudia Middlebrooks, and Ann Harley. His grandchildren are numerous, and were here; and one of the most touching sights was the pale, sad face of the dear woman who for fifty years had been the joy of his life. The colored people crowded into every vacant space, and the old family servants were present to pay their last tribute.

With such an audience before him, it was not probable that Dr. Haygood should be other than deeply affected. He knew how Bishop Pierce loved him, and I hazard nothing in saying that the dear Bishop was dearer to the preacher than any other man in the world. There was something beautiful in his taking as a motto for a biographical sketch a text Bishop Pierce had often preached from: "No man liveth to himself—living glorifying we are the Lord's." The sermon was a masterpiece of his kind.

After Dr. Haygood's sermon the report of the Nashville meeting was read, and Dr. McFerrin rose to speak. Forty-four years ago John McFerrin, from Tennessee, and George Pierce, from Georgia, both young men, met in the General Conference at Baltimore. They were both young, not thirty years old, they had much in common, and they became intimate at once. For near fifty years they had been bosom friends, and now the old Tennesseean, stretched from the grave's mouth, came to drop a tear on his old friend's grave. His heart was full. He spoke with difficulty, for his voice was husky and his eyes tearful. It was a beautiful tribute to a friendship of nearly fifty years. He wound up by saying, as the tears gushed from his eyes, "Farewell, Bro. Pierce, we will meet again before long on the plains of glory."

In a "talking letter," from Saratoga, to the Southern Christian Advocate Dr. John E. Edwards makes mention of meeting Dr. Joseph Cross, once a Methodist preacher, but now an Episcopal clergyman. The following paragraph has pleasing reference to our honored predecessor:

Speaking of our Southern Bishops, he spoke in exalted terms of Bishops Wightman and Paine; and then said that he had the honor of receiving one of our new Bishops (Bishop Parker) twice into the Methodist Church. First, in Binghamton, N. Y., where he professed conversion as a boy in 1839; and, in the second instance, at Carondelet Street Church, in New Orleans, in the winter of 1840-7.

Vanderbilt University has made the best opening of its history.

—The Cumberland Presbyterian Church has 122,240 members—an increase of nearly 10,000 last year.

—The Baltimore Episcopal Methodist reports Bishop Wilson as having been quite sick for some days. We pray for his speedy recovery.

—President A. B. Jones, of Huntville Female College writes: "The college opened with a larger number of boarding and day pupils than at any time in its history."

—"Kitchen Cabinet" is the name Bishop Granbery gives to a company of preachers at Conference off to themselves making the appointments. So says the Colorado Methodist.

—President Harrison, of the Southern University in this city, has returned from his summer vacation in Missouri ready for good work. We acknowledge the pleasure of a call on Monday.

—Bishop Parker left on Wednesday of last week for Missouri. He purpose spending the Sabbath at Hannibal and presiding this week over the Missouri Conference. The Bishop is emphatically a man of our work.

—Bishop McTyeire is presiding this week over the Kentucky Conference in place of Bishop Wilson who is quite ill. Bishop Hargrove presides over the Indian Mission Conference—one of Bishop Pierce's Conferences.

—Bro. Thos. H. Early, of Lynchburg, Va., a son of Bishop Early, has been on a visit to New Orleans, and honored the ADVOCATE sanctuary with a call on Monday. He has the Methodist fire and orthodoxy of his glorified father.

—We commence this week the publication of a serial, "Dodie Gee—A Story of Adventure," by our versatile and scholarly friend and corresponding editor, Rev. T. A. S. Adams. For a long time we have thought he would achieve distinction in that field of literature.

—In the death of Rev. Dr. A. A. Morrison, of Denver, Col., our Southern Methodism loses a great and good man. Most of his active ministry was spent in Kentucky, where he occupied a foremost place. In Colorado he was revered as a saintly man and wise master-builder. He died well and his works do follow him.

—Just before his death, Bishop Pierce requested Dr. Haygood to take up his unfinished work and write the life of his father, Dr. Lovick Pierce. We second Dr. Potter's happy suggestion that Dr. Haygood make it a dual biography—the lives of father and son. One in life, labors, and heroic experience, it is fitting that their histories should be bound in one volume.

—Rev. Samuel Cheate, chief of the Muskogee or Creek Nation, a leading Methodist—died at Okmulgee, Sept. 3. He was expected to meet Bishop Pierce at the Indian Mission Conference, but the good chief and the great Bishop died the same day and met in the general assembly on high. An engraved likeness of this distinguished relation appears in Bishop McTyeire's History of Methodism.

—Rev. E. E. Jenkins, one of the secretaries of the Wesleyan Missionary Society, is to make an official visit to the Wesleyan missions in China and India. Mr. Jenkins was for many years a devoted missionary in India, and has large acquaintance with the difficulties of that work. No doubt his visit will do great good. We had hoped that one of our Bishops would visit our China mission during this quadrennium, but his death has called three of them away; one can hardly be spared from the home work.

—"Children's Centenary Day" will be celebrated in Felicity Street Church in this city, Sunday, Nov. 8, at 6 P. M. The pastor and superintendent of Sunday-school are arranging a programme appropriate to the occasion. There will be Centenary addresses and recitations and songs such as will constitute a celebration worthy of our Centenary year. The friends of "old Felicity" are all (whether far or near) invited to be present, that they may rejoice together over the good work of the past. In the morning of the same day, the pastor will preach the "Centenary sermon."

—After long and honored service as superintendent of the Carondelet Sunday-school, Bro. R. M. Wainwright has resigned. He has done faithful work in that responsible position and retires much to the regret of teachers and pupils. Bro. T. J. Carver, the senior publisher of the ADVOCATE, has been appointed his successor—a fitting and fortunate selection. He will bring long experience, a wise head, and a genial, sunny spirit and countenance into his office. We learn from Dr. Hill, the pastor, that Carondelet Sunday-school and congregation have enjoyed prosperity during the "heated term," and that the outlook for winter work is most reassuring.

"I Will Praise with My Whole Heart."

Half-hearted praise is either craven or more bitterly insulting than blame. Yet in our praises to God how seldom do we with David count our entire spiritual nature! There is more feeble praise than, perhaps, any other part of worship; yet none ought to be more hearty or continuous. We consider the command or benefit to be obtained or the many reasons calling it forth. "Who can offer praise gloriously?"

When David praises God he does a grand thing. For, consider how many things the smallest heart contains. Count the sensibilities, emotions, passions, aspirations, hopes, joys, sorrows, fears, loves, hates, jealousies. What a temple! What a heaven! What a hell! Angels hover near its portals or arch its chambers with their wings; serpents hide under its threshold or crawl into its closets. Many a heart-to-day harbors as vile a nest of devils as were in Mary Magdalen's. They are in some nook, it may be, unknown even to the owner of the heart, for few thoroughly police their own haunts.

David went to the praise of God after rigid self-examination. "If I regard iniquity in my heart, the Lord will not hear me," David knew his heart—its weak spots, its foul spots, its sore spots. These he sought to set in order; these he made to praise God by constantly growing stronger, purer, healthier. He confessed to weakness, but realized a sense of strength coming. He deplored his fallen nature, but joyously discovered a tendency to purity. He groaned with his disease, but praised God for healing power. How much Christians can make their infirmities praise God if they only will! David also called in his strong points of character to praise. Some of us seek to think, if we are more gifted than others, that we can use the surplus given to our own whims. Hence how often we find our own conduct echoing the world's bold assertion that the man who was constantly praising God was a half idiot!

Perhaps there is needed more concentration as well as consecration in praise than in prayer. Self-examination should be more rigid. How lightly we engage in singing praises, as if we had to do was to get the right time and pitch! If we get the time and pitch of the heart, it is well; but what musician would take a violin all out of tune, with broken or knocked strings, to give us one of the strains of Handel or Ole Bull?

One night I attended prayer meeting, and upon my return, on entering the hall, I came near treading upon a serpent. It had come up through a mouse hole in the milk closet! A mouse hole is not a serious matter, but a snake hole is. And that in the closet! Among the milk jars and pans! Thither go children all hours for a biscuit and butter or cheese or milk. And a snake there! How often my wife puts in her hand, not thinking of snakes! And then the spiritual closet with a hole utilized by snakes! I am going out to the social praise meeting. While I am there from my neglected closet glides the snake, and from a distant sight of God in the meeting I come into close quarters with the devil on returning home.

Three reasons why our praise should never be half-hearted:

1. We never wanted a half-hearted God to bless or help or commune with us. Half praise to us is an insult and often intentional. It kills in the name of appreciation. One often prefers straight-out abuse. He can resent that. But if he winces under half praise, the tormentor is happy; if he recoils, the hypocrite puts on an air of offended friendship. Why should we wish to impose on the divine Being what we so heartily despise when offered to us?

2. All worship has an exponential value. Our character may not be distinguished by many shining traits. Only here and there do we find one a splendid illustration of more than one or two virtues or graces. But if we shine in only one, that one may enter as a factor in the praise which we offer. The praise which we enjoy is that which is heartily returned and reiterated, if only by itself. He who praises heartily has our goal will whether it be in elegant praise or not.

3. We should be hearty in our praise because, while God may know how we feel, he has never told us that he will take anything for done unless it is something beyond our ability. I have no right to take it for granted that God loves me. I have a right to insist upon his assurance by the Holy Spirit. I take nothing for granted in his promises. He has commanded me to test them and know. In his turn, he takes none of my duties for granted. If I

feel that I adore, thank and praise, I ought to let him know it. He will neither eavesdrop nor peep into my closets on the sly to see what I have for him. He expects me to show it. So for a higher reason should we do so, for men are influenced by our example. They will be half-hearted if we are. They will naturally rate our expressions as above the actual feeling. If we repress our feelings, they will never know we have any. Besides, praise is a duty urged in the Bible often than prayer. No man can refuse to praise because he does not feel like it any more than he can refuse to pray for the same reason. It is one thing that he can do, and he can do that publicly. He may not be able to preach, exhort, pray or speak in the love-feast; but he can find appropriate expressions of praise. He may not have a due voice; but he can make melody in his heart if he keep it whole.

How much better some people's hearts are, in one sense, than they think! I mean how much finer musical instruments! If they were only kept in tune and practiced upon! When the wondrous harp has all its strings in unison; when the sensibilities, tastes, sentiments, emotions, passions and the diviner powers of the soul, reaching out after the supernatural, longing for symbols to express the ineffable, find themselves now reunited to one another and to their great Author, the first notes of praise are so sweet that the angels perform mute praise to hear, and Deity, stooping, owns in the plaintive wail of the weakest lamb returning to the fold the magic of music which is wanting in seraph symphonies.

T. A. S. A.

What Is the Test of a Powerful Conversion?

A few weeks ago I spent the night with a gentleman of another communion than ours, and he said to me: "I wanted to join the Methodist Church, but they would not take me."

"Well," said I, "that is strange. We take in all who want to flee from the wrath to come and be saved from sin."

He said: "Oh, yes! I know you say that; but the fact is you Methodists always discount a man if he does not go through a sweat—have a powerful conversion or a bright conversion, as you call it. I could not have that. I tried hard to have it. My mind was made up to serve God, to live a Christian life, and that's all there was of it. I could not sweat, could not cry nor shout—could not do anything of that kind. I saw that your people set more store on the outward demonstration than they did on the inward working, or I thought they did. They made a mighty do-over those who had what you call a powerful conversion, and they looked doubtfully on a quiet man like myself. I did not want to join with a people who would distrust me and discredit my religion because it was not the powerful-kind."

This talk set me a-thinking powerfully. Here was a good man; a man of faith and prayer, well reported by his neighbors, having a zeal for God and leading a quiet, uniform, consistent Christian life. He was a man of quiet, modest, retiring manners. He was brought up by religious parents, had been religiously inclined, if not religious, from infancy and childhood. He was a man of good sense, calm, quiet disposition and of inflexible purpose. His character and life made him a man of influence among his neighbors. Since I spent the night with him he got two of his fingers cut off in his mowing machine. When I met him I asked, "Were they shuply cut off or were they powerfully cut off?"

"Well," said he, "it was not so painful as you might think. My careless and the loss of time hurt me worse than anything else. They are gone, and there is no sense in grieving over split milk. I have fingers enough to work with, and I thank God for that."

Now, this man had erroneous views of the conditions of membership in the Methodist Church, and, doubtless, he was predisposed to another communion by his training and early associations, and, perhaps, he was better off, religiously, where he was than he would have been in any other church, and it is likely that he felt into the hands of some Methodist preacher who overestimated feeling and fervor when he should have been more carefully instructed in the kingdom of God. Any or all of these suppositions may or may not be true, and still we may ask, "What is a powerful conversion?"

"By what test do we judge of the powerfulness of conversions?" I do not object to shouting, laughing, crying, handshaking, and other demonstrations of feeling. Not in the least. I rather like these things. They suit the cut and bias of my emotional nature; they are in harmony with my feelings. I indulge in them freely; but they are not the tests of my daily experience of communion with God. I am glad they are not. I am not always in the feeling mood; but, if I know my own heart, I am determined to live and die in the service of my God. This purpose fixed in my soul, and attested by the witness of the Holy Ghost, is the sheet anchor of my confidence and my hope. "A desire to flee from the wrath to come and be saved from sin," and "this desire fixed in the soul," and "manifested by avoiding sin of every kind and by doing good of every possible sort," is after all the only reliable test of religious purpose. This is purpose put to the test. It comes out in experience, in life and in living; it results in the formation of character. This test will answer for the emotional and for the unemotional. If a conversion leads to this kind of living, it is just as powerful as God would have it be. It is the heart, the life—the whole life—that God wants rather than mere spirits of feeling which, in the nature of things, is subject to change. No matter what the state of my feelings may be, my purpose is to glorify God in my body and spirit whether I feel like it or not. Do not some of our people and some of our preachers, both directly and indirectly, magnify unduly mere feeling, outward demonstration—a "sweat"? How am I to know a powerful conversion from one that is not powerful? Will some one tell me?

GILDEROY.

The prohibitory amendment to the State Constitution of Maine was carried by a majority of 50,000 at the recent election. Republicans and Democrats alike gave it cordial support. When prohibition has been so long and fairly tried as in "the old Blue Tree State," the people will never return to the license system again. Partisan papers may sneer and ridicule; but this cause is entrenched in the moral convictions of the nation.

Methodism's Indebtedness to Endowments.

For years to come choice extracts from Bishop McTear's History of Methodism will be published and quoted. A suggestive excerpt on the above we give below. If it should stimulate liberal Centenary offerings anywhere for the endowment of a single college, the volume and the year will be blessed of God. What was secured to the great leaders of the Methodist movement in this way may equip alike many another true evangelist in the years to come. See how the providence of God utilized endowed scholarships in preparing his chosen instruments for the great revival. What a Centenary exhortation! Read the following:

Methodism owes a debt of gratitude to endowed scholarships, fellowships and institutions of learning. Without them Samuel Wesley and his sons, with George Whitefield, must have gone without the educational outfit which, under God, so mightily prepared them for their life-work. John was maintained six years at Charterhouse, and thence sent forward to Oxford upon this foundation. As fellow of Lincoln College, he matured and embodied his post-graduate attainments, and upon this income initiated so as to support his ministry. In the same way Charles, after becoming a "king's scholar," at Westminster, went through that training-school, and afterward graduated at the university. The income of Epworth was utterly unable to bear these charges. The arrangement that made it possible for the elder Wesley and for George Whitefield to get through as "servitors" is part of the same wisdom that lays a "foundation" to bless the ages. Let one think, if he can, of Methodism without these four men; and think of these four men without education.

To Our Agents.

As an inducement for the fall campaign, we make this extraordinary offer for new subscribers to the Advocate, viz: For ten new subscribers, with cash in full for same, we will send a full set (four volumes) of Jamieson, Faussett and Brown's Commentary, bound in half morocco; or for fifteen renewals and new subscribers, we will send the full set, postage prepaid—cash in full to accompany all orders.

The Southern Cultivator.

From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

ORVER & JAMIESON.

Bishop H. H. Kavanaugh.

Several years previous to his death, Bishop Kavanaugh entrusted to Rev. A. H. Redford, D. D., the task of writing his life, and one year ago, while in Florida, renewed the request. The work is just now completed, and the first thousand subscribed for. The work is published in two styles of binding, and sold by subscription only. The advertisement will be found in another column.



Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

ORVER & JAMIESON, Publishers.

When a man and woman are made one, the question, "Which one?" is a bothersome one until it is settled, as it soon is.

The attention of our readers is called to the advertisement of the house of J. C. Morris, on the fifth page of this paper. Any dealer desiring to purchase wood and willow ware, cordage, paper, etc., will find that their orders for such goods can be filled promptly, carefully and satisfactorily, by this concern. The business is under the personal management of Messrs. E. F. Dyer, E. P. and T. G. Mackie, who are also members of the firm. They solicit from their friends and brethren a liberal portion of their patronage. The house was established in 1834, and is therefore the oldest in its line in the southwest, and fully conversant with the wants of the trade.

A loan without security is a cyclone for a bank.

Let those who doubt what has often been said in reference to the efficacy of the New Life tonic, call at or send to the Depot and get the names and residences of those who have taken them, or who are now taking them.

Favorable weather for bay making—when it rains pickfords.

Her face was young, yet her hair was gray. She tried Parker's Hair Balsam, and now her hair is soft and brown. Only 50c.

Care will kill a cat. The cure must be exercised in taking aim.

The edition of Jamieson, Faussett and Brown's Commentary, issued by Messrs. Jerome B. James & Co., of Toledo, Ohio, and offered as a premium in another column, is really bound in a premium in another column. It gives home instruction given. Every preacher in the parsonage conferences can secure a complete set. See notice.

Why is a tight shoe like a fine summer? Because it makes the corn grow.

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To those of our subscribers, not convenient to a money order office, we would say, please inform us by postal card whether in continue the Advocate or no.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the Advocate.

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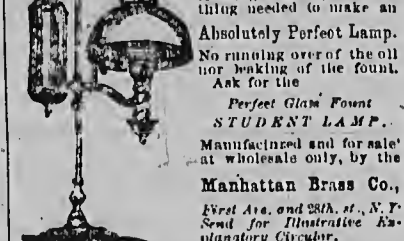
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Tuition in Primary Department.....1 00
Freshman.....2 00
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Weekly Market Review.

(For Week Ending September 16, 1884.)

COTTON.	
Low ordinary	7 1/16 @
Ordinary	8 1/16 @
Good ordinary	8 1/16 @
Low middling	10 1/16 @
Middling	10 1/16 @
Good middling	10 1/16 @
Middling fair	11 1/16 @
Fair	10 1/16 @
Galveston middling	10 1/16 @
Mobile middling	10 1/16 @
St. Louis middling	10 1/16 @

SUGAR.	
Inferior	31
Common	41
Good common	43
Fair	43
Good fair	43
Fully fair	43
Prime	51
Strictly Prime	51
Choice	51
Seconds	51
Yellow clarified	51
Gray clarified	51
Choice white	61
Granulated	71

MOLASSES.	
Syrup	—
Fair	—
Prime	—
Choice	—
Fancy	—

RICE.	
Choice	—
Prime	—
Good	—
Fair	—
Ordinary	—
Common	—
No. 2	—

FLOUR.	
Minnesota bakers	5 3/4
Minnesota patents	6 25
Extra fancy	5 62 1/2
Wheat patents	5 75
Choice	3 90
Fancy	4 15

CORN PRODUCTS.	
Cream meal	3 75
Corn meal	2 45
Grits	3 40
Hominy	4 00

GRAIN, ETC.	
CORN:	
White	68
Yellow	67
Mixed	67
OATS:	
Western	40
Texas rust-proof	—
Texas No. 2	39
BRAN:	
at cwt.	80
HAY:	
Choice	18 50
Prime	15 00

PROVISIONS.	
PORK:	
Mess	18 75
Prime mess	16 50
Rumps	16 50
BACON:	
Choice breakfast	121
Shoulders	71
Sides, clear	111
Sides, clear rib	111
HAMS:	
Sugar-cured	15
DRY SALT MEAT:	
Shoulders	71
Sides, clear	101
Sides, clear rib	101

FISH.	
MACKEREL:	
No. 1, in bbls.	14 25
Half bbls.	7 75
No. 2, in bbls.	13 75
Half bbls.	6 25
No. 3, in bbls.	13 25
Half bbls.	7 00

GROCERIES.	
COFFEE:	
Rio, choice	91
Cordova, choice	12
Java, choice	22
BUTTER:	
Western dairy	18
New York dairy	18
Country	20
LARD:	
Choice	8
Choice	50
Fair	25
OLDS:	
Coal, cases	18
Coal, bbls	13
Cotton seed	50
Lard	80

VEGETABLES.	
CABBAGES:	
Western, bulk	6 00
Country	—
POTATOES:	
Louisiana	—
Western	1 00
KROUT:	
at bbl.	4 50
ONIONS:	
at bbl.	1 25

BALING STUFFS.	
BAGGING:	
12 lb.	101
2 lb.	111
BALING TWINE:	
at lb.	13
TIES:	
at bundle	1 30

SUNDRIES.	
POULTRY:	
Chickens, Western	5 00
Young	2 00
Chickens, Southern	3 25
Young	1 75
Turkeys, Southern	9 00
Eggs:	
Western	18
Southern	23
WOOL:	
Louisiana	171
Burly	73
HIDES:	
Greensalted	7
Dry salted	91
STAVES:	
Oak, kegs	50 00
Oak, barrels	75 00
Oak, casks	50 00
Oak, hogheads	75 00
HOOP POLES:	
Hogheads	40 00
Barrels	20 00
Half barrels	12 50
FERTILIZERS:	
Cotton seed	12 00
Meal	25 00
Pure ground bone	42 00
Muriatic acid	8
Sulphuric acid	8
Bone black	81

How to have a Clear Skin.
When the skin is yellow with bile, or thick and muddy from careless living, less than one bottle of Parker's Tonic will make it look fresh and clear again.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Sept. 9.—The majority for Blaine in Maine is about 13,000, and the majority for prohibition about 50,000.

ST. PAUL, Sept. 10.—A special from Clear Lake, Wis., says late yesterday afternoon a cyclonic storm struck this place. The greater portion of the town is in ruins, and three lives were lost.

CHITTEWA FALLS, Wis., Sept. 10.—The storm at this place last night was the worst of the season. The river now is between 16 and 17 feet above low-water mark, and still rising rapidly.

New York, Sept. 11.—James Gordon Bennett, who has just returned from New York, surprises his old friends at the club and Belmont's by answering only with a glass of milk to all their champagne toasts. He swore off from drink before leaving Europe, the pledge to last until next New Year's day.

WASHINGTON, Sept. 11.—The annual meeting of the Women's Christian Temperance Union began to-day at the Garfield Memorial Church with rather a slim attendance. Mrs. Clara L. Beach was elected president for the ensuing year.

Eau Claire, Wis., Sept. 11.—Both the Chippewa and Eau Claire rivers began falling at noon, after reaching the unprecedented height of twenty-six feet, three feet higher than the great flood in 1881. Every bridge on the Chippewa is gone out, including the railroad bridges and two wagon bridges. In this city the loss of property is appalling. No satisfactory estimate can be made at this time. In and between Chippewa Falls and Eau Claire the loss will not fall short of \$1,500,000, and may greatly exceed that sum. Business houses on all sides of the two rivers were submerged. In this city over 200 houses have been swept away. Only one life has been lost so far as heard from.

FOREIGN.

LONDON, Sept. 9.—Advices from Warsaw state that arrests of nihilists are of daily occurrence. Six persons were arrested Sunday morning. The police issued an order prohibiting within 300 paces of the Czar. Soldiers and gendarmes were ordered to fire at any one who crossed the Czar's route as he entered Warsaw.

NAPLES, Sept. 11.—The situation is slightly improved. King Humbert to-day visited the hospitals, and also the camps of the poorer classes. The municipal authorities, with the approval of the archbishop, prohibited all religious processions. Two hundred volunteers have offered their services for the cholera hospitals. In this city during the twenty-four hours ended at 9 o'clock this evening there have been 906 fresh cases and 329 deaths from cholera. In other parts of the province in the same time there were 19 fresh cases and 13 deaths.

PARIS, Sept. 12.—According to the official statements the total number of forces under the French flag in Tonquin is 19,000. Of these, 4,000 are Europeans and the remainder auxiliary native troops.

ROME, Sept. 14.—From midnight Friday till Sunday afternoon there had been 1200 cholera cases and 687 deaths at Naples. Since the beginning of the outbreak there has been 3297 deaths.

Merchants and grocers, hotel-keepers, colleges, managers of boarding department, and others would do well to address Mrs. P. M. Goodwyn, manufacturer, 179 Girard St., N. O., for price list of Goodwyn's Eureka Yeast Powder, a city positively free from Alum or any other harmful ingredient. It not only invites, but squarely challenges comparison with any and all standard articles in its line.

MISCELLANEOUS.

BROWN'S IRON BITTERS
—THE BEST TONIC.
This medicine, combining iron with pure vegetable tonics, quickly and completely cures Dyspepsia, Indigestion, Impure Blood, Anemia, Chills and Fevers, and all the ailments resulting from Diseases of the Kidneys and Liver.
It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives. It does not irritate the stomach, but produces constipation—other Iron medicines do. It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, relieves heartburn and belching, and strengthens the muscles and nerves.
For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.
The genuine has above trade mark and crossed red lines on wrapper. Take no other.
Made only by BROWN'S CHEMICAL CO., BALTIMORE, MD.

A Champion Book FOR BOYS.
"Gilderoy's Stories" is a rollicking, breezy, bright book for boys.
Send seventy-five cents to the author
R. G. PORTER,
Verona, Miss.
By mail, postpaid, only seventy-five cents.

THOS. J. CARVER, W. L. BAKER,
CARVER & BAKER,
Cotton Factors
—AND—
COMMISSION MERCHANTS,
44 Perdido Street,
NEW ORLEANS, LA.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.	
Grand Day, at St. Elmo	Oct. 11, 12
St. Francis Street	Oct. 13
Chapel, at T. R. R.	Oct. 13
Lower Street, at St. Elmo	Oct. 13
Toulumville, at Roberts' Chapel	Nov. 1, 2
Franklin Street	Nov. 1, 2
Union Springs circuit, at St. Stephen's	Nov. 1, 2
Walden	Nov. 1, 2
St. Paul's	Nov. 1, 2

EUFULA DIST.—FOURTH ROUND.	
Louisville circuit, at Tabernacle	Oct. 11, 12
Clayton	Oct. 12
Reid circuit, at Tabernacle	Oct. 12
Henry circuit, at Tabernacle	Oct. 12
Skipperville circuit, at Tabernacle	Oct. 12
Col. Hill circuit, at Tabernacle	Oct. 12
Ozark circuit, at Tabernacle	Oct. 12
Perote circuit, at Tabernacle	Oct. 12
Union and Midway, at Tabernacle	Oct. 12
Union circuit, at Tabernacle	Oct. 12
Union circuit, at Tabernacle	Oct. 12
Union circuit, at Tabernacle	Oct. 12

PENSACOLA DIST.—FOURTH ROUND.	
Powhatan, at Ryceville	Sept. 20, 21
Milton station	Sept. 20, 21
St. Andrew's	Sept. 20, 21
Stockton, at Rockton	Sept. 20, 21
Perote circuit, at Tabernacle	Sept. 20, 21
Warrington at Warrington	Sept. 20, 21
Douglasville, at Mt. Carmel	Nov. 1, 2
Bay Minette, at Swift's	Nov. 1, 2
Georgetown, at South Butler	Nov. 1, 2
Evergreen, at Fairfield	Nov. 1, 2
Repton circuit, at Tabernacle	Nov. 1, 2
Monterey, at Forest House	Dec. 6, 7

GREENSBORO DIST.—FOURTH ROUND.	
Greensboro station	Sept. 20, 21
Havana circuit, at Carthage	Sept. 20, 21
Greene circuit, at Carthage	Sept. 20, 21
Warrington circuit, at Carthage	Sept. 20, 21
Cuba circuit, at Carthage	Sept. 20, 21
Livingston circuit, at Carthage	Sept. 20, 21
Gainesville circuit, at Carthage	Sept. 20, 21
Butler and Mt. Sterling, at Carthage	Sept. 20, 21
Gaston circuit, at Carthage	Sept. 20, 21
Benjamin and Jefferson	Sept. 20, 21
Portland circuit	Sept. 20, 21
Greensboro circuit	Sept. 20, 21

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.	
Marion, at Marion	Oct. 11, 12
Clarke, at Union	Oct. 11, 12
Winchester, at Union	Oct. 11, 12
Vicksburg circuit, at Union	Oct. 11, 12
Yazoo circuit, at Union	Oct. 11, 12
Yazoo circuit, at Union	Oct. 11, 12
Yazoo circuit, at Union	Oct. 11, 12
Yazoo circuit, at Union	Oct. 11, 12
Yazoo circuit, at Union	Oct. 11, 12
Yazoo circuit, at Union	Oct. 11, 12

SHREVEPORT DIST.—FOURTH ROUND.	
Ellettsville, at Bethel	Sept. 13, 14
Mt. Carmel, at Bethel	Sept. 13, 14
Ocean Springs, at Bethel	Sept. 13, 14
Warrington, at Bethel	Sept. 13, 14
Americus, at Bethel	Sept. 13, 14
Vanclaire, at Bethel	Sept. 13, 14
Poplarville, at Bethel	Sept. 13, 14
Shreveport circuit, at Bethel	Sept. 13, 14
Shreveport circuit, at Bethel	Sept. 13, 14
Shreveport circuit, at Bethel	Sept. 13, 14

JACKSON DIST.—FOURTH ROUND.	
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14

BRANDON DIST.—FOURTH ROUND.	
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14
Sharon, at Mt. Pleasant	Sept. 13, 14

VICKSBURG DIST.—FOURTH ROUND.	
Port Gibson station	Sept. 13, 14
Dumfries, at Mt. Pleasant	Sept. 13, 14
Vicksburg station	Sept. 13, 14
Payette, at Mt. Pleasant	Sept. 13, 14
Payette, at Mt. Pleasant	Sept. 13, 14
Payette, at Mt. Pleasant	Sept. 13, 14
Payette, at Mt. Pleasant	Sept. 13, 14
Payette, at Mt. Pleasant	Sept. 13, 14
Payette, at Mt. Pleasant	Sept. 13, 14
Payette, at Mt. Pleasant	Sept. 13, 14

WOODVILLE DIST.—FOURTH ROUND.	
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5
Wilkinson circuit, at Woodville	Oct. 4, 5

SARDIS DIST.—FOURTH ROUND.	
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7

NORTH MISSISSIPPI CONFERENCE.	
COLUMBUS DIST.—FOURTH ROUND.	
Taupo, at Union	Sept. 13, 14
Wet. Point and Thibodaux	Sept. 13, 14
Brookville, at Union	Sept. 13, 14
Brookville, at Union	Sept. 13, 14
Brookville, at Union	Sept. 13, 14
Brookville, at Union	Sept. 13, 14
Brookville, at Union	Sept. 13, 14
Brookville, at Union	Sept. 13, 14
Brookville, at Union	Sept. 13, 14
Brookville, at Union	Sept. 13, 14

GRENADA DIST.—FOURTH ROUND.	
Grenada station	Sept. 6, 7
Water Valley, Wood Street	Sept. 6, 7
Grenada circuit	Sept. 6, 7
Charleston circuit	Sept. 6, 7
Paula circuit	Sept. 6, 7
Coffeeville circuit	Sept. 6, 7
Wesley Chapel	Sept. 6, 7
Oxford circuit	Sept. 6, 7
Oxford circuit	Sept. 6, 7
Oxford circuit	Sept. 6, 7
Oxford circuit	Sept. 6, 7

SARDIS DIST.—FOURTH ROUND.	
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7
Senatobia circuit, at Senatobia	Sept. 6, 7

GREENVILLE DIST.—FOURTH ROUND.

Greenville	Sept. 11
Cherry Hill	Sept. 11
Cherry Hill	Sept. 11
Cherry Hill	Sept. 11
Cherry Hill	Sept. 11
Cherry Hill	Sept. 11
Cherry Hill	Sept. 11
Cherry Hill	Sept. 11
Cherry Hill	Sept. 11
Cherry Hill	Sept. 11

WINONA DIST.—FOURTH ROUND.	
Keweenaw and Duluth	Sept. 6, 7
Lexington	Sept. 6, 7
Winona	Sept. 6, 7
Winona	Sept. 6, 7
Winona	Sept. 6, 7
Winona	Sept. 6, 7
Winona	Sept. 6, 7
Winona	Sept. 6, 7
Winona	Sept. 6, 7
Winona	Sept. 6, 7

HOLLY SPRINGS DIST.—FOURTH ROUND.	
New Salem circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31
Holly Springs circuit, at Center Hill	Aug. 30, 31

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Christian Advocate.

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Thirty-seventh class matter, 1 cent per annum.

Thirty-eighth class matter, 1 cent per annum.

Thirty-ninth class matter, 1 cent per annum.

Fortieth class matter, 1 cent per annum.

Forty-first class matter, 1 cent per annum.

Forty-second class matter, 1 cent per annum.

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Forty-fourth class matter, 1 cent per annum.

Forty-fifth class matter, 1 cent per annum.

Forty-sixth class matter, 1 cent per annum.

Forty-seventh class matter, 1 cent per annum.

Forty-eighth class matter, 1 cent per annum.

Forty-ninth class matter, 1 cent per annum.

Fiftieth class matter, 1 cent per annum.

Fifty-first class matter, 1 cent per annum.

Fifty-second class matter, 1 cent per annum.

Fifty-third class matter, 1 cent per annum.

Fifty-fourth class matter, 1 cent per annum.

Fifty-fifth class matter, 1 cent per annum.

Fifty-sixth class matter, 1 cent per annum.

Fifty-seventh class matter, 1 cent per annum.

Fifty-eighth class matter, 1 cent per annum.

Fifty-ninth class matter, 1 cent per annum.

Sixtieth class matter, 1 cent per annum.

Sixty-first class matter, 1 cent per annum.

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Sixty-third class matter, 1 cent per annum.

Sixty-fourth class matter, 1 cent per annum.

Sixty-fifth class matter, 1 cent per annum.

Sixty-sixth class matter, 1 cent per annum.

Sixty-seventh class matter, 1 cent per annum.

Sixty-eighth class matter, 1 cent per annum.

the neck, and when the head of the culprit is placed into it the whole frame is nailed together. It is impossible for a man with one of these yokes on to feed himself, for he can not get his hand to his mouth. Some one must feed him.

Our first Sabbath in this great idolatrous, wicked land of China, can never be forgotten by us. Feelings of sincere gratitude filled our hearts, and we praised God that he had so kindly cared for us all along our perilous journey, delivering us from all danger and bringing us in safety to the shores of China. The day was spent in reading God's word and praising his holy name. His word was precious to us that holy Sabbath, and we felt we could forever praise the Lord for all the benefits we had received. We were assured that the "goodness and mercy of the Lord had followed us all our days."

Attended our native church in one corner of the mission compound, and heard our native preacher, Bro. Li, preach from these words, "Come unto me all ye that are heavy laden and I will give you rest." I could not understand one word he said, but I was deeply interested to see him so earnest and zealous in preaching to his heathen fellow-countrymen who were present. The number to hear him was quite small. Many passed by, others would call in for a minute or two, while others remained until the close of the discourse. Some had vegetables for sale, others had chickens, and some, too, would smoke their pipes until told not to do so. Quite a number laughed and talked and gazed at us, evidently not listening to the preacher's words. When I looked out upon the people, the day did not seem to me like the Sabbath and a day of rest. Chinese were busily engaged at their work, shops open, men carrying heavy burdens, the wealthy riding in their chairs, and altogether it seemed like a week-day. It was a sad sight to us, and we realized the fact more than ever before that we were among a heathen people who knew nothing of the true God and his holy Sabbath. Our hearts went out in pity for them, and earnest prayers for their conversion, and I longed to have my tongue unloosed that I might tell them Jesus loved them and died on the cross to redeem them and give them eternal life. Many of these poor people who listened to the preacher looked as though they had no thought above eating and drinking.

Canonading was going on all Sabbath day between the imperial troops and the insurgents. There were ten thousand imperial troops encamped around the city, and there were five or six hundred insurgent troops in the city. During the day and night cannon balls came whistling through the air, and especially at night they came over the mission home, making our nights exceedingly uncomfortable, for we did not know what moment one might be thrown into the house. These guns were evidently aimed at foreigners' dwellings, for they had not forgotten the battle of "Muddy Flat." I will here give an account of that battle:

"Storming of the entrenched imperialist camp by the British and Americans at Shanghai, Tuesday, April 4, 1854. In consequence of an attack made by imperialist soldiers on the foreign settlement April 3, the evacuation of all the camps were demanded by the British consul on Tuesday, April 4. The representatives of France and America agreed with the British consul as to the absolute necessity, with a view to the safety of the foreign community, of enforcing the demand. Accordingly the imperial authorities were informed that, failing the abandonment of the camps by four P. M., the naval forces of Great Britain and the United States would proceed to occupy them by force of arms.

"At half-past two P. M. the men were landed from two British men-of-war and from the United States sloop Plymouth. They were drawn up in front of the English Church until a few minutes before three o'clock, when no pacific communication having been received the columns moved forward, accompanied by the Shanghai volunteers to take up their positions. A halt was made half way up the rising course, while the officers went forward to

reconnoitre. On their return the order was given to advance. The Americans, under Capt. Kelly, accompanied by Mr. Murphy, United States consul, and several volunteers, took the left branch of the ground with three guns. The British, under Capt. O'Callaghan and Keane, accompanied by the British consul and Mr. Wade, who commanded the volunteers, took the right with one field piece. There was a further halt at the end of the course, during which an evasive communication was received from the Tootai of the city. He was the presiding officer of the native city. No sign of a move being apparent in the camps, and the imperialists having already opened fire upon the American column, the order to engage was given. Shells were thrown into the camps from the field piece under Lieut. Montgomery with great precision and effect, while the main body of the British naval forces, in conjunction with the volunteers, moved on to occupy them. To effect this a detour had to be made beyond the riding course, as the bridge which formerly led across the Yang-Kyung-ling had been previously broken down. The creek was crossed at the wooden bridge to the westward of Paddy Bird Grove. Six marines and six volunteers were stationed at this point to protect the rear of the attacking party. On crossing the bridge the regular forces under Capt. O'Callaghan and Keane advanced to the southeastward, while the volunteers under Mr. Wade advanced to the south, so as to cover the flank of the main attack.

"The shelling had now begun to take effect, and numbers began to retreat from the west side of the camps. As the men advanced upon the north front of the most northerly camps, numbers of soldiers were visible behind the embankments. On their rear approach, and as they were concentrating upon a gateway leading into the camps, before which a wooden board had been erected, a cannon was discharged, which killed one seaman of the encounter and wounded several others. The men went bravely forward and the volunteers advanced to the right. A volley of musketry was fired by the imperialists, on which they had evidently relied, but the ditch was crossed and the camp taken. At this time one of the volunteers was dangerously wounded by a musket shot through the head. The imperialists now retreated rapidly towards their camp on the Soehow Creek. The camps were soon set on fire, and as there was a fresh breeze blowing the flames spread rapidly. The order to retire was now given—two wounded Chinese found in the camp were removed to a place of safety, and the troops defiled towards the north along the banks of the creek. The Americans in the meantime had done their part well and bravely, but with considerable casualties. They were unable to get into the camps in consequence of being unprovided with the means of crossing the creek, and after their occupation by the British they retired to defend the rear, towards the Soehow Creek, where the imperialists were reassembling. Two war-junks lying in the creek fired two broadsides. The shots were not badly aimed, but they fortunately took no effect.

"The return was accomplished without further incident, the advancing bodies of soldiers having been effectually checked by the fire at the field pieces. The rear guard left at the wooden bridge was compelled to retire upon the guns, as the numbers of the enemy approaching were too large and the fire too hot."

"The affair did not occupy two hours of active fighting, and the object was satisfactorily accomplished before six P. M. The conduct of the troops was exemplary throughout, and reflected great credit upon the commanding officers. We noticed great coolness on the part of Lieut. Dew, of the encounter, who was the first man in the camp. The volunteers also remained very cool under fire, and altogether the imperialists received a lesson which will give greater security for our lives and property than we have had for some time past.

Yours in Christian Fellowship,
J. W. LAMBUTH.

SHANGHAI, CHINA, July 23, 1884.

Our Dead.

One more of our great and good men has passed away! Two of our beloved Bishops in one year! But still, as it was said in the days of our fathers, "they die well." If the providence of God has favored our beloved Methodism in other respects it has certainly been no less propitious in providing for us our chief overseers. All of them were of spotless character through life, wise in counsel and their example worthy of universal emulation. Perhaps it would not be amiss to repeat just here the remark of an eminent Methodist lady, now in heaven, no doubt. She was interviewed by an Episcopal Bishop and urged to come back to "the church." By way of impressing her with the invalidity of our episcopacy, he asked her: "Mrs. D., who made your Bishops?" She replied: "God made our Bishops, and that's the reason why there are no Onderdonks among them." There "ended the first lesson" in proselytizing in that case. Any one familiar with the history of the Episcopal Church in the United States will see the point. I have seen and known personally, and at times had the privilege of intimate and official connection and communion with all our Bishops, from Bishop Soule down to the present time, except Wilson, Hargrave and Granberry. I have met Bishop Wilson and heard him preach before he was made Bishop. Soule, Andrew, Paine, Early, Wightman, Capers, Doggett, Marvin, Kavanaugh—and now George F. Pierce are gone! How the church mourns for those lamented dead! Still "the work goes on." As in time past, if our people are faithful God will provide leaders for our Israel. The mantle of these Ephraims will rest upon Ephraims, who will as faithfully and acceptably serve the church, no doubt. While it may appear to some in these degenerate times that our ministry is in some instances wanting in the fiery zeal and earnestness of the former generation, and the fruits of their labor are not so abundant, I am sure no one can say that the Bishops are not still a self-denying, laborious set of men "abounding in the work of the Lord." With the travel and labor requisite to attend the Annual and District Conferences of our church, certainly our episcopacy is no sinecure. There are few men equal to the task. I am persuaded that some of our Bishops have been overworked. The zeal of God's house has often taken them. The dead are enshrined in our memory. Let us pray for the living ones and confidently trust that God will raise up holy men to fill the vacant places.

MARTIN PARSONS, Sept. 10, 1884.

Provoking Unto Love.

BY REV. J. B. A. ARRENS, D. D.

Oh, the rarity! Inciting to love, awakening, encouraging, cherishing love, how seldom! Some boys find delight in setting dogs on each other. They delight in canine enmity. So some men, and women too, find pleasure by instilling a spirit of distrust, inducing to acrimonious opposition, inciting to hate. Many are but firebrands swung by some demon's hand, all around kindling the flames of ill-will and enmity. Hypocritically fault finding, chronically censorious, backbiting and slanderous, retelling among their associates all current depreciatory remarks, they succeed in turning brother against brother and begetting unrest and asperity. They are apostles of hate.

The world is full of cess pools from which emanate miasmas of enmity. These pools must be filled, not fed, must be filled and converted into fruitful gardens, where the flowers of paradise luxuriously grow. Thorns and briars, wounding the feeling of our associates, must be removed. Peacemakers are called the children of God. Bringing men, whose hearts have been estranged in love together, is an employment of which angels might be justly proud.

Men are unhappy. They seem merry, but are miserable. They seem cheerful, but are nevertheless filled with gloom and darkness. Men hide their tears and suppress their sighs. They affect peace when

there is no peace. What can give relief to the suffering thousands? We have homes for destitute widows, asylums for the orphan and infirm, hospitals for the sick. Where is the panacea for the broken-hearted? Where is the refuge for the poor nursing of the storm? Love is the refuge. Love, the catholic for all human woes. Restore men to love. Induce them to love. Loving and being loved bids farewell to all our fears and wipes our weeping eyes.

Harvard, Penobscot and other philanthropists have done much for the human family. We can do as much, if not more, by provoking unto love. Large pecuniary gifts may not be at our disposal, we may not be able to build hospitals and endow colleges, yet may the least among us become a great benefactor to our race by provoking unto love. He who sows most the sacred seeds of love, affectionately watering the tender plants with tears of sympathy, who induces to love by loving, lives a life akin to that in heaven. He who loves most and most induces others "to love, lives most."

All love love; all praise love; but only few are unselfishly loved; but few unselfishly love; fewer still heed St. Paul's injunction to provoke unto love. A brother, now in heaven, formerly a member of a church of which we were pastor, during winter sent to the desolate homes of the poor in his church a necessary supply of wood and coal. We visited one of the recipients of these benefactions. The brother wanted to know the name of his benefactor. Not being able to give it, he mentioned in rapid succession more than twelve names, all members of the church. One of these, doubtless, he thought, was the kind donor. We advised to love all twelve, even the whole membership, for it was possible, he had not yet thought of the right person. He did so, and he was the happiest church member we ever met with. That sainted donor knew how to provoke unto love.

Soon after removal to our present home, last spring, we were one morning after family prayers not a little surprised to find on our gallery two beautiful flower pots with fragrant flowers in full bloom. Who brought them? Who had thought of giving us pleasure by this delicate token of kindest regard? No one could tell us. Even now we know it not. But we were provoked, constrained to love all whom we knew in the third district, since, presumably, one of them had been the benefactor.

We knew a preacher who could not endure when the hearts of brethren were estranged. He visited them alternately and by leading the conversation induced each to say something undoubtedly praiseworthy of the supposed enemy. In turn he would inform the parties what he had heard. Often he was met with the remark: "That is impossible. That person is my enemy." But the preacher insisted that he had heard with his own ears what he had communicated. Usually it was not long until the supposed enemies met and after explanation became friends.

Endowment of Whitworth College.

I have talked but little on this subject, but have thought much. A plan for an endowment was once proposed and advocated, I think, by Bro. J. M. Weems at one of our District Conferences, but it was afterwards opposed by a prominent member of the Board of Trustees upon the ground that all of our college buildings were of wood. Said he: "Put up a brick building and then endow." Since then two large brick buildings have been built. The last one is now receiving the finishing touches. A stranger, who went through it a few days ago, said that it is the best arranged school building he ever saw—better than any at our State University. Now, that we have the brick buildings, shall the college be endowed? Who says nay? Who says Amen?

A few days ago two brethren, Rev. Joseph Nicholson, of McComb, and our pastor, Bro. Charles F. Smith, after some conversation on the subject, said they would give their notes for one hundred dollars each, payable in ten equal annual install-

ments without interest. The writer suggested that this may be the beginning of an endowment fund that will grow to a hundred thousand dollars. Why not? Let the friends of the college say, Amen!

I have made up my mind to enter upon this work heartily as the next thing to be done in the development of Whitworth.

A circular will be issued soon setting forth the plan fully, circulated widely and will call for contributions. The plan is practical, will not be burdensome to any, unless to myself, and ought to accomplish the object in view. I shall be glad to have suggestions from any one as to best methods to secure success. May God bless the enterprise and lift upon us the light of his countenance, Amen!

H. P. JOHNSON.

ROCKHAVEN, MISS., Sept. 20, 1884.

"A Centenary Thank Offering from Every Member."

What now remains is to give the people a chance to make their thank offering. Our Centenary plans, carefully based as they were upon those so successfully worked in England in 1833 and in America in 1863, need for their full success the giving the people a chance. The press of the church has done noble service in keeping the Centenary of American Methodism before the public, and has received strong commendations from leading minds of other churches. Our methods are being held up by the press of the Methodist Episcopal Church to excite like enthusiasm among their people. While our papers have not found a place in every home as they should, and other ideals of the year are not realized, as perfect ideals never are, yet, by the help of circular letters sent to the pastors for distribution in every household of the church, and by Centenary services held in every church, the people have been informed as to the nature of our Centenary celebration, and have been making ready for their thank offering.

The year has been one of great advance in every interest of the church—more conversions, more new churches, more parsonages, more missionary money, more for church extension, more for education than in any former year of our history. This is as it should be. Our growing needs require it all. Our increased opportunities demand that we preach the gospel to more souls and lead more to Christ than ever. At no time since the fall Conference of 1883 but what some section of the church has been visited by the outpouring of the Holy Ghost. A people thus blessed will not fail to make a Centenary thank offering. It is the experience of many a pastor this year that his people never gave so cheerfully to any cause. In various instances the aged have laid their thank offering upon the pulpit before the Centenary services began; unable for months to attend other services they have come with glad hearts to this. As a rule the changes which have given most to local Centenary objects have given most to national objects.

Let every pastor in the Methodist Episcopal Church, South, give his people a chance, following up the public thank offering by private opportunities, giving those whose names are not on the cards taken up at the public services, and the result will be a cause for universal thanksgiving. Let us have faith in our people, and above all, faith in the church, which has been so signally crowned with God's blessing for a hundred years.

Anxious hearts in other lands are awaiting the results of the year. Our great connections have been shown their faith in the church, which must not be disappointed. "A Centenary thank offering from every member," each church seeking to realize an average of at least two dollars per member, and the great result will be reached.

E. R. HENDRIX,

Chairman Centenary Com.

—Man's extremity is God's opportunity. Therefore wait upon God.

—Prize the privilege of learning God's word; and hear with meekness, prayer and attention.

—Hope is like the wing of an angel, soaring up to heaven and bearing our prayers to the throne of God.—Jeremy Taylor.

—The fortunate man is he who, born poor or nobody, works gradually up to wealth and consideration, and having got them, dies before he finds they were not worth so much trouble.

Central Centenary Committee.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. I. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT.

THURSDAY, SEPTEMBER 25, 1884.

\$225.

We spent last Sunday evening in Canton, the home of our boyhood, and had the pleasure of participating in a Centenary meeting. A discourse was delivered, but no collection taken. Bro. Singleton, the pastor, reported, however, that \$225 had been contributed as a Centenary offering from his charge, and that other amounts would follow.

\$320.50.

Last Thursday night a Centenary meeting was held at Clinton, Miss., Rev. D. P. Bradford, pastor. There was a large congregation, a discourse by the editor, and a generous offering of \$290.50, which with the amount already raised by the pastor aggregated \$320.50. Bro. Bradford expects the Centenary contributions from his charge to reach seven or eight hundred dollars.

"Pope's Theology" was up for discussion in the Cincinnati Conference, and, after a long debate, a resolution was passed requesting the Bishops to eliminate it from the course of study. All agreed that it was an able work, but not a reliable text-book. It had much good in it, but some admixture of dead lies. Methodists are jealous of their doctrinal integrity.

The shooting affair on the Illinois Central train, near Jackson, Miss., last week, suggests the importance of prohibiting pistol as well as liquor selling in the States. Conductor McShane, one of the most affable and gentlemanly of men, came near losing his life in an effort to protect the passengers on his train. This thought has occurred to us, and we give it to our future legislators without charge—train conductors and street car drivers should be made police officers, fully empowered, under bond and penalty, to enforce the criminal laws of the States. They could then not simply enforce a hoodlum to cease his rowdiness, but arrest him and imprison him at the nearest station. This would be a protection to passengers and new into decency many a vicious young outlaw.

"He could lay aside the pageant of his thoughts for the pomp of his position." Thus a writer in Harper's Magazine, for October, refers to Lord Bacon and his fall. And that is the history of many a man in official life. Intoxicated with the sham and show of power, he subordinates to its maintenance his great gifts of intellect and grace of heart. And their fall is just as sure, though not as ignominious, as England's greatest philosopher and jurist. He did not see, as our author further observes, that "the real grandeur of his office was in its purity, not its pomp; and it was in trying to maintain its pomp instead of its purity that he fell." If every citizen in official life could appreciate that distinction, the present presidential campaign, in spirit and methods, would never be repeated.

Those were noble words uttered by Mrs. Wesley when her consent was asked for John and Charles to accompany Gen. Oglethorpe to Georgia as missionaries to the Indians. Though a widow far advanced in years, and dependent upon them largely for support and protection, she thankfully consented, and added: "If I had twenty sons, I should rejoice that they were all so employed, though I should never see them more." Grand words they, and only worthy of the patriarch of Methodism. They breathe the Christy spirit of a true, intelligent consecration. She felt honored above women that God should choose her to bear and train for himself sons to become missionary heralds of salvation. Hers was not the pride of the mother of the Gracchi, but the rejoicings of Hannah, the Judean matron, whose son was counted worthy to be a priest and judge in Israel. Better be the mother of a Christian hero who will shine as the stars forever and ever, than of a worldly demi-god, flattered and applauded for awhile, but whose memory will rot. Those parents should rejoice rather than repine whose son or daughter is called to the foreign mission field.

Andrew's Zeal and Example.

Among the first disciples of John the Baptist and the first trophy of our Lord's ministry was Andrew, the brother of Simon Peter. Prepared by the testimony and teaching of the Baptist, Andrew followed Jesus as soon as he appeared. Catching at once the grandeur of his spirit and imbued with his life, with determined fidelity Andrew linked his own destiny with his newly recognized and loved Redeemer. So enraptured at having found his Lord, and rejoicing in his marvelous wisdom and love, he at once sought for Simon Peter to relate the glad tidings. And the record states, "he brought him to Jesus." This was the natural, necessary, unrestrained impulse of his inner spirit. And so is the religion of Christ. It is essentially diffusive; it requires effort to confine it. When our Lord touched and healed the leper he charged him to tell no man, but he couldn't keep it. He went abroad spreading the fame and power of his divine Restorer. A knowledge of Christ is opposed to monopoly. The man who spiritually discerns and loves Jesus is anxious that others shall know him and love him, and feel his magic power. He would not, like the pitiless miser, hoard his precious treasure and keep it from the knowledge of others, but scatter it with lavish, loving hand for the enrichment and happiness of the world.

In the spirit and conduct of Andrew we have exemplified the aim of all Christian effort. To bring men to Jesus is the Christian's high calling and highest joy. Nothing so thrills his soul with hope and happiness as the sight of others brought to Christ, and especially through his agency. To win men away from sin and to the Lord is his great concern. To achieve this, if need be, he would sacrifice much of time, comfort and effort. To it every care and interest are subservient. And this indicates the single purpose of preaching. It is not to entertain, but to convict and comfort. It is not to discuss science, expound philosophy or formulate ecclesiastical dicta, but to declare a broad, unselfish, world-encompassing evangelism. In all preaching the cross must be conspicuous, so that sinners can but see it. Time is too short, the soul of too much value, the heart too deceitful and our enemies too subtle and powerful for him who stands in Christ's stead to spend opportunity and talent in vain speculation. Jesus must be the trunk-thought of every sermon and the inspiration of every prayer.

Again, we find in the zeal and conduct of Andrew the idea of the church. The church was established that by organized and concentrated effort the work of bringing men to Jesus might be facilitated and more surely accomplished. This idea is fundamental in God's church—the organization and direction of Christian impulse as illustrated in Andrew. It is a confederation of believers for mutual aid in advancing the Savior's mission on earth. Order, laws, government are necessary prudential arrangements for the more efficient operation and direction of this divine purpose. Evangelical churches, then, are not organized to defend or disseminate peculiar dogmas of non-essential value, but to associate and confederate for victory over sin and for saving the lost. There may develop distinctive denominational features of doctrine and polity; but the primal, divine idea of the church is to save men—to bring them to Jesus. A church founded on and sustained by the propagation of a proscriptive dogma has misconceived the spirit of Christianity. The dissemination of a set of theological opinions is not the true idea of church association.

Montana Conference.

This body met in Stevensville, Montana, August 21, Bishop J. C. Granbery presiding. Two were admitted on trial and one, Rev. R. D. Wordley, received by transfer. We have seen no statistical report; but a correspondent of the Nashville Advocate says, "There was an increase in every department of church work." Dr. Morton, our church extension secretary, and Rev. Richard Boyce, of England, were present and added much to the interest of the session. The Conference was a revival occasion, there being a number of conversions and nine accessions to the church. Rev. T. W. Flowers is supernumerary. The following are the appointments.

HELENA DISTRICT.—L. B. Stedder, P. E. Helena and Fairview, to be supplied; Townsend and Radersburg, E. Lee; Bozeman, to be supplied; Bozeman circuit, to be supplied; Butte, to be supplied by R. Brynes; Willow Creek, J. L. M. Smith; Boulder and Whitehall, J. B. Whitford; Anaconda and Deer Lodge, E. J. Stanley; Stevensville, R. D. Wordley.

Editorial Correspondence.

AN EVENING AT CLINTON.

In response to a kind invitation from Pastor Bradford we ran down to Clinton, last Thursday afternoon, to attend a Centenary service. A good meeting had been in progress during the week, resulting in several accessions to the church. The congregation was large and listened patiently to a lengthy discussion of Methodism. An appeal for Centenary contributions resulted in an offering of \$200.50. Other amounts had been given previously, aggregating \$350.50. Fifteen dollars had been given for the school in Rio de Janeiro. We feel quite sure that Bro. Bradford's pastorate will rank among the foremost in Centenary liberality and loyalty.

We were glad to hear from him that several revival meetings had been conducted on his work, resulting most graciously. He purposes the organization of a new church at one point where a successful series of meetings were held recently. With thanks to Bro. Rice and family for hospitality and many friends for a cordial welcome and generous hearing, we left by the ten P. M. train to meet an engagement, the next day, at Brookhaven.

A JOINT DISCUSSION AT BROOKHAVEN.

In response to urgent appeal we spent Friday last in Brookhaven, and participated in a joint discussion on the subject of prohibition. Leaving Clinton at ten P. M., close connection was made at Jackson with the south-bound train of the Illinois Central, and at one A. M. we were at Brookhaven. Our special friend, Mr. B. T. Hobbs, editor of the Brookhaven Leader, was at the depot to bid us welcome and light our pathway to the hospitable home of Dr. H. F. Johnson. Dr. Johnson and family have all returned from the mountains of North Carolina in fine health and readiness for a prosperous term at Whitworth College. We were shown through the new college building on Friday morning, and found it magnificent in proportions and most admirably adapted to its intended uses. Indeed, we scarcely see how any improvement could be made. The session opens this week, and all indications point to the largest attendance of the college's entire history.

About ten o'clock we rode out to the picnic grounds. The barbecue was given by the anti-prohibitionists; but all were invited and consent was given to a division of time in the discussion. Col. W. L. Nugent, of Jackson, one of the most distinguished lawyers in the State, and known throughout the whole connection as a royal Methodist, had been invited to hold up the prohibition banner on the occasion; but a press of legal business prevented his attendance, and this editor appeared as his substitute. The anti-imperialist from Grenada the Hon. J. J. Williams, a prominent member of the last Legislature, to defend their cause. Other speakers were Rev. J. H. Gambrell for prohibition—a veteran in the cause—and Capt. J. A. Hoskins against—both residents of Brookhaven. The audience was large and the order perfect. For four hours the vast throng gave patient attention to the discussion. We were desirous of hearing one plausible argument against the doctrine of legal prohibition, and gave eager attention to the champions of free whisky. But nothing approaching it fell from the lips of either speaker. On the other hand, however, doctrines were announced that, if dominant, would undermine the moral fabric of society and disrupt the kingdom of Heaven. As to the results of the day, we have no hesitancy in saying our cause was triumphant. The friends of reform were jubilant, while the anti-manifested bitter disappointment. They may go picknicking again, but will probably never have another joint discussion.

And here let it be said, Prohibition has nothing to lose, but everything to gain, by public discussion. The people only need light and the cause needs agitation. We have all the argument; our enemies have none. And then ours is the cause of humanity, morality, religion, good government, social order and national prosperity. Every advocate has the consciousness of right on his side, and in that feels bold and secure.

"Three armed is he who hath his quarrel just; And he but naked, though locked up in steel, Whose conscience with injustice is corrupted."

AN EVENING AT CANTON.

On Sunday afternoon, after attending the mission Sunday-school and preaching to a good congregation in West Jackson, we ran up to Canton to take part in a Centenary meeting. Reaching there at seven o'clock, accompanied by our gifted young collaborator, Rev. A. F. Watkins, after a hasty tea with relatives beloved, we were ready for the appointed service at half-past seven P. M. Quite a good congregation filled the church

and gave respectful heed to the address delivered. We were glad to learn from Bro. Singleton that his pastorate is enjoying great prosperity. The late revival meeting in the community has given new vigor and spirit to his people. After a joyful handshaking with multitudes of dear friends and kindred, at half-past nine we boarded the Illinois Central, and at half-past seven, on Monday morning, walked into the office at 112 Camp street.

Religious Papers—"Suffering Humanity."

Our confrere of the Baptist Record sketches a picture of ill-fated journalistic enterprises all too true. In this age, characterized by a mania for journalism in Church and State, his words of caution need to be heeded. We have heard it said that there are two things in which money will be so readily lost and from which a man will more reluctantly withdraw, than a newspaper and a sawmill. The fascination is so irresistible, and the recompense of reward so inviting, yet so illusive, that they prefer poverty with a newspaper to plenty in another vocation. So much for the impeccability of those engaged in journalism.

Now a word to those who should support newspapers. In nothing is the Church so delinquent to-day. This we say, because the secular press is becoming more and more a potent factor in the civilization. Our people read, and if not furnished with wholesome reading, they will feed upon the impure and poisonous. Secular papers do not supply the demand of the Church. A Christian is not apt to grow in grace on our morning metropolitans, or our rural weeklies. His faith in Christ and his conquest of the world will not be much strengthened by reading daily records of crime that fill the prominent columns. We must read of gospel achievement—how our Lord is administering the affairs of this world in the interest of human redemption—or we will lose faith in God and hope for the race. Much in every way, both in personal experience and church enterprise, depends upon the liberal maintenance of the religious press. We therefore appeal to pastors and laymen, the intelligent discerners of the logic of events and the claims of duty, to aid us in giving wider circulation to this journal. As it already blesses thousands may it be a benediction to tens of thousands.

And for all who imagine that an Advocate is a gold-mine we reproduce the following from the Baptist Record:

There is nothing known among Christian men which will often deceive the elect than newspapers. Figures, we are told, will not lie, and in the utmost confidence in their veracity, a brother, with a desire to serve the public, sits down to calculate. "Let's see, there are so many thousands of Baptists, and that means so many families. One in five will take a paper, in the sure, but to make it safer, we will put it one in ten. That will be so many subscribers at \$2.00 a year that will be so much money. The expenses can't be over so much. Here it is; there is money, usefulness and glory in it. He gets a few hundred dollars some way and buys an outfit; his friends tell him it must certainly go. They like it. One brother writes that he could not possibly do without it; another that it is the best paper he ever saw; still another affirms that the editor was raised up for just such a work. It comes on the public as a pleasant surprise. Subscriptions come in pretty freely. The editor is encouraged.

Three years have passed away. The editor has learned a thing or two. One while figures, while not his suppositions upon which figures are made, will be prodigious. The one in ten does not come forward with the cash for the paper. He is amazed and grieved that so many brethren will take a little, dirty, secular paper, or a great secular weekly, but have no interest in a religious paper. He finds that worldliness is uppermost with church members. Many who took the new paper will not renew. Paper bills accumulate and printers are urgent, his soul is vexed, and the words of Paul come to him with a new meaning. "You did run well, what doth hinder?" Pressed with difficulties on all sides, his very life becomes a burden. If he goes into the field to drum up subscribers, he goes wrong in the office; if he devotes himself to office work, the money fails to come in. Oppressed with cares, the paper loses all its brightness, if it ever had any. The brethren note the decline, and lose interest. So things go from bad to worse, till the last dollar is put in the enterprise, and often, all his credit too. He comes out with a great deal of experience and no money. There are a good many brethren in this broad land, who can testify that this is not a fancy picture. This is written in the interest of suffering humanity.

In the North-Western Christian Advocate (Chicago) we find this pleasant personal:

Rev. David Morton, secretary of the Church Extension Society of the Methodist Episcopal Church, South, preached in Langley Avenue Methodist Church, Chicago, September 14, greatly interesting and edifying the congregation.

Job xix, 26.

Job says: "Though after my skin worms destroy this body, yet in my flesh shall I see God." Some preachers and many people read and quote that passage this way: "Though after my skin worms destroy this body." Some nervous people are greatly annoyed at the thought of having worms in their skin, called "skin-worms," that are to eat them up after they are dead. It is "my skin" and "this body" that are destroyed by worms. They are not "my worms" nor "my skin-worms."

After all, I may be cremated or petrified so the worms can not eat me. It matters not whether I am burnt up, or turned to rock, or destroyed by worms—"I shall see God;" and this is the great point in this Scripture. It does not teach that the body and skin are to be destroyed by worms, for this is only a form of expression for the destruction of the body to set in a strong light the fact that "we shall see God." "Though after my skin worms destroy the body, yet in my flesh shall I see God." The margin reads: "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God." The assurance of seeing God completely offsets the thought or fear of this body being destroyed.

HILDEROY.

MR. EDITOR: My venerable brother, J. G. Jones, takes me to account upon my statement that the Baptist Church is numerically the strongest in the State of Mississippi. He styles my pen "facile." But, hoping that he does not mean to say that I write too hastily to be accurate, I will repeat the statement that, numerically, the Baptist Church is the largest in Mississippi. I turn to the minutes of the Southern Baptist Convention for 1884. Therein I find the white membership put down at 61,624, and the colored at 67,069—total, 128,693. Now, Bro. Jones, you will have to get up the statistics for all the Methodists to get within 10,000 of that.

T. A. S. A.

The generation of evokers so accurately described by the Scientific Californian doesn't seem to diminish rapidly. They are in the church and industriously act the part of Pauline thorn in the flesh. Possibly but for them we would be exalted above measure—life would be too peaceful. Read and see if you recall the original of this picture:

There is a certain class of people who are never happy except when they are predicting that the country is going to the dogs. They are always filled with gloomy forebodings about the future.

If there is a strike in a town in Connecticut, they feel certain that the country is to be turned into a commune and the streets are to run with blood.

They take a positive delight in predicting late frosts, and they regard the grasshopper and cotton-worm as friends and brethren.

It rarely ever happens that any of their predictions come to pass, but that does not discourage them in the least. They keep on, hoping for something worse to turn up in the future.

Rev. D. C. Browne, of Sedalia, Mo., formerly of the North Mississippi Conference, thus writes in a private note to the editor. His old friends will be gratified at such marked success.

The Advocate was never better in its history; so say the old subscribers. We are fast closing our second year at Sedalia. In the two years there have been 200 conversions and 275 additions to our church. An old debt of \$1,000 paid off, and our congregation raised from 40 or 50 souls to 400. The salary of the pastor has been brought up from \$350 to \$1,100, and all the collections ordered by the Conference raised two hundred percent, and paid in full. We expect to build a handsome and commodious church edifice next year.

These words from the venerable Emperor William, of Germany, delivered at a recent anniversary of a religious institution, we find in the Independent. They deserve to be written in gold.

The foundation and the rock to which I and we all must cling is the undeviled faith, as this is taught us in the Bible. Do not join that vast crowd which either neglects entirely the Bible as the sole source of truth or, at best, misinterprets it to suit its own ideas. If there is anything that can give security in the present world of action, it is this only foundation, which is laid in Christ Jesus. May this day be a blessed one to all of you, that it may increase in you the knowledge of God, and of his only begotten son, Jesus Christ.

The North-Western Christian Advocate thus concludes an admirable tribute to Bishop Pierce:

As an orator Bishop Pierce had few peers on the American continent. His celebrated Bible speech in New York was pronounced by Macaulay the finest specimen of English that he had seen from any American author or speaker. Before vast camp meeting assemblies he was the equal of Chalmers or Whitefield.

An exchange says: "No liquor been sold in one of the wealth and most prosperous counties in Texas, and, consequently, the empty." Mark that word "empty." It is the reason and inspiration of prohibition enthusiasm.

The liquor dealers report barrels less of liquor sold in Kansas last year than the year before in Nebraska, under high license, 4,000 barrels more than the year before. And yet pro-whisky advocates tell us "prohibition does not inhibit."

Under the title of "Battle Leaders of the Civil War," the Century Magazine will begin in November a series of separate papers of distinguished writers. The last Shiloh and Vicksburg will be written by Gen. U. S. Grant. Beauregard will write of the Bull Run; Gen. McClellan of the passage of the forts below Orleans by Admiral Porter, etc.

It will be remembered by readers that reference was some time ago to the fact that Rev. Bishop Thompson, of the Diocese of Mississippi, had declared against what he denominated "anxious-bench religion." It is significant in view of that remonstrance that some of his recently published sermons have been up to the "anxious-bench" at a Methodist meeting, asking spiritual instruction, and acknowledging that they know nothing of experimental religion. A religious man without an experience is not a saint; and alas! for the soul that is without such a refuge.

The secret of the great success of the Centenary day, at Carrollton, reported last week, was the preparation for the occasion, and Sunday-school superintendents had the fire in their bones and thoroughly informed their constituents. The ladies beautifully decorated the church, in order to which they read up and study appropriate scriptures. The Sunday-school well drilled and carried out the program handsomely. Under tuition and circumstances, occasion could but be a success. Other pastors and churches caught the suggestion. A Centenary prepared and provided to be a benediction.

A correspondent of the New Christian Advocate, writing of the Cincinnati Conference, reports an innovation upon the old tradition of ordination services on Sunday. They are not sure but it is the better. He says:

At the earnest suggestion of Merrill there were no ordination services on Sunday, but on Sabbath afternoon.

The ordinations of both men and elders took place Sabbath afternoon at an ordination service. This means the solemn ceremony made to stand out with being a routine instead of being the tired end of a long, hot day. It was in every way a great improvement.

The following is reported of the striking sayings of Rev. Jones, the evangelist. A picture, but true.

What would you think of a man who had thirty babies, the thirty years old and the year at the breast; none of them grown up since they were born; if they had, it was like a woman when first hatched, on the crib, and four on her lap at the time she smelt! She is puffed! But this is the condition many preachers in this country or a hundred members of all their babies—not one of them take care of himself.

The Texas Christian Advocate with the issue of September entered upon its thirty-first year. John makes it the occasion of something about its history, growth of Texas Methodist public morals. It is a capital anniversary number; 1,262 conversions and 1,114 accessions are reported and issue. He concludes an anniversary editorial as follows:

Texas Methodism during this period has made wonderful advance, no period has its moral and spiritual triumphs been so wonderful as this centennial of American Methodism.

Bro. Nobard, presiding elder of St. Joseph district, suggests in District Advocate that it would well to have a report of the tribulations by church members before the church, so that they be known who give and how. Many sensible men are of the opinion. To give in order to get, because men will never do a great deal without a Western Methodist.

Just that thing has been done each monthly church conference the Methodist Church in Jackson, Miss., for the past eleven years. With what result, her financial reports will significantly show.

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Quarterly Conferences.

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MISSISSIPPI CONFERENCE

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ngston, Live Oak.....
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 Local preachers are requested
 ports prepared.

CENTENARY NOTICE.—To the preachers in charge in the bounds of Columbus District, North Mississippi Conference: Dear brethren, let us not forget our Centenary work, and especially the motto: "collection from every congregation." The opportunity of a hundred years is at hand. Let us hurry to it. Give every member of the church an opportunity of making a thank offering. Let us not fail in this matter. For, if we do, with Bishop Keener in the chair, we may expect to be called to account for it when we go on to Aberdeen in November.

T. C. WIEN,
Chairman Dist. Centenary Com.

The presiding elders of the North Mississippi Conference will please send me promptly the names in full, of the several delegates elect to the annual Conference, and of their alternates.

BYHALIA, Mississippi.
JNO. RANFROT

CAMP MEETING.

The eleventh annual camp meeting for the De Kalb circuit will begin on Friday night before the second Sunday in October next. Preachers coming by rail will be met at Scooba, on Friday morning, with conveyance. Must be notified a few days in advance of the meeting, that I may know what sort and what amount of conveyance to provide.

D. G. W. ELLIS, P.

The New Prospect Camp Meeting will commence on Friday night before the fourth Sunday in October. Preachers will be met with conveyances from Ocean Springs on the arrival of the morning train from New Orleans on Friday, October 24. Material brethren are invited to come and help us.

A. P. COX, P.

There will be a camp meeting at Andrew Cla

Camp Ground, eight miles east of DeSoto, on
morning Friday night before the first Sunday
October, on the self-sustaining plan. Ministers
generally invited, and will be held at DeSoto, Sa-
day morning with conference. Ministers' fami-
lies invited.

There will be a camp meeting at Union C.
Ground, twelve miles east of DeSoto, Friday m-
orning before the third Sunday in October, on the self-
sustaining plan. Ministers are requested to at-
tend. By notifying me at Shiloh, Miss., I will make

The Oak Ridge Camp Meeting, three miles northeast of Vernon, La., will begin on Friday night before the first Sunday in October. Ministers cordially invited, and all are assured of a hearty welcome.

J. L. P. SIEFFERT, P.

The Bentah Camp Meeting, on same circuit,

The annual meeting for Shiloh Camp Ground, Shiloh circuit, Mississippi Conference, situated six miles south-east of Brandon, and six miles south-west of Natchez, will be held at the latter place on Friday before the first Sabbath of October.

The Benlah Camp Meeting is five miles from thaville Station, and Bethel is seven miles from Parice Station. Conveyance can be had from either place if notice is given in time.

R. PARKS

Palatine Station, on V. & M. R. R., will
commence on Thursday evening, October 9, and con-
tinue the following Tuesday, October 14, 1884.
Laters coming by rail will be met at Palatine
Station, V. & M. R. R., on Friday morning,
conveyed to camp ground. Mr. Edllor, we
expect you to be on that occasion.

R. A. SUDLEY, P.

The annual meeting for the Palmer Camp will
commence on October 3, 1884, and continue

iii. Wednesday, morning, following. This ground is beautifully located on or near a head creek, with its never failing crystal water, meeting of the committee, on the first Saturday.

July, was well attended; all the official-looking persons were present, and the meeting was attended to. Several new tents are expected built and considerable improvements laid out done on the public part of the ground, which make considerable more accommodation for people that may attend. Preachers and people are generally invited to come and help.


13 certainly are earnestly invited to come and assist
14 with this glorious work of the Lord. The
15 (can before) propose taking care of the people
16 of charge. Nothing sold on the ground during
17 meeting except horse feed, unless some tenters
18 run short of provisions, and that the probability
19 get in the neighborhood nearer than from home.
20 N. B.—All preachers coming by rail will
21 give notice to the secretary, at Stonewall, Miss.
22 In due time, so that arrangements can be made for
23 advance from Mississippi City to camp grounds.

This camp ground is about fifteen miles north of
Mississippi City. Come every lady, and let us
sleep together. SAMUEL WALKER, Sec. of
G. W. WALKER, President.

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Kidneys and Liver.
It is invaluable for Diseases peculiar to
Women, and all who lead solitary lives.
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produce constipation—*other Iron Medicines* do.
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the appetite, aids the assimilation of food,
keeps the heart and the circulation, and strength-
ens the muscles and nerves.
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of Energy, &c., it has no equal.
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39	J. A. B. JONES, P. D.
MERIDIAN DIST.—FOURTH ROUND.	
Marion, at Marion	Oct. 11
Clermont, at Clermont	18
Winchester, at Hethers	25
Wynnesboro, at Wynnesboro	25
Smiths, at Smiths	Nov. 8
Vassarburg and Hiedelburg, at Philadelphia	15
Southernville, at Southernville	15
Camden, at Camden	22
Enterprise (Monday)	22
Lebanon, at Lebanon	29
Nichols, at Pike's Rest	29
Dekalb, at Pleasant Hill	Dec. 6
Lebanon, at Lebanon	13
Meridian	13
38	JAS. A. GODFREY, P.
SEASHORE DIST.—FOURTH ROUND.	
Ellisville, at Bethel	Sept. 20
St. Charles, at Bethel	27
Ocean Springs, at Handerburg	27
Whittington, at Palmer Camp Ground	Oct. 4
St. Charles, at Bethel	11
Scranton, at Pig Point	18
Yaucauca, at Low Prospect	18
Ellisville, at Bethel	Nov. 1
Franklin, at Mt. Hermon	8
China Grove, at North	15
Peartington, at Peartington	22
Moss Point station, at Moss Point	29
Ellisville, at Bethel	Dec. 6
Hattiesburg, at Hattiesburg	13
38	M. S. RAYNER, P.
JACKSON DIST.—FOURTH ROUND.	
Sharon, at Mt. Pleasant	Sept. 24
Sharon, at Sharon	31
Camden, at Camden	Oct. 11
Camden	18
Camden	25

Tranquil, at Mt. Carmel.....	Nov.
Dover, at Fletcher Chapel.....	
London, at London.....	
Edward, at Edward.....	
Toumout, at Toumout.....	
Yazoo City, at Yazoo City.....	Dec.
Yazoo City.....	
37	JOHN A. ELLIS.

BRANDON DIST.—FOURTH ROUND

Shiloh, at Shiloh.....	Oct. 1
Brandon, at Brandon.....	
Marvin, at Marvin.....	
Faithful, at Faithful.....	Nov.
Pauline, at Pauline Hill.....	
Raleigh.....	
Decatur.....	
Cherokee.....	
Walnut Grove, at Walnut Grove.....	
Cherokee.....	
Trenton.....	
Strong River.....	Dec.
Forest and Morion.....	
Newlin, at Hickory.....	
38	F. M. WILLIAMS, P.

VICKSBURG DIST.—FOURTH ROUND

Pont Gibson station.....	Sept.
Dennisville, at Mizpah.....	
Vicksburg station.....	
Rocky Springs, at Rocky Springs.....	Oct.
Rocky Springs, at Rocky Springs.....	
Vickland and Saddleford, at Vickland.....	
Rolling Fork, at Rolling Fork.....	Nov.
Rolling Fork, at Rolling Fork.....	
Meadville, at Meadville.....	
Knightsburg, at Washington.....	
Knightsburg, at Mt. Carmel.....	
Onyiah, at Ulick.....	
Natcher, at West Branch.....	Dec.

Knoxville, at Mt. Carmel.....
85 C. G. ANDREWS, P.
WOODVILLE DIST.—FOURTH ROUTE
Wilkinson circuit, at Midway.....Oct.
Woodville station, at Woodville.....
North Wilkinson circuit, at Mt. Carmel.....
Bayou Sara circuit, at Collier.....
Jackson station, at Jackson.....Nov.
Arlite circuit, at Arlite.....
St. Helena circuit, at Greensburg.....
Arlite circuit.....
Folkins and Fort Hudson, at Folkins (Sat.).....
East Inlet House, at Deer Ford (Sunday).....
Livingston, Live Oak.....Dec.
East Feliciana, (Saturday).....
Clinton, at Clinton.....
Local preachers are requested to have w
studies prepared.
81 D. A. LITTLE, F.

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male | JUDGE JAMES WHITE
Treasurer.

Christian Advocate.

THURSDAY, OCTOBER 2, 1884.

For the New Orleans Christian Advocate.
GOD'S VOICES.

BY THOMAS DUNNIE MARSHALL.

A blossom lay drooping 'neath the moon's dim light,
A fey light came kissing its wan lips fair,
For all the winds blowing it lifts not its head;
In the dust, low bending, no fragrance 'twill shed.
A cloudlet came wafting o'er the sky's blue deeps,
With sailing of silver, as softly it weeps,
Its tear drops so cooling to the flower's parched throat—
Lo! wavelets of odors from its chalice up float.
Like the wind to the flower a kiss of life,
That maketh no perfume from the closed chalice burst.
Men's voices are coming to hearts that are broken,
They heed not, they hear not, of hope no sign, no token.
As the cloudlet bestowing the waters of life,
God's voice is ringing thro' the world's wild strife,
Sweet courage instilling in heart and in breast,
And giving the weary the blessing of rest.

The Status of Infants.—Third Paper.

BY REV. J. A. PARKER.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith only; Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort." Art. IX.

"The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone." Art. XX.

Here is an affirmation that there is no justification with faith, and at the same time that there has been a "perfect redemption, propitiation and satisfaction for all the sins of the whole world;" yet, if we accept the words of Art. XX, in the light of Art. IX, the difficulty vanishes. For redemption could not be from something into which we had not fallen, as "actual" sin, and hence, while "actual" sins are pardoned "by faith" only.

Here are two classes of sins from which men are saved, viz: Original and Actual. From the latter they are saved "only for the merit of our Lord and Saviour Jesus Christ, by faith;" but from the former, if saved at all, it is without faith, and "only for the merit of our Lord and Saviour Jesus Christ."

Some writers have suggested that may be infants can exercise faith, but as against this, it is enough to say may, but they cannot exercise faith.

It is very certain if they are born guilty, there is no other way to be saved than by faith—either their own faith, or the faith of some other intelligent being.

It is very certain that our Church, in the belief of its members, holds that infants are saved.

Then, if infants are saved without faith, and adults are saved by faith, the means of salvation from original sin differ from the means of salvation from actual sin. Wherein does this difference exist? We answer: In the personal use of means, for the pardon of personal sins, and the federal use of means for the pardon of federal sins.

The Pauline writings abound with what seems to be allusions to this difference. Hence we read:

"As in Adam all die, even so in Christ Jesus shall all be made alive." "If by the offence of one, many be dead, even so by the obedience of one, shall many be made righteous." "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law."

These quotations might be continued, but this is enough to show justification from original sin through the merit of Christ, and without faith; and justification from actual sin, through the merit of Christ by faith.

Let us see if the Church has ever so believed and taught this doctrine. Gregory held that all men did not need redemption. From this it is clear that he did not discriminate between redemption and atonement. Augustine held that all needed redemption, but all did not need atonement. The outcome of this, however, as held by these fathers, is Pelagianism. This we judge, because these fathers mentioned some who are good enough "without it"—meaning without atonement. This could not be, if by the fall "man is inclined to evil and only evil continually;" for however free he might be from guilt when born, the hereditary tendencies to sin, would, without "preventive grace," soon overwhelm him in guilt. The main point, however, is clear—the distinction by Augustine between redemption and atonement. Numbers, in course of time, overruled, and this distinction was lost, and all—infants as well as adults—were "reckoned under" guilt, as well as "under sin."

Out of this arose a question. If infants are guilty, and the condition is faith, how then are they to be justified?

Nothing was more natural in the state of society at that time, than to look to baptism as a means of justification; and so the doctrine of baptismal regeneration began to be taught.

Tertullian, who had adopted the doctrine of predestination, at once began to oppose the baptism of infants, on the ground that "some of them were predestinated to eternal death, and baptism for such was useless; and as we could not determine which were the reprobates, the whole thing was useless."

This redemption, it is admitted, places infants on a saleable grounds, which admission is fatal to the argument. For, suppose I deny it, and assume that though Christ died for all, yet none can be saved without faith, and as faith so far involves intellectual perception, as to place the exercise of it beyond the possibility of infants, they are not, therefore, in a saleable state. The only reply that I see, is that of Dr. Ralston, which saves them in their guilt, or justifies them in some unusual way, viz: "Infants are not required to believe."

We have defined justification to mean that act of God by which a man is freed

from guilt, and salvation, as that moral state in which a man is prepared for heaven. Of infants, our Lord said, "Of such is the kingdom of heaven." If a man cannot get to heaven without justification, then the "kingdom of heaven" is peopled with "the spirits of just men, made perfect;" and an unjustified person could not be like them—"of such."

Still, the question remains, how are they justified? We answer through the merit of Christ, "who died, the just for the unjust."

Man was doomed to hell because he was guilty. He was exposed to the forfeiture of heaven—the law had cursed, and the wrath of God had doomed him. But Jesus, "his own self, bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we were healed." This is that "redemption once made" by which man was bought back to God, and saved from hell.

Dr. Ralston has a good deal to say about an Imaginary Saviour, for an Imaginary person, from an Imaginary sin.

But, if Jesus was a real redeemer, he redeemed a real race, from real sins and the spiritual consequences of them. The fall of man was a fact, the curse was a fact, the redemption was a fact, and these facts are not changed in the matter of redemption, any more than in the matter of the fall, by the requital taking place before the birth.

If all died in Adam, the death came as a fact before the birth; and if all were made alive in Christ, they were made alive in fact before their birth; We see no impropriety in affirming of the acts of the second Adam, all that may be affirmed of the first Adam, at least in so far as the outreaching of those acts may be concerned.

If the act of Adam could make a soul guilty without its assent, the act of Christ could justify it in the same way; and so it is said, "as in Adam all die, even so in Christ Jesus, shall all be made alive."

Universalism has taken this broad ground on which the guilt of Adam's sin is taken away, and on this ground claim unconditional pardon of actual transgressions.

In original sin, man has had no personal volition, and from the effects of it he has been redeemed without any act of his own. Whether, if he live, he will obtain forgiveness of his actual sins, through faith in our Lord Jesus Christ, is another question.

However much human nature may be depraved, and however far it may be "gone from original righteousness, and inclined to evil and only evil continually," Christ has healed man's wounds, bourn his sins, carried his griefs, redeemed him from hell, and so justified him, that dying in infancy he may and will be saved.

MIDDELS, LA.

"Lord, What Wilt Thou Have me to Do?"

We suppose that every human being has a mission or special work in life. People will readily allow that certain prominent characters, of the past or the present, were or are persons with a mission in life. They will quickly agree with you that such as Paul, Luther, Calvin and Wesley—such as Peter the Hermit, Napoleon the Great, Washington, Stonewall Jackson and Robert E. Lee—were all men of destiny; and that each was actuated and led on to grand deeds by some moving, controlling life-purpose and mission.

It is not difficult to discern in certain men or women the marks of destiny, as we behold them possessed of an activity of nature, a genius for great deeds, a sublime energy of soul, a terrible fixedness and intensity of purpose, absorbing and controlling their entire being and carrying them on and on, irresistibly over all difficulties to the accomplishment of some grand object of their life. Among the young about us there are those, whom in our thoughts of them we place high in fame, position and power in the not distant future—indeed, we secretly have a doubt of their success in life. We clearly perceive their mission is to rise above the level of their birth and present surroundings and to make a stir in the world. However, while we can thus in individual cases discern the presence and movements of a future greatness, yet, as we look out upon and among the great mass of our fellow-creatures, we wonder why and to what purpose they live. Filled with lust and pride and folly—born in sin, and living and rioting in sin—laying all the precious moments of their lives under tribute to their appetites for gain or pleasure—they live the gay butterflies of a day or the dray-horses of a sordid life. What multitudes of men there are with no thought above a potato, with no aim higher than the piling of dollar upon dollar, or with the sole ambition of spending their years on earth in the role of the brainless fop and pattern of elegant nothingness. What multitudes of women find their chief delight in the giddy whirl and maze of fashionable life. And, then, what other multitudes, both men and women, make of life nothing but a constant round of eating, drinking and sleeping. These last, no less than the others of whom we have been speaking, are far, very far from realizing the true purpose of life. The fact about this matter of working our life's work is simply this: whoever has not, as did Saul, asked the question—"Lord, what wilt thou have me to do?"—has failed to come into the spirit of his life and is

not in the way of answering the grand purpose of his creation. And, yet, this is the state of the great bulk of mankind; never having asked of God the meaning of their existence, many of them are idly drifting along, merely existing, vegetating, just living; while many more are serving the god of this world with might and main—all of them going, without thought, post haste, from the cradle to the grave, and after, to make fuel for the everlasting burnings.

Man's mission at the start was to live unto God, in a state of acceptance, perfection and happiness and hence in the enjoyment of God's presence, favor and constant communion. Through the wiles of God's end man's arch-enemy, the devil, man fell altogether short of his high destiny. The original mission of man thus failed, and, since then, it has become his mission to so act and live as to be rid of the guilt, power and pollution of sin, to become reconciled to his offended God and, by the help of his all-sufficient grace, to make his way to heaven. Thus, then, does life become fearfully sublime in view of the work each man has to do; and, if with us, the lesson of our existence be not studied and thoroughly mastered, it were better that we had never been born. To suppose that some of us were created expressly "to die the death that never, never dies," to live on earth awhile and then to be shut up in hell for all eternity, were to suppose that God is a tyrant and without reason. No, no—God never pre-determined damnation to any man; but God created man at the first to glorify his Creator and, after he fell, God provided a Saviour for him; and so, God has done all that he can to bring man back to the high destiny for which he was originally designed. In Ezekiel we read: "Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?" "For I have no pleasure in the death of him that dieth, saith the Lord: wherefore turn yourselves, and live ye." "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Paul, writing to Timothy and speaking of "God our Saviour," says: "Who will have all men to be saved, and to come unto the knowledge of the truth." Peter declares of God that he "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Mark you, God has given his Son to be our Mighty to save and in and through that Son, and any and all, may be saved—but God never forces salvation on his creature—man. He has made man a free moral agent and can only save him on the line of the nature he has given him. Hence, any man can destroy himself in spite of all that God has done or can do for him. Wherefore, when we come to consider that we have every one been created for glory and yet that the attaining thereto is, in an important sense, lodged in our hands, life of necessity becomes full of significance and deepest meaning and it becomes our prime duty so to live as to attain the mission of our life. It is duty that renders life sublime; and we may every one learn our duty by asking of God: "Lord, what wilt thou have me to do?" The answer is, given in these words: "Love God and thy fellow-man." Loving God supremely and our neighbor, i. e. every man, as ourself, we shall find, that, called to work in the vineyard of the Lord, we each and all, other than the grand mission of our own soul's salvation, have a special work to do, an individual mission to fulfill. It follows, too, that, if this special mission be neglected, we shall surely fail to accomplish the grand mission of our own salvation, for this latter very much depends upon and is vitally wrapped up in the fulfillment of the former. A tree is known by its fruit, and our faith is known by our works; and, though we are saved by faith, yet, if we have no works, neither have we faith. We shall not be saved unless we are doing for God. The life of him who fills the measure of his mission or intention is a pre-eminently a life of doing—it is not, it cannot be, a mere negation but it must be a positive, real life of activity and work. The very first question asked by every truly converted soul is that of Saul—"What wilt thou have me to do?" Note the particularity, the personality of this question—me, not another man—my work, what is it? Brother, sister, did ever you ask this question of your Lord? Depend upon it, you have a mission—a special work there is for every one of God's children. Have you been to God to find out yours? Have you yet discovered what the Lord would have you to do? If not, it will help you to find out your work, if you will observe your position in life, your environment. Who are you? With whom do you come in contact? Have you somewhat of natural ability and what of your education? Are there others depending upon you? Have you influence over any one in your neighborhood or in your acquaintance? Is there an unconverted soul in your house, or next door, or anywhere about you? Have you anything at all of mind, or holy or heart that can be of service to God? Have you an hour, a week that you can employ for him in distributing tracts, visiting the sick, hunting up Sunday-school scholars, fresh ones, or old ones who are staying away? Are you a born nurse, one of the tender, low-

voiced, loving, thoroughly sympathetic attendants that do more for a patient than doctors and medicine? Are you handy with the needle or sewing machine? Can you not, then, sew up garments for these people and children to wear who say they have no clothes fit to go to church or Sunday-school in? Are not some of you, young men who are thrown amongst the godless all the week in business? Have you not then the opportunity, given you of God, to invite all such to the Sunday services, and to the prayer and class-meetings? Are not some of your employers with unsaved clerks? Surely you have a chance to speak a word for Jesus and, it may be, turn the current of a young life to the glory of God? Oh, yes, God has given every one of you capacity and opportunity for work in his vineyard; and, if you will but consider where in life your lot has been cast, if you will but look around you; you will find plenty, plenty to do for your blessed Master. Not only by observing our position in life, our environment, but by listening to the voice of God, we may ascertain our mission. We ought to ask of God in prayer, that He may open up our way and show us the work he would have us to do. God is every day opening doors of opportunity to his children and He expects them to enter and do his will. Moved by his Spirit, his children are frequently impressed that He would have them to do this, that or the other thing for his glory and the well-being of their fellows. Not always do they listen to the voice of God and seek to do his bidding—rather are they mindful of the dictates of human wisdom and the movings of their own timid hearts. Though feeling that they ought to speak the word or do the deed that the spirit has impressed upon them as God's will in the matter, they yet delay their obedience or daily refuse. Thus it is, that many a door of blessed opportunity that God has opened for them, has been shut in God's face by his children. Is it any wonder that so many are found spiritually lean and empty-handed from fruit unto the glory of God? True it is, I am sure, if we look about us for work for God and ask God in prayer to show it to us, honestly intending to obey the movings of God's Spirit thereto, that we shall find head and heart and all there is of us fully engaged in the divine service. And our special work, God-given, we can do. Why? God does not require impossibilities of us, and he is pledged to give us the needful strength. Each one looking about us and asking of God the question—"Lord, what wilt thou have me to do?" Let us find our work and throw our whole man into it.

September 18, 1884.

A Defective Brotherhood.

MR. EDITOR: It seems to me that the organization of a Brotherhood in all of the annual conferences would be a good thing. But the brotherhood that does not provide for its superannuated members is as defective as the discipline. I take it for granted that all itinerant preachers are dependent on their charges for a support. When no longer able to work—impelled by age or disease to superannuation—there is no provision made for their support for twelve months. Here is room for the thoughtful. Think of it brethren, especially those who are opposed to the Brotherhood. O. M. LIVERMAN.

The Sabbath and the Exposition.

(Preamble and resolutions passed by the Delhi District Conference, in session at Lake Providence, La., relative to the New Orleans Exposition, beginning December 1, 1881.)

INASMUCH as we know the observance of the Sabbath is a divine requirement, and that the degree of its observance marks the progress of true enlightenment and also the state of public morals, and that the non-observance of the Sabbath in Louisiana in the past has been immensely detrimental to the pecuniary, social, moral and religious interest of the State, and especially of the city of New Orleans; INASMUCH as by the act of the general government and the several States of the Union and corporations and many individuals it has grown to such magnitude as to be called the World's Exposition; And, INASMUCH as the enlightened sentiment of the Christian world is opposed to the desecration of the Sabbath, and that all other States of the Union have a Sabbath law requiring the suspension of business on that day; And, INASMUCH as the opening of the Exposition on the Sabbath would be highly repulsive to the moral sense of the State and countries whose co-operation we have solicited; therefore, be it

Resolved, By the Delhi District Conference, of the Methodist Episcopal Church, South, in conference assembled, that we petition the Board of Managers of said Exposition to close their gates on each Sabbath during its continuance.

Resolved, That we heartily endorse the prompt and bold manner in which the editor of the NEW ORLEANS CHRISTIAN ADVOCATE has opposed the opening of the gates of the Exposition on said days.

Resolved, That the above preamble and resolutions be published in the CHRISTIAN ADVOCATE, Times-Democrat and Piousness of New Orleans, La.

Revival Correspondence.

We are having a glorious meeting at Shuqualak; nine conversions up to last night, fifteen at the altar and the entire town interested. Will continue for some time yet.

J. M. BOON.

MACON, MISS., Sept. 19, 1884.

There have been six hundred conversions in the Corinth district, North Mississippi Conference, up to date, and the work progressing with unabated interest in many portions of our field. Sam P. Jones has visited two of our charges, and accomplished great good.

AMOS KENDALL.

CORINTH, MISS., Sept. 19, 1884.

Our meeting in Clinton resulted in thirteen accessions. We also organized a church at Ratliff Chapel yesterday evening with sixteen new members. Among the number was one family consisting of husband, wife and four children. We expect many others to go with us before the end of the year.

D. P. BRADFORD.

BOLTON, MISS., Sept. 22, 1884.

We have just closed the protracted meetings for the Hillsboro circuit, and the good Lord has abundantly blessed our labors. There have been about one hundred souls converted during the meetings. Backsliders reclaimed and lukewarm Christians stirred up. There have been eighty members added to the church. We think the work is in a good condition.

J. C. LONG, P. C.

HILLSBORO, MISS., Sept. 22, 1884.

I am just in from a seven weeks' round of protracted meetings. My last was at Greenbrier, where we had a glorious meeting; sixteen accessions to our church, some backsliders reclaimed and the church wonderfully revived. It is a notable fact out of something more than one hundred conversions last year and this on this circuit every one of them have joined the Methodist Episcopal Church, South. I feel very grateful to God for his special favors. My health is very good indeed.

W. S. KILPATRICK.

SMITHVILLE, Sept. 6, 1884.

The great revival in Corinth began July 24 and closed special meetings August 17 with one hundred and fifty conversions and seventy-three have joined our church. Perhaps others will join. All the churches here united with us, and we have never seen such results in one meeting. The good work goes on in all our services. More people pray in public and in their families than we ever saw. Col. W. M. Lucas among the accessions to our church; so his wife and son, thank the Lord! Our town is almost entirely saved. Come to see us and pray for us.

J. A. BOWEN.

CORINTH, Sept. 17, 1884.

I believe our pastor, Rev. Robert S. Isbell, is too modest to report his success of the last few weeks in protracted meetings, conducted principally by his wife, with some help from Bro. Sawyer, of Bastrop, and Bro. Madison, L. P., of Schumacher. He has had two good meetings—one in Schumacher, with twelve accessions, several of them old-time sinners, and one at Bartholomew, with, I believe, sixteen accessions to our church. His soul is in his work, and the Lord has blessed him and us. An old resident, I may say I have never seen such an awakening in my time as was during these seven days. The church was filled day and night. Many were made happy on the occasion, and many old Christians strengthened.

H. B. BARNES, JR., Sept. 17, 1884.

Since I last wrote you affairs at Wesley Chapel have been moving on as usual, except the Woman's Foreign Missionary Society is manifesting renewed interest and zeal. Yesterday the society had a fine meeting and were entertained by an able and instructive address from Bro. Black. Three active and five honorary members were gained. Another item was the sociable given by the ladies connected with the chapel aided by a few of the members of the Jefferson Street Church, and which netted more than \$10, to be used in improving our lighting apparatus and making some other improvements. No one will complain of invidious distinctions if mention be made, in this connection, of Mrs. Lizzie P. Davis, Mrs. C. C. Anderson and Mrs. Eva O. Rife, who were faithful workers. Our assessments are nearly all met in full. Now members are received almost every week, but unfortunately we are compelled to dispose of some unworthy members.

T. L. MELLER.

MADISON, MISS., Sept. 18, 1884.

We have just closed a meeting at Grand Cane, which was protracted for five consecutive days. Dr. Grace, Dr. Evans, Van Volkenburg and R. Parvin were with us and did faithful service. The church was much revived, and there was an apparent awakening among the irreligious, and penitents were at the altar from time to time. Nine persons were received into the church by letter. From long experience and close observation we are thoroughly convinced that about seventy, say twenty-five or thirty minutes long, with varied altar exercises, appropriate songs, prayers and exhortations would be a far more successful way of conducting a revival meeting. Under long sermons and services the meeting will flag. Dr. Grace's single daughter is very ill, and fears are entertained that she will not recover. The drought is still upon us, and with other losses a failure in the sweet potato and turnip

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND
NORTH MISSISSIPPI CONFERENCES OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HUMPHREY.

THURSDAY, OCTOBER 2, 1884.

\$374 50!

The editor spent last Sunday at Forest and Morton—two stations ten miles apart, on the Vicksburg and Meridian railroad, between Jackson and Meridian. The two churches form one pastorate in charge of Rev. A. B. Nicolson. The Centenary collection at Forest, in the morning, amounted to \$200; at Morton, in the evening, to \$104 50—which, with \$70 previously raised at Forest, aggregates \$374 50.

Centenary thank offerings reported thus far amount to \$214,489.

This is the great revival year of Southern Methodism. Our exchanges teem with glorious news from every section of the church. The song of the harvest is being sung from the Atlantic to the Pacific.

"Let the echo fly
The spacious earth around."

The pastor who is ready with an apology for the illiberality of his people will be sure to report a very small Centenary offering. Avarice seizes the faintest suggestion with which to save the conscience, and if it is furnished by his spiritual guide, "then," as Paul said of the doctrine of no-resurrection, "is our preaching vain, and your faith is also vain." The church liable and needs appeal—not apology.

Judge McConnell, the temperance judge of Tennessee, whom we had the pleasure of hearing last year on the Mountaineer platform, in a recent charge to a grand jury took occasion to contrast the criminal docket now and several years ago under license. Then every court presented a number of cases; now there is not a single felony on the docket. Prohibition does prohibit with such a judge on the bench.

We notice in the Vicksburg Post that Maj. Edwards, the general manager of the Louisville, New Orleans and Texas railroad (the Mississippi Valley), has announced that no more Sunday excursions will be run on his road. This is a manly, timely and Christian order. We hope the entire management will give him hearty support in enforcing it. The excursion run some weeks ago, on Sunday, from Baton Rouge to Vicksburg, with base ball, billiard, brass band and bar-room accompaniments, was a gross violation of the statutes of Mississippi, and we trust will not be repeated. The Vicksburg Post thinks this action "is going to raise a howl in the Crescent City." Well, let the howlers howl. But we doubt not the road will prosper, the traveling public approve and the cause of morality and good government rejoice. It is all a mistake that Sabbath desecration in excursion frolics is needful to railway prosperity. We applaud the course of General Manager Edwards, and in so doing represent the Christian conscience and true patriotism of the great section traversed by his road, and from which it derives support.

With the approach of winter and the Exposition we are having an immigration of tramps and lazaroni into New Orleans. These are especially annoying and burdensome to pastors and official members of churches. Every day they come with pitiful stories of hunger, nakedness and sickness which have been told a thousand times with slight variation. To refuse them seems almost cruel; but to assist is a certain premium on pauperism. With our organization, the "Conference of Charities," which we hope will soon resume active operations, all personal appeals for aid should be promptly rejected. It is mispent charity and mistaken kindness to bestow gratuities upon such characters. One of the greatest philanthropists of the world, whose large gifts to the poor reached up into the hundred thousands, thanked the Lord that he had never given a street beggar a penny. And another practical suggestion we offer to our readers in city and country: Never give a tramp or mendicant the name of a pastor or church member. He is sure to call and state that you sent him, with assurance that his case was worthy and that assistance would certainly be rendered. We have known brethren embarrassed and bereaved of reluctant cash by such indiscretion.

Rawhide Christians.

Travelling through the hill-parishes of North Louisiana, some weeks ago, en route to a District Conference, the accommodating and locally well-informed Jehu who held the reins and guided our team proved to be a valuable companion. His observations on the people, soil, climate, products, methods of cultivation, etc., gave us a clear and evidently correct idea of that populous and most prosperous section of the "Creole State." Referring to a fine corn crop, grown on unusually red soil, our brother said: "That's rawhide land, and, if worked right, it never fails to bring fine corn." In reply to interrogatories, as to why the soil was so designated, he explained as follows: "You see it is a tough, compact soil that bakes very hard in the sun. It requires a good deal of rain to soften it, and unless worked at once it can't be cultivated at all. When hard it will resist the sharpest plow; but when softened by a shower it works nicely for a few days and produces finely." And when we looked at the drooping, well-filled ears, and two on a stalk, it was evident that the shrewd farmer had discovered the secret of tilling "rawhide land." So that crop was the result of cunning cultivation rather than productiveness of soil—the when and how to plow and hoe! A like study of soil and plant would multiply our Southern harvests in every latitude.

But the descriptive term awoke spiritual suggestions, and, according to the homiletical habit of the pulpit, we began to trace certain parallels. It occurred to us that many Christians were found in the church here and there who strikingly resembled that red soil. They have a rawhide toughness and productiveness about them that responds to cultivation and yields a harvest only under certain conditions. Unless approached at the right time, in a specific way, by a special person and with a single class of arguments and influences, they are unyielding and useless in church work. And he is the wise pastor who, like the observant and industrious farmer, discerns the rawhide character of his parishioner and cultivates him according to "times and seasons." There are doubtless many members of the church, barren and unfruitful—valueless except as ciphers to swell statistics—who might be yielding sixty-fold unto the Lord, if properly understood and diligently tilled.

This "rawhide" Christian is found in many an official board. He can only be worked after a shower—either a shower of grace in a revival or a shower of tears in some great sorrow. Both make him malleable and pliable, and, taken in hand at once, he will render any amount of wholesome fruit and service. But let the season pass unimproved—let the long, dry days and the vertical sun come—and he is baked too hard for any pastoral ploughshare to turn a furrow. He objects to every plan proposed, every scheme devised, every suggestion made, and resists every call for labor and appeal for aid. Preaching falls upon him with only a sound and never makes a surface impression. A superficial student of religious character would think him unfit for church membership, a grievance and a nuisance save as a test of patience. But not so. He has elements of large usefulness—capacity for mighty achievements. Softened by Divine refreshings and cultivated while the shower is still falling, and he responds with sheaves that make the angels rejoice. This revival season is the auspicious time for breaking up all the "rawhide land" in the church. Now you can sink the colter to any depth; after awhile it will scarcely scrape the baked surface. But if well worked in the season of copious rains, it can stand the severest drought. A harvest is sure however fierce the brazen sky.

This "rawhide" character is also seen in the ministry. He works better at one time than another. At protracted and camp meetings he preaches with power, and is in constant demand for such occasions. He needs a perpetual revival to disclose his rare capacity. In the hard, dull routine work of the pastorate he has neither fitness nor fondness. And, unless he can preserve the glow and moisture of one revival period to another, he bears little fruit. He becomes first discouraged, and then disgruntled. His appointment was unwelcome, the people unappreciative, the church was dead, the stewards were indifferent and his health was not good. He seriously considers the propriety of locating or even of surrendering his credentials. But a prudent presiding elder will away with every such intimation. He discovers the difficulty and will easily remove it. Argument, appeal, reproof then are worse than vain. He gets him into a good Pentecostal meeting, and when the fallow is

mellowed by the shower the timely furrow is turned. The brother only needed careful training at a specific time and a certain character of appointment. Men have been lost to a successful and happy ministry because of neglect or unskilled coquet at the opportune time.

Again, this "rawhide" element is more or less developed in every character. A successful pastor, therefore, studies as intently the character of his members as the seismologist has to preach. Indeed, the one is necessary to the success of the other. When the early or latter rain has fallen upon a certain heart then a suitable message is delivered—"food convenient" is prepared. Honored and happy is the Lord's husbandman who understands the soil and seasons as well as the seed he has to sow.

Romish Losses.

The Romish Church is sustaining serious loss every year in America. Large gains are claimed, and occasionally Protestants get nervous over their rapid growth; but, as a matter of fact, their profit and loss account is enormous. When we consider the vast immigration to our shores from Romish countries and communities, the increase of the church is significantly small. The figures on this subject are a revelation, as any one may see who will read Dr. Dorchester's "Problem of Religious Progress." One Archbishop in Ireland plead with the faithful not to come to America, for it was "the sepulchre of the church." These Romish immigrants soon become assimilated with our republican and Protestant institutions, and turn away from the priestly hierarchy. We knew an elegant Catholic lady, devoted to her church in America as in France, whose entire family of six children and numerous grandchildren became Protestants, and nearly all of them Methodists of the finest type. These instances are found in every community. The number of converts to Rome is very small; so small, indeed, that when a school-girl does go over it is sufficiently noticeable to become a sensation. And this statement is abundantly sustained by Romish testimony. The last admission we have seen is an extract from the American Catholic Quarterly Review. Speaking of the Roman Catholic immigrants to this country, it says:

The Italians show very little love of the (Roman Catholic) faith, and very little knowledge of it. Far different from the humble Irish, who, years ago, laboring on the great public works, always welcomed a priest and helped to erect churches as they moved along, the Italians neither frequent the churches nor accessible to them nor exert themselves to erect others where they can hear the words of truth in their own tongue. The Italian churches are few compared to the Italian body, and they are not maintained exclusively by them. In many cities there are quarters occupied by Italians who seem to have lost all religion; so that when zealous priests, speaking their language, give missions in order to revive their faith, they find but a score of listeners, the very women having apparently lost all attachment to religion. Those coming to us from Spanish America are very numerous; but Spanish churches, except in the old Mexican provinces now annexed to this country, are almost unknown; and yet few, comparatively, of this body are seen in the Catholic Churches where the sermons are in English.

A Centenary Inksland.

At the recent session of the Wesleyan Conference, at Burslem, England, an inkstand was presented to the president as a memorial of the Centenary of the "Deed of Declaration." As the legal existence of Methodism in England began with the signing of that "deed," it is a striking coincidence that organic American Methodism is the same age as its mother. Read the following account of the interesting episode excerpted from the London Methodist:

In the open session of the Wesleyan Methodist Conference, England, on Tuesday, July 22, Mr. J. S. Jones, on behalf of the Macclesfield District, presented the Conference with a memorial in the shape of a beautiful silver inkstand. He said: "On February 28, 1784, the 'Deed of Declaration' was signed by Mr. Wesley, which for the first time defined and specified what the Conference of the people called Methodists is; and from that day until now the Conference has existed under a legal form. What would have become of Methodism if that deed had not been drawn up it is impossible to say; but in this district we thank God that Mr. Wesley was providentially led to sign that document—that the Conference was then legally defined. This Conference is a Centenary Conference—reckoning that as its natal day—and I have now, in the name of the brethren of this district, to ask the Conference to accept of a silver inkstand, which is to be laid hereafter on the president's table from year to year, and in the meanwhile to be entrusted to the custody of the president for the time being. This inkstand is a beautiful work of art, made by a first-class house in Birmingham. Upon it you will find the

figure of John Wesley—a medallion taken of John Wesley by Mr. Turner. In this neighborhood, and believed to be one of the best things of the kind in the kingdom. On the obverse side—as we could not get a medallion of Charles Wesley—there is an engraved portrait of the poet of Methodism. We have been anxious to avoid all symbolism to which any objection might be made; but there are here two symbols which will not be objected to by any Methodist in the land. The inkstand is surmounted by the figure of the globe, and underneath that is the motto: 'The world is my parish.' This globe, therefore, is symbolical of the sphere in which Methodism thinks it its duty to work. The only other symbol is the figure of an open Bible, underneath which are the words: 'A man of one book.' This symbolizes what is the standard of our faith—the written word of God. I will only now read the inscription, and ask the Conference to accept of this gift: 'From the Wesleyan Methodists of the Macclesfield District to the Wesleyan Methodist Conference, on the occasion of its assembling at Burslem, July 22, 1884, in memory of the completion of the first hundred years of its existence, and the Centenary of its Deed of Declaration.'

The meeting of the Evangelical Alliance, in Copenhagen, proved to be a great and glorious success. It will be remembered by our readers that Stockholm was selected as the place of meeting, but on account of the narrow, touchy bigotry of the State Church a change of place was necessary. After some delay the invitation to Copenhagen was accepted and arrangements made for the session. The attendance of delegates was not large because of the embarrassment stated above; but the proceedings were marked by singular evangelical earnestness and scholarly ability. The king and queen of Denmark, their son, the king of Greece (on a visit to his parents), the crown prince and crown princess of Denmark and many court officials attended the popular evening meetings. Addresses were delivered in French, German and English, and interpreted to the audience. Prof. Christlieb, of Germany, Dr. Schaaf, of New York, and Rev. William Arthur, of England, the distinguished Wesleyan Methodist, were among the most noted delegates in attendance. The next session will be held either in London or in Edinburgh. The Alliance pronounced vigorously against the opium traffic and passed the following resolution:

The Evangelical Alliance, while reserving its opinion regarding the methods adopted by the Salvation Army in promoting their evangelistic work, protest against the violations of religious liberty which have taken place on the occasion of certain meetings of the Salvation Army in Switzerland.

The War between France and China.

MR. EDITOR: No doubt you see the telegrams from China, and know that for weeks we have been on the verge of war between France and China. One day everything bids fair for peace, and on the next our hopes would be overthrown and war seemed inevitable. The port of Foochow has been in a great state of excitement for nearly four weeks, and everyone expecting an immediate attack from the French. We have had a great deal of excitement here, and on several occasions we have expected the forts at Woosung would be taken by the French. The delay of the French has given the Chinese an opportunity to prepare for war all along the coast, from Tientsin in the north to Canton in the south. The natives have fled from Foochow in great numbers, and almost all foreigners, especially the ladies, have had to leave, for notice was given that the forts and the arsenal might be attacked by the French at any moment. We have some of the ladies of the Methodist Mission with us, while others have gone to Amoy, and some to Hong Kong. Trade has been greatly interfered with, and the missionary work at Foochow almost entirely at a standstill. Trade in Shanghai is at a standstill, and no doubt many houses will fall unless affairs change for the better. Our missionary work is interfered with to some extent—especially our night preaching. There is a good deal of excitement among the people in Shanghai; but, I am glad to say, they are quiet in the interior towns.

To-day we hear war is declared by the French against the Chinese, and we hear also that the Chinese have declared war against the French. It is also reported that the French have retaken Kelung, on the island of Formosa, and that they have also attacked and captured the Pescadore Islands, between Foochow and the island of Formosa. It seems the Chinese have determined not to pay any indemnity, but to resist the aggression of the French. The French have been very overbearing in their conduct toward the Chinese, and have ignored the rights of the Chinese in their own waters and in their own territory without an open declaration of war. The tide of

public opinion is turning somewhat in favor of the Chinese. The Chinese have certainly been very patient and forbearing, and have not desired war. What the result will be we can not tell. Foochow is still threatened with a number of men-of-war. Amoy is also threatened. There are three French men-of-war at Woosung, twelve miles from Shanghai, watching the forts and the movements of Chinese gunboats. It is said that the French, at Foochow, were for ten days and nights at their guns ready for an attack; but, so far as we have heard, there has been none yet. It is certainly a very unpleasant state of affairs for both foreigners and Chinese. Our trust is in God, who will bring good out of all this trouble. He will hear the prayers of his people, and will be with them in trouble. Pray for us and for the church in China.

Your brother in Christ,
J. W. LAMMUTH,
SHANGHAI, CHINA, AUG. 19, 1884.

—Rev. G. M. Roper, of Pensacola, Fla., reports a Centenary collection in his charge of \$521 25.

—Bishop Keener announces the change of the North Alabama Conference session to November 19.

—Dr. W. M. Rush, one of the veterans and strong men of the Missouri Conference is in feeble health, and purposes making a visit to California.

—During the present century 100,000,000 copies of the Bible have been printed in 236 different languages, and yet the supply falls short of the demand.

—A Methodist Tract Society has been organized at Augusta, Ga., with Rev. C. A. Evans as President, and Rev. W. A. Caudler, secretary. A good move.

—Sunday, September 21, ultimo, was observed in the English Wesleyan Church, by appointment of the President, as a day of Special Harvest Thanksgiving.

—The Rev. Peter Akers, D. D., of the Methodist Episcopal Church, preached his annual sermon in Jacksonville, Ill., September 7. He has entered upon his ninety-fifth year.

—Just as we go to press intelligence is received of the death of Rev. W. E. Doty, a superannuated member of the Louisiana Conference. The sad event occurred at Murfreesboro, Tenn., September 23.

—Dr. Sullins, President of Emory and Henry College, is doing yeoman service in securing an endowment for that honored and historic institution. He secured \$1,100 on a recent trip into North Carolina.

—Mrs. Fannie S. Koger, wife of our heroic young missionary in Brazil, will sail on Nov. 4, on the steamship Advance, from Newport News, Va., for Rio de Janeiro. May favoring winds fill the sails of her good ship and prosper her missionary journey.

—The queen of Sweden has sent to England a donation of \$10,000 to the fund for translating, printing and distributing Gospel tracts among the children of different lands, and has accepted ten thousand Swedish leaflets for distribution among the children of Stockholm.

—The Union Theological Seminary, of New York, began its forty-ninth year, last week, in the new magnificent buildings erected in Park avenue, on the crest of Lenox Hill. The buildings cost \$725,000. It has a productive endowment of \$1,910,000. About 150 students were present at the opening.

—The Rev. A. R. Rayven has sold the Southern Methodist Herald to the publishers of the Raleigh Christian Advocate. And so the roses fall. Bro. Rayven made a capital editor, but the field in North Carolina is overcrowded. Fewer papers well supported will better subserve the interests of Christ's kingdom.

—A "Prayer Cure Hospital" has been recently opened at Erie, Pa. It is said that the first patients were "a blind lady from Ashabula, O., who expected to recover her sight by prayer; a Painesville (Ohio) preacher, suffering from softening of the brain; a Corry clergyman, dying of consumption; a scrofulous lady from Meadville, and an Erie dyspeptic."

—The question of changing the "episcopal residences" is agitating somewhat our brethren of the Methodist Episcopal Church. This has been occasioned by the death of Bishop Simpson, and the probability of some one having to move to Philadelphia. The West fears she will have to be bereaved and enters timely protest.

—As a system of ministerial supply, all ecclesiastical history has no equal of the Methodist itinerancy. Every preacher has a place and every church a pastor. And that fact often recurs when we read such statements as this from the Tennessee Baptist, that there are 681 ordained Baptist preachers in that State who are without pastorates.

—Our Northern Methodist brethren have organized a new Conference on the Pacific coast, called the "Puget Sound." It was set apart from the Oregon Conference, and starts out with 1,400 members and probationers, 27 effective preachers, 5 supplies and 2 supernumeraries. Bishops Foss and Fowler have both been laboring in that field.

—The Marquis of Ripon has been succeeded by Lord Dufferin as Viceroy of India. We are entirely content with this change because the most conspicuous feature of Ripon's administration was the subordination of official patronage and power to the advancement of Romanism. For Earl Dufferin we have had great admiration since his brilliant career as Governor-General of Canada.

—That is a capital idea of the French Protestant Bible Society. It presents a copy of the New Testament to every new Protestant communicant, and a Bible to every new married couple. France needs nothing so much as the word of God, circulated and read among the masses. It would accomplish the overthrow of Imperial Romanism, and give stability and perpetuity to their republic.

—Rev. Dr. Ward, of the New York Independent, sailed recently in the "Britannic," on his way to the valley of the Euphrates, to conduct the researches on the site of Babylon, provided for by the munificent gift to the American Oriental Society by Miss Caroline Wolfe. Dr. Ward is a distinguished Oriental scholar and eminently fitted for the difficult enterprise.

—One of the most distinguished members and, possibly, the best speaker present at the recent meeting, in Montreal, of the British Association for the Advancement of Science was a Methodist—the Rev. W. H. Dallinger, LL.D., F. R. S., F. L. S., president of Wesley College, Sheffield, England. We have read much from his pen during the past ten years, and have learned to regard him as a scientific authority.

—Chancellor Sims, of the Syracuse University, New York, presided at the great demonstration in that city last week in honor of Mr. Blaine, candidate for the presidency. Dr. Sims is a distinguished Methodist preacher, and at the late General Conference received a large vote for the episcopacy. So honored among his brethren we regret that he consented to preside at a political meeting. We have nothing to say as to his party predilections or how he shall vote, but as a gospel minister he was out of place in that chair.

—We published last week an article from Dr. H. F. Johnson, on the "Endowment of Whitworth College." It is a worthy enterprise, and we doubt not but the plan suggested will realize a handsome amount for the institution. Colleges prosper and then wane because entirely dependent upon the accidents and uncertainties of annual patronage. Whitworth has had a remarkable history under the presidency of Dr. Johnson, and we hope his further efforts will give it a permanent foundation worthy of his name and the church he loves and serves.

—President Arthur has appointed Walter Q. Gresham, secretary of the treasury, to fill a vacancy caused by the death of Secretary Folger. As postmaster general, Judge Gresham has made an enduring reputation as an able, fearless, industrious and impartial officer. His war on the lotteries was worthy of his good Presbyterian religion. If he will carry the same spirit of reform into his place of larger responsibility, the country will be made to rejoice. The promotion of such men is a tribute to Christian virtue.

—The presiding elders in our patronizing Conferences have begun the "fourth round." That is the time, as Post Oak circuit says, that "rises men's souls." The eighth question must be answered in view of the report at Conference and the revelations of "that day." Local preachers and church trustees are to present written reports, and on that every presiding elder should insist. What loss of property we have sustained because of the negligence of trustees! And what loss of power, because of the indolence of local preachers!

—Ex-Rev. O. B. Frothingham has an article in the current number of the North American Review, on "The Philosophy of Conversion." After a patient reading of it to the last sentence, we felt about him as was said of a certain American statesman that in spiritual knowledge "his mind is a vast, howling wilderness." Just what he does believe on the subject of conversion we are unable to discover. As to any experience of it, he evidently knows nothing. The philosophy of conversion is an attractive title, and we at once singled out the article for careful reading. But really has conversion any philosophy?

Weekly Market Review.

(For Week Ending September 30, 1884.)

COTTON.	
Low ordinary	7 1/2
Ordinary	8 1/2
Good ordinary	9 1/2
Low middling	10 1/2
Middling	11 1/2
Good middling	12 1/2
Fair	13 1/2
Galveston middling	14 1/2
Mobile middling	15 1/2
St. Louis middling	16 1/2

SUGAR.	
Inferior	3 1/2
Common	4 1/2
Good common	5 1/2
Good fair	6 1/2
Fully fair	7 1/2
Prime	8 1/2
Choice	9 1/2
Seconds	10 1/2
Yellow clarified	11 1/2
Gray clarified	12 1/2
Choice whites	13 1/2
Granulated	14 1/2

MOLASSES.	
Strap	1 1/2
Prime	2 1/2
Choice	3 1/2
Fancy	4 1/2

RICE.	
Choice	5 1/2
Prime	6 1/2
Good	7 1/2
Fair	8 1/2
Ordinary	9 1/2
Common	10 1/2
No. 2	11 1/2

FLOUR.	
Minnesota bakers	5 3/4
Minnesota patents	6 1/2
Extra heavy	6 3/4
Winter wheat patents	7 1/2
Choice	8 1/2
Fancy	9 1/2

CORN PRODUCTS.	
Cream meal	3 7/8
Corn meal	2 1/2
Grits	3 1/2
Hominy	4 00

GRAIN, ETC.	
CORN:	
White	66
Yellow	67
Mixed	68
OATS:	
Western	39
Texas first-proof	40
Texas No. 2	37
BRAN:	
Choice	85
Hay:	
Choice	19 00
Prime	18 00

PROVISIONS.	
PORK:	
Mess.	17 75
Prime mess.	18 50
Rumps	16 50
BACON:	
Choice breakfast	12
Shoulders	7 1/2
Sides, clear	11 1/2
Sides, clear rib	11 1/2
HAMS:	
Sugar-cured	14 1/2
Dry-salt meat:	
Shoulders	7 1/2
Sides, clear	11 1/2
Sides, clear rib	11 1/2

FISH.	
MACKEREL:	
No. 1, in hbls.	14 25
Half hbls.	7 75
No. 2, in hbls.	13 75
Half hbls.	6 25
No. 3, in hbls., large	13 25
Half hbls.	7 00

GROCERIES.	
COFFEE:	
Rio, choice	94
Cardon, choice	12
Java, choice	22
BUTTER:	
Western dairy	18
New York dairy	19
Country	20
LARD:	
Choice	84
Fair	25
Oil:	
Coal, cases	18
Coal, bbls	13
Coal, sack	50
Lard	80

VEGETABLES.	
CABBAGES:	
Western, bulk	10 00
Country	11 00
POTATOES:	
Landmark	1 75
Knott	5 00
ONIONS:	
Choice	1 25

BAILING STUFFS.	
HAY:	
No. 1	10 1/2
No. 2	11 1/2
BALING TWINE:	
No. 1	13
No. 2	1 30

SUNDRIES.	
CHICKENS, Western	5 00
Young	2 00
Chickens, South'n	3 25
Young	2 00
Turkeys, Southern	9 00
Eggs:	
Western	19
Southern	23
Wool:	
Lake	17 1/2
Louisiana	18
Barry	17 1/2
Hides:	
Green salted	7 1/2
Dry salted	8 1/2
Staves:	
Oak, kegs	50 00
Oak, barrels	75 00
Oak, casks	50 00
Oak, hogshead	75 00
Hoop poles:	
Hoghead	40 00
Barrels	20 00
Hall barrels	12 50
FERTILIZERS:	
Cotton seed	8 00
Meal	23 00
Pure ground bone	42 00
Muriatic acid	3
Sulphuric acid	2 1/2
Bone black	3 1/2

In the Practice of Medicine.
 "For coughs and liver troubles, dyspepsia and rheumatism, Parker's Tonic is the best remedy I know of," writes Dr. W. Haddock, of Pine Hill, Ala.

NEWS OF THE WEEK.

DOMESTIC.

VIENNA, Sept. 23.—By direction of Major J. M. Edwards, general manager of the Louisville, New Orleans and Texas Railroad, no more trains will be run for Sunday excursion over the road. New Orleans, the Southern terminus of the road, will be affected by this new departure.

CINCINNATI, Sept. 24.—The will of Clara W. West gives to the Old Men's Home, in this city, \$50,000, to the Widows' Home, the Children's Home, the Cincinnati Orphan Asylum, the German Protestant Orphan Asylum, and the Catholic Orphan Asylum, Cincinnati, \$10,000 each; to the Sisters of the Good Shepherd and the Little Sisters of the Poor, \$5,000 each. The bulk of the estate is divided among the children of his late wife and sister.

MONTGOMERY, Ala., Sept. 24.—Quite a valuable discovery has been made two and a half miles southeast of Fort Deposit, on the Mobile and Montgomery Railroad. Mr. G. D. Fitzhugh, a civil and mining engineer at Birmingham, returned to-day from examining and testing some iron ore lumps found in that locality. He found quite a quantity of ore, resembling the fibrous brown hematite or needle ore, similar to that found in the Murphree Valley, near Birmingham. The specimen in his possession contains 40 per cent. of iron. The ore extends over several miles of that territory. Its depth has not yet been ascertained.

WASHINGTON, Sept. 24.—The Chinese government has applied, through Minister Young, for 3000 square feet for its exhibit at the World's Exposition at New Orleans.

DALLAS, Sept. 25.—At 4 o'clock this morning the kitchen of the Commercial Hotel, 21st street, caught fire. The Northern Methodist Church, adjoining, and two small residences on the other side were totally destroyed. There were forty guests in the hotel, all of whom escaped with their lives, but many lost in whole or in part their clothing. The church, known as the Methodist Tabernacle, cost \$7000, and only had a \$2000 policy.

DEWEY, Sept. 26.—Miss C. J. Walton, a wealthy young lady, of New York City, perished in a fire which broke out Tuesday night while descending Long's Peak. Miss Walton had been spending the season at Colorado Springs, visiting Pike's Peak and other points of interest.

PENSACOLA, Fla., Sept. 27.—A fire occurred this morning about 2:30 o'clock in the Episcopal school building, on the north side of Church Street. This building and the two adjacent ones were totally destroyed. One of the adjoining buildings was the Presbyterian parsonage, occupied at the time of the fire by Rev. J. S. Parks, who also suffered the loss of his personal effects, furniture, clothing, etc.

DAYTON, Sept. 27.—A windstorm of unusual violence swept across the country twenty-five miles north of Dayton Saturday. There was a cloud burst giving a fall of five inches of rain in three-quarters of an hour. The water poured down the valley like a tidal wave, raising the Miami river at Dayton five feet in a short time. Four houses at St. Paris were damaged by lightning. Sixty houses in a row in houses were unroofed. North of Mechanicsburg houses and barns were blown down.

CINCINNATI, Sept. 28.—The cattle breeders of Kentucky having sent a committee to ask Gov. Knott to call an extra session of the Legislature to take action looking to the stamping out of the cattle disease, now known as the horn or Frisbie & Lake, yesterday received the committee report to the effect that the Governor declined to call the Legislature. Frisbie & Lake had agreed to destroy their herd upon receiving payment, and they had been appraised at \$25,000. The breeders asked to try and raise \$15,000, to offer for the destruction of the herd, and if refused, to take such legal measures as could be employed to stamp out the disease.

LONDON, Sept. 28.—The British gunboat Wasp was wrecked off Tory Island, on the northwest coast of Ireland, today. Fifty persons were drowned. The Wasp had a registered tonnage of 465 tons and carried four guns. Only six persons were saved.

TORONTO, Ont., Sept. 28.—Three Pullman and the private car of Chief Engineer H. H. H. of the Great Trunk Express for Montreal and Boston, left the track near Pickering Station last night, owing to a broken frog, and went over an embankment twenty-five feet high. At the time of the accident it was very dark and the rain was pouring in torrents. The passengers collected together and the roll was called; when it was found that about a dozen were injured, but not seriously. How all escaped is a mystery. One of the coaches was smashed into kindling wood.

Line in Baking Powders.
 Prof. R. A. Whitman, M. D., Medical University, Buffalo, N. Y., who is the highest authority, says that "Calcium Tartrate (improperly called Tartaric Acid)" advertised as the basis of Baking Powders is derived from the waste of the grape and is a constituent of the grape and other fruits, and is absolutely harmless.

From the Reverend Clergy.
 Among the many ministers of the gospel, who have been helped by Brown's Iron Bitters, the Rev. E. A. Sprigg, Corydon, Iowa, says, "I used it for general ill-health and found it a great help." Rev. J. S. McCarty, Port Stevens, Dakota, says, "I suffered from several dyspepsia and increased my weight twenty-five pounds." The Rev. Mr. Olney, New Bern, N. C., says he has taken it, and considers it one of the best medicines known. The Rev. Mr. Whitney, Hingham, Wis., says, "After a long sickness from lung fever, I used Brown's Iron Bitters and gained strength." So throughout the States with hundreds and hundreds of other clergymen.

Merchants and grocers, hotel-keepers, colleges, managers of boarding department, and others would do well to address Mrs. P. M. Goodwyn, manufacturer, 179 Grand St., N. O., for price list of Goodwyn's Eureka Yeast Powder, a superior home product of the Crescent City. Positively free from Alum or any other harmful ingredient. It not only invigorates, but squarely challenges comparison with any and all standard articles in its line.

DISTRICT CONFERENCES.

CENTRAL DISTRICT.—To the preachers in charge in the bounds of Columbus District, North Mississippi Conference: Dear brethren, let us not forget our Centenary work, and especially the motto: "A collection from every congregation." The opportunity of a hundred years is at hand. Let us improve it. Give every member of the church an opportunity of making a thank offering. Let us not fail in this matter. For, if we do, with Bishop Keener in the chair, we may expect to be called to account for it, when we go up to Aberdeen in November.

T. C. WIFE,
 Chairman Dist. Centenary Com.

THE PRELUDING OFFERS OF THE NORTH MISSISSIPPI CONFERENCE WILL PLEASE SEND ME PROMPTLY THE NAMES IN FULL OF THE SEVERAL DELEGATES ELECT TO THE CENTENARY CONFERENCE, AND OF THEIR ALTERNATES.

BYRONIA, Mississippi. J. M. BANCROFT

CAMP MEETINGS.
 The eleventh annual camp meeting for the DeKalb circuit will begin on Friday night in the second Sunday in October next. Preachers coming by rail will be met at Seale, on Friday morning, with conveyance. Must be notified a few days in advance of the meeting, that I may know what sort and what amount of conveyance to provide.

H. D. W. ELLIS, P. O.

THE NEW PROSPECT CAMP MEETING WILL COMMENCE ON FRIDAY NIGHT BEFORE THE FOURTH SUNDAY IN OCTOBER. PREACHERS WILL BE MET WITH CONVEYANCES AT OCEAN SPRINGS ON THE ARRIVAL OF THE MORNING TRAIN FROM NEW ORLEANS ON FRIDAY, OCTOBER 24. MINISTERIAL BROTHERS ARE INVITED TO COME AND HELP US.

A. P. CULP, P. O.

THERE WILL BE A CAMP MEETING AT A. DREW CHAPEL CAMP GROUND, ELITE MILLS EAST OF DEBOTO, COMMENCING FRIDAY NIGHT BEFORE THE FIRST SUNDAY IN OCTOBER, ON THE SELF-SUSTAINING PLAN. MINISTERS ARE GENERALLY INVITED, AND WILL BE MET AT DEBOTO, SATURDAY MORNING WITH CONVEYANCES. MINISTERS' FAMILIES ARE INVITED.

THERE WILL BE A CAMP MEETING AT UNION CAMP GROUND, TWELVE MILES EAST OF DEBOTO, FRIDAY NIGHT BEFORE THE FIRST SUNDAY IN OCTOBER, ON THE SELF-SUSTAINING PLAN. MINISTERS ARE REQUESTED TO ARRIVE BY NOTIFYING ME AT SHALATA, MISS., I WILL MAKE ARRANGEMENTS FOR THEM TO COME OUT.

J. C. HOGAN, P. O.

THE OAK RIDGE CAMP MEETING, THREE MILES SOUTHWEST OF VERNON, LA., WILL BEGIN ON FRIDAY NIGHT BEFORE THE FIRST SUNDAY IN OCTOBER. MINISTERS ARE cordially invited, and all are assured of a hearty welcome.

J. L. P. SHEPARD, P. O.

THE BUSH CAMP MEETING, ON SAME CIRCUIT, WILL COMMENCE ON FRIDAY BEFORE THE FIRST SABBATH IN OCTOBER.

THE BUSH CAMP MEETING IS FIVE MILES FROM MARLBOROUGH STATION, AND BELIEVE IS SEVEN MILES FROM PATRICK STATION. CONVEYANCE CAN BE HAD FROM EACH PLACE IF NOTICE IS GIVEN IN TIME.

THE ANNUAL MEETING OF THE SHILOH CAMP GROUND, ON SHILOH CIRCUIT, MISSISSIPPI CONFERENCE, SITUATED TEN MILES SOUTHWEST OF BRANDON, AND SIX MILES SOUTH OF TOLAHATCHIE STATION, ON V. & M. R. L., WILL COMMENCE ON THURSDAY EVENING, OCTOBER 9, 1884. MINISTERS COMING BY RAIL WILL BE MET AT TOLAHATCHIE STATION, V. & M. R. L., ON FRIDAY MORNING, AND CONVEYED TO CAMP GROUND. MR. EDITOR, WE SHALL EXPECT YOU WITH US ON THAT OCCASION.

R. A. SHIRLEY, P. O.

MISCELLANEOUS.

A Champion Book FOR BOYS.
 "Gilderoy's Stories" is a rollicking, breezy, bright book for boys.

Send seventy-five cents to the author
R. G. PORTER,
 Verona, Miss.

By mail, postpaid, only seventy-five cents.

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This school, for boys and girls, is located at Arcadia, near the Parish, La., a town on the railroad that joins Monroe and Shreveport.

The course of study is thorough and practical. The discipline is rigid, with mildness.

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FULL and able Faculty. Number of pupils during the past year, 181. Standard of Scholarship high. Advantages in Music and Art unsurpassed. Expenses very moderate for the advantages afforded. For full information send for catalogue.

JOHN MASSEY, President.

Port Gibson Female College,

PORT GIBSON, MISS.

A prominent and scholarly member of the Mississippi Conference writes: "To no school North or South, would I rather commit the training of our daughters."

Unsurpassed Facilities for Female Education. Corps of Teachers; full, competent and experienced.

Buildings of Brick, large and commodious. Grounds beautiful, ample and splendidly adapted to pleasant and healthful recreation.

Dress, none but plain allowed.

Terms, no better can be made elsewhere.

For Catalogue address

REV. T. C. BRADFORD, President.

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Grand Bay, at St. Elmo	Oct. 1, 12
Franklin Street	13
Henry Street	14
Imley Street, at Kasper Hill	15
Toulminville, at Kasper Hill	16
Washington Street	17
Washington Street	18
Washington Street	19
Washington Street	20
Washington Street	21
Washington Street	22
Washington Street	23
Washington Street	24
Washington Street	25
Washington Street	26
Washington Street	27
Washington Street	28
Washington Street	29
Washington Street	30
Washington Street	31

ETUFAULA DIST.—FOURTH ROUND.

Louisville circuit, at Tabernacle	Oct. 11, 12
Clinton circuit, at Tabernacle	13
Henry circuit, at Clinton	14
Clinton circuit, at Clinton	15
Clinton circuit, at Clinton	16
Clinton circuit, at Clinton	17
Clinton circuit, at Clinton	18
Clinton circuit, at Clinton	19
Clinton circuit, at Clinton	20
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Clinton circuit, at Clinton	27
Clinton circuit, at Clinton	28
Clinton circuit, at Clinton	29
Clinton circuit, at Clinton	30
Clinton circuit, at Clinton	31

PENSACOLA DIST.—FOURTH ROUND.

Pensacola circuit, at Pensacola	Sept. 29, 30
St. Andrew circuit, at Pensacola	1
St. Andrew circuit, at Pensacola	2
St. Andrew circuit, at Pensacola	3
St. Andrew circuit, at Pensacola	4
St. Andrew circuit, at Pensacola	5
St. Andrew circuit, at Pensacola	6
St. Andrew circuit, at Pensacola	7
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St. Andrew circuit, at Pensacola	28
St. Andrew circuit, at Pensacola	29
St. Andrew circuit, at Pensacola	30
St. Andrew circuit, at Pensacola	31

GREENSHORE DIST.—FOURTH ROUND.

at Ashtabula	Sept. 29, 30
at Ashtabula	1
at Ashtabula	2
at Ashtabula	3
at Ashtabula	4
at Ashtabula	5
at Ashtabula	6
at Ashtabula	7
at Ashtabula	8
at Ashtabula	9
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at Ashtabula	19
at Ashtabula	20
at Ashtabula	21
at Ashtabula	22
at Ashtabula	

Christian Advocate.

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NEW ORLEANS, THURSDAY, OCTOBER 9, 1884.

WHOLE NO. 1471.

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WALKING WITH JESUS.

BY L. F. BAKER.

For the touch of his plumed hand

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Christian Advocate.

THURSDAY, OCTOBER 9, 1884.

My neighbor's faults I love
And yet
My own delinquency
Folget.

I have a standard high,
You see,
The dust of the day
I'm in.

I'm my own worst enemy,
My sight
Another's fault can find
At night.

Oh! that I had the grace
Within
My heart for love—no place
For sin.

"Reminiscences"

BY REV. J. J. HARRIS.

SINGLE-VISUAL "CIRCUIT" CONFERENCE.

I returned to Natchez as stated in my last, by the same perilous route that I traveled across the Mississippi river, and met my presiding elder, (Bro. Drake,) at the house of Bro. Spear. I have already stated, the peculiarly embarrassing circumstances under which I was compelled again to avail myself of the noble, Christian hospitality of this dear good brother. Now, I propose to give the sequel to my trying experience already detailed.

Every one who can remember B. M. Drake's ready to testify that he was one of the most lovable among men. Kind and tender hearted. If by mistake or in any way he might have been the cause or instrument of affliction to the humblest brother, he was always ready to heal the wound. He had already learned of my difficulties, and knowing that as my presiding elder, he was largely responsible for the disposition that had been made of me at Conference, when I told him my tribulation—assured me, and I have always believed him to be sincere, that my appointment was the result of misapprehension of the situation, and he proposed to do all his power to relieve me.

I had determined to make my way back into the country to a point where I could obtain employment of some kind to support my family for the year. Bro. Drake was unwilling for me to undertake any secular business, yet hesitated to offer me the only appointment at his command, lest I might feel humiliated by such an offer. At length he said to me that at the recent Conference he had received a communication, numerous signed by planters living along the Bayou Pierre in Claiborne county, from the neighborhood of Port Gibson to the eastern border of the county, requesting him to secure for them a missionary to their negroes; provided: such missionary could come with his endorsement as a "safe, prudent, reliable and experienced man." They regarded this work as a very delicate one. It was the first experiment in that region—they were not willing to accept a young and inexperienced man. Up to this time, young, single men, had for the most part been assigned to this work, and it was difficult to find others who could be spared from organized circuits and stations; indeed men with families could not go into this field at that early period. Bro. Drake saw no chance to comply with the request made of him at Conference, in view of the conditions. "Now," said he, "Bro. Harris I feel Providence has opened the way for me and I think for you also, and if you will accept this appointment I will give you a letter of introduction and my most hearty endorsement to that people. I feel sure that they will receive you, treat you kindly, and support you liberally." Oh! how I wish I had that letter now! Among the jewels I have in memory's casket it would be one of rarest value. In my wanderings I have lost it. It breathed such sentiment of brotherly love and confidence in me (unworthy) as at once ensured for me hearty welcome. This missionary field lay in my contemplated route back into the country and I agreed to report myself to the people, if acceptable to undertake the work; otherwise to hunt some other quarters for the year. That letter was addressed to such men as Benj. G. Humphreys, D. G. Humphreys, Geo. Wilson Humphreys, Abram Bridges, W. H. Martin, Jonathan McCaleb, Fletcher Creighton, Daniel Willis, and that most illustrious of all the assiduous women of the period—Mrs. Sallie Barnes. Could a preacher and his family have fallen into better hands? I am sure I never had such ample provision for the comfort and convenience of my family as was made for us that year. I was kindly received by the people and the field so enlarged upon my hands that it was impossible to supply the demand. I preached to the negroes and catechized them on the plantations and in churches, morning, noon or night, week days as well as Sundays. I had the pleasure of sojourning the first two or three weeks under the roof of that precious good woman, Sallie Barnes—and then a short time with my dearly beloved Bro. G. W. Humphreys, while my home for the year was being made ready. Then I was inducted into a large and comfortable house, amply furnished—a splendid servant secured—cow to milk—a fine orchard, garden spot, the cow-crib filled, the larder well supplied at the beginning. Kept so during the year. I do not think I was required to pay for a bushel of corn, a pound of

fodder, nor any other article in the way of living furnished me by my patrons, but each paid me in money what he had promised, in support of the mission, and complimented me with the rest. How different, then, and now! Then indeed did I feel that God had given me fathers and mothers many, for all I had left to follow Christ. The Humphreys family, too many of them still live, for any Methodist preacher who has shared their friendship to speak all his heart must feel of gratitude, for their lavish kindness, lost he would seek to the "fruits that follow fasting." Notwithstanding it cannot be amply to acknowledge the uniform sympathy and kindness of those who have gone to their reward. A noble man has seldom lived than Benj. G. Humphreys; the soul of civility and honor, the example of every virtue; what a privilege to have enjoyed the confidence and friendship of such a man! D. G. Humphreys, his other brother, though not then a member of the Church, was always the friend of Methodist preachers. His wife—"Aunt Polly," as we used to call her; Oh how like a mother she was to my wife and little ones; day or night responding to any call made upon her kindness. With all this comforts we had that year we had severe sickness at times. That dear good woman came and ministered with her own hands to the comfort of my wife and children. "Will" and his now sainted wife "Bailna" I never shall forget. Daniel Willis lately gone home! Who that ever knew him can fail in his heart to honor him! Abram Bridges too was a near neighbor and good friend to me. Fletcher Creighton, the model steward class leader, and undivided friend of the Church will live in the memory of all who ever knew him. He was an Irishman by birth—a finely educated man, and was a school master by profession. He was getting old when I knew him in 1816. He had received his earliest religious training among the Wesleyans in the "old country."

If I am not mistaken he had seen and heard, Wesley, Whitefield, Adam Clark and other great lights of Methodism before he came to America. He was thoroughly conversant with the history, doctrines and usages of the Church—a living encyclopedia on all these subjects. Like a great many others Bro. Creighton was prodigal while after he set out in the world for himself. God anointed him by his Spirit and brought him back; he was soundly converted and was loved and honored by all who knew him. By marriage he became connected with the Truly family on the one side, and to the extensive and influential McCaleb family on the other. His wife was the grandmother of that distinguished citizen of Claiborne county, Hon. J. McC. Martin. Such was the universal esteem in which he was held by this extensive family, that after the death his wife had dissolved all the ties that bound him to them, nevertheless, he always had a home with any and every member of this family; was loved and honored by them all. While they were pronounced Episcopalians; and he as stern a Methodist, they all bore testimony to his faultless piety. He has gone home.

MARVIN PARSONAGE, Sept. 10, 1884.

"Tithes."

MR. EDITOR: In the NEW ORLEANS CHRISTIAN ADVOCATE I read of many from the different fields of labor, who have generously responded to the call of this Centenary year, which ought to be a source of the deepest gratitude to God, and rejoicing to all who are zealous for the prosperity of our beloved Zion. Yet while we are glad over the great things the Lord has done for us, are we not saddened to know that there are still a large number of professing Christians, who give nothing to help on the good work? Doubtless those who have "willing minds" lack the means, while many who are able, when solicited for contributions raise that never failing plea that "charity begins at home;" so it does, but let it not be kept too closely confined at home lest the millions of heathens who sit in darkness perish for want of spiritual food. Again we frequently see this passage quoted to countenance their worldly propensities, "but if any provide not for his own, he is worse than an infidel." We admit all this is Bible language, but have we any right to pervert this passage, or any other for our own gratification? God commands us to use self-denial, and be temperate in all things, in order that we may be able to "sow besides all waters" to "give," "do good," and be "ready to distribute," for "with such sacrifices he is well pleased." What caused the terrible calamities to befall the children of Israel? Was not one of the sins that of withholding "tithes?" "The first of the first fruits, had been commanded to be brought into the house of the Lord, for the "tenth" was his, but when they disobeyed, they were "cursed with a curse." Listen what God tells them, "ye have robbed me, even this whole nation" and they ask "wherein have we robbed thee?" and the answer comes "in tithes and offerings." Is not this robbery applicable to many of the present generation? Note the disasters which followed their disobedience and selfishness, but let us turn to the bright side of the picture and view the gracious promises, and blessings that were given, and bestowed on those who obeyed and gave a "tenth of all their increase to the

Lord. Now which will you choose? Methinks I hear some one say, "Oh! that was the old law, Christ coming changed it." Christ came "not to destroy, but to fulfill" it, as he himself gave "tribute" and commanded us to obey the laws of our land by supporting its institutions. Then how much more meet it is that we who sit under the sound of the gospel should be co-workers with him in spreading the glad tidings by rendering back a "tenth" to the author of our spiritual, and temporal blessings. Yes this law still holds good to all true believers, else St. Paul would have never told us "upon the first day of the week let every one of you lay by him in store, as God hath prospered him." We could cite many passages to prove this, but deem it needless to those who are already so conversant with Scripture, but the love of Christ constraineth us to speak to all who still cling so tenaciously to their pet theory that "charity begins at home" and Oh my friends, we beseech you to turn earnestly, and prayerfully to the Bible for proof whereof we write, asking God to enlighten your understanding on the grace of giving, for these things are only "spiritually discerned." Many of you who want give, and don't give save up your money, that ye may give gifts, and make feast unto your friends, spend in attending balls, theatres, circuses, pleasure-excursions, races, card playing, lotteries, gambling, and yet have nothing to give to the Lord, who daily bestow on you all you enjoy, and some of you claim to be church members too. Oh! will not ye who spend your money so lavishly for the goods that perish in the using, ponder seriously over this matter and turn unto the Lord with thy "tenth?"—Just one dime, when the Lord leaves you ninety cents out of every dollar given. Are you not making a mockery of prayer, when you pray "thy kingdom come," etc, and keep your pocket-books tightly closed? Let not your lips utter the words, when your hearts are far off, and your hearts inactive. Forget not in your prosperity, who it was that brought you out of bondage, and let not your heart grow cold, proud, careless and selfish saying in your hearts it is "the might of my hand which has gotten me this wealth" and I have the right to dispose of it in any manner I wish, but thou art mistaken, for it is "God that giveth the power to get wealth," not that you may spend on yourselves alone, but that you may "sow bountifully," and "abound in every good work." Ah! the sin of withholding "tithes," have brought drought, war, famine, fire, epidemics and floods which have devastated portions of our beautiful land that the Lord wills should blossom as the rose. If you liberally, and cheerfully donate unto the Lord's cause, will he not faithfully fulfill his promise by "increasing the fruits of your righteousness, minister bread for your food," and multiply your seed soon? If you believe God's words, then give, give, give! Oh! let every man, woman and child willingly, come up to the help of the Lord this Centenary year, not hoarding over the progress our beloved Methodism has made over other denominations, but in humility and thanksgiving let us "honor the Lord, with the first fruits of our increase," by bringing all our "tithes" into the treasury of the Lord, that our "barns may be filled with plenty," and we be "blessed in all our works, and all that we puttest our hands unto." ETTA.

September 9th, 1884.

Methodist Episcopal.

CHURCH THEORY, VERSUS CHURCH PRACTICE—DR. ABBEY, VERSUS DR. GALLOWAY.

Believing a discrepancy existed between the theory of the Church, that Bishops are not a third order in the ministry, but simply as officers, and the practice of ordaining them, by which they are manifestly constituted a third order; I took occasion from an editorial comment in the ADVOCATE, on some proposed modification of their Episcopacy by the late Northern General Conference, to submit to the readers of the ADVOCATE an enquiry, which I hope, will in some way, lead to a proper adjustment, or a better understanding of the questions. The following is the enquiry:

AN ENQUIRY.

A LIMITED EPISCOACY.

A Judge Sibley, of Ohio, introduced a resolution fixing the Bishops' term of office at twelve years. In such a venture the learned Judge is liable to be in a crowd by himself.

The above paragraph in last week's ADVOCATE, found in an editorial notice of the Northern Methodist General Conference, at Philadelphia, opens up a question entitled to more than a passing notice. Will you, Mr. Editor, or some contributor, enlighten the readers of the ADVOCATE on the points involved by satisfactory answers to the following questions:

1. Are we not taught by our church standards that there are but two Scriptural orders of ministers, deacons and elders or presbyters?

2. Does not the same authority inform us that the M. E. Church, South, Bishops are not considered superior in orders to elders or presbyters, but simply as officers of the same grade in the ministry, delegated, for governmental purposes, to certain duties?

3. If the ordination of an elder or presbyter put him in orders, and this order be the highest known to the New Testament, whence the necessity of additional ordination, implying as it does, additional orders, when none is intended, when conferring upon an elder or presbyter the office of Bishop?

4. If, then, Bishops are not a third order, and have no more scriptural power and prerogatives than elders or presbyters, why are they conventionally conferred upon them, why may not the term of their offices be limited?

These questions have been honored by a notice from Dr. C. B. Galloway, the accomplished editor of the ADVOCATE, and that astute thinker, Dr. R. Abbey, to each of whom I am indebted for that courtesy. Dr. Galloway says:

To the questions we reply as follows:

1. Our standards recognize only two orders, deacons and presbyters.
2. Most assuredly.
3. There is no additional ordination.

4. That is simply a question of ecclesiastical statesmanship. Under our present constitution it cannot be done. Whether the constitution should be amended so that point is not likely to be a living issue in our Methodism during the next hundred years.

If Dr. Galloway's views be correct, his three answer, "Bishops are not ordained" relieves the subject of all difficulty, and conforms the practice of the Church to the theory, that we have but two orders of ministers. It follows, then, that the misconception of those who erroneously thought Bishops were ordained, and to a third order, has alone occasioned all the perplexity by which this subject has been so long encumbered. Being one of this number, yet as the Doctor has given us no authority for his decision, as highly as I esteem his opinion, I may be pardoned for withholding my assent thereto, without further examination. As he takes the negative, and is content with a simple denial of the fact I have assumed, that Bishops are ordained, leaving me the burden of proof. I modestly affirm the proposition. As my space is limited, my reasoning must be brief.

I offer these arguments for my position:

1. We have in the Church a formula for the ordination of two orders of ministers, deacons and elders, and a person properly set apart by the use of this formula, is said to be ordained.

2. The formula prescribed, and used, in the consecration of a Bishop, is substantially the same as that used in the ordination of elders. If in the one instance, the elder be ordained by the use of the formula, it devolves upon Dr. Galloway to show why it is not ordination in the case of the Bishop.

3. It is true that the formula for the setting apart of a Bishop, is the lead lines of the chapter and pages, called "CONSECRATION OF A BISHOP," but technically, ordination and consecration are synonymous. Webster defines "Ordination." 2. In the Episcopal Church the act of conferring holy orders—sacred powers: called also consecration. In the consecration of a Bishop it becomes necessary for him to answer questions: at this point the formula enjoins the following on the officiating Bishop. "Then the Bishop shall say to him that is to be ordained, etc." Here the ritual uses the word ordain interchangeably with consecration, and demonstrates the ordination of a Bishop.

With this reply to Dr. Galloway, I submit the point at issue between us.

To Dr. Abbey, I would say, that the difference between a presiding elder and a Bishop, illustrates my view of the difference between office and orders, the presiding elder, already in orders, is simply appointed to an office; while in addition to the Bishop's appointment or election, himself also, already in orders, he must be ordained to the position. Having mislaid the ADVOCATE containing his first notice of my article, and being pressed with other duties, I have been prevented from gratifying my desire to answer him. His second article headed: "Order and office. Two orders or three," brings up the matter afresh, and leads me to a view of Dr. Galloway's position, that "Bishops are not ordained." I might not, perhaps, endorse all that Dr. Abbey has written in that paper, but as we are in evident accord in the belief that we have three orders in the Methodist ministry, I should be glad to hear further from him on the subject. ALONZO.

September 16, 1884.

The Robble Jones' Missionary Society.

MR. EDITOR: At a regular meeting of the Robble Jones' Missionary Society yesterday, I was requested by the society to give a brief sketch of yesterday's success to you. But with your consent I will transcend the limits of the request, and give, as a preamble, the organization and progress of the society.

On the 18th of March, 1883, this society was organized with a membership of thirty-three, which increased during the year to fifty-nine. Many times was the light almost gone, but the fuel from God's hands and mouth was inexhaustible, and to-day its bright rays penetrate space and are helping to illuminate heathendom. This society was named in honor of Robble Jones, who was accidentally killed by gunshot, during the Christmas of 1882. Out of his holiday money he reserved fifty cents for the missionary cause. This fifty cents is held by the society as an inviolable fund forever to stay in the treasury, distinguished by a mark. It is kept in remembrance of him and as an incentive to others.

The society collected and paid to the cause of missions about forty dollars last year. Now with yesterday's works. To commence with it was our children's Centenary day, and as a natural consequence, a day of blessings and spiritual

feasting was anticipated. The responsive part of the Centenary services being over, T. A. Hollman, made some very impressive remarks on the progress of Methodism. After a few minutes intermission Bro. Howard preached to the children (and we were all children) from the text—Children, obey your parents, etc. I have no words to portray the beautiful truths that fell from his lips, but perhaps in eternity while culling some of the sweets of heaven, on eternal melodies they will be wafted to the shores of heaven in audible tones. Or, in making a geological survey of the home of the soul, we may find, where some power of electricity has indelibly stamped the same words to be read throughout eternity. Suffice it to say, that all present seemed to recognize the fact that God was present, and I heard one of our best men say, that "if such sermons didn't stick, that our preachers may just as well quit preaching. After preaching, the Centenary collection was taken, which amounted to five dollars and twenty cents.

Immediately after dinner was over the society convened. Prayer by Rev. P. Howard. Roll called and seven names added to our membership, while I made us number sixty-seven. According to previous appointment Mrs. T. P. Lee read a beautiful and instructive essay on the subject of missions, which stirred the seemingly withering hearts from their lethargic state, and brought to the front, persons who had previously been indifferent. Tears from their hidden fountains gushed forth, unforbidden, and bathed the cheeks furrowed by time and cares, as well as those of smoother and brighter form. It was a grand literary feast indeed, and as the sweet strains of the melodious truths came from their prolific store, they fell upon the ears of the congregation as lullabies from an angelic orchestra, and immediately an echo—the jingle of dollars and dimes were heard throughout the house, which resulted in a collection, as a Centenary offering, twenty-five dollars and fifty cents. Ten of which was directed to be sent to Mexico, ten to Brazil, three dollars and eighty-five cents to the Anglo-Chinese University, and the balance to go into the funds of the society.

Many times have we seen collections taken, but to look upon God's little lambs, across whose breast the towering surges of sin had not rolled, and for whom time's fearful realities had failed to hatch out any of the incubent miseries of a wicked life, walking up the aisle of God's house with their pennies was a sight undisciplined by anything the human eye has ever witnessed, for we could but think, that—"Oft such is the kingdom of heaven!" Though their tongues were mute, their faces spoke volumes, which made us feel we were nearing the shores of the beautiful Eden. The society then elected two children to read some appropriate pieces at the next meeting. After which it adjourned.

A. K. HARRIS, Secretary.

Phoenix, Miss., Sept. 25, 1884.

Cleanwater Dispensation.

Much has been said and written about Christian dispensation as distinguished from the Mosaic. A careful study of the Scriptures, the Old Testament, will enable us to see closely all the difference. The principles in religion, however, are the same, while in some instances the type is entirely left off, as it should be after the antitype is reached, while others are only modified.

It is a noted fact that the Mosaic dispensation was typical. Also that blood was an essential feature in all their forms of worship. To be brief, St. Paul declares this fact: Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book, and the people, etc. Heb. ix, 18, 19. Blood and water composed the preparation for the synchthonal purification.

The law for cleansing the leprosy required the blood of an innocent bird mingled with clear running water from the brook, which made a preparation for synchthonal purification or baptism to be sprinkled by the minister. Lev. xiv. The person was required after this synchthonal purification or baptism to go and wash himself and put on clean clothes before appearing in worship.

The priestly consecration or baptism, which was a synchthonal washing, symbolizing the washing of regeneration by the Holy Ghost, which was essential to a divinely anointed ministry, by the baptism of the Holy Ghost, seems to be without blood as it was prophetic of the Holy Ghost baptism which was promised by God, as the great necessity of the people and the ministry. The promise of Holy Ghost baptism or purification—a real spiritual cleansing had been set forth in type, beyond all doubt—"but wait for the promise of the Father, which, saith he, ye heard of me." Acts i-4. The prophet Isaiah had foretold of Christ, that he would sprinkle many nations, lili, 15. And Ezekiel foretold that "Then will I sprinkle clean water upon you, etc.—Ezek. xxxvi, 25. From these Scriptures it is evident that God prepared for the Christian dispensation in the law and the prophets, the basis or foundation for the spiritual dispensation which would obviate the difficulty of introducing new things by direct or new inspiration. Nothing

would be received that was not endorsed by the Scriptures. By referring to the xlii Chap. of Daniel 10-12, we see an important fact will be seen.

With the beginning of John's ministry, the daily sacrifice is taken away, which appeared to be a great violation. This was, however, in accordance with divine authority as recorded by Daniel. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand and two hundred and ninety-ninety days."—Three years, six months and nine days. Or, the time from the beginning of John's ministry to the crucifixion of Christ—"the desolation set up."—Blessed be that watchful, and cometh to the thousand three hundred and fifty and thirty days"—three years and eight months. This reaches to the pentecost. This is regarded as the blessed period, because of the pentecostal baptism, the baptism of the Holy Ghost, the thing foretold by John in his clean water baptism. With him the bloody or sacrificial worship ceases. Worship shall no longer be confined to Jerusalem, as our Lord said to the women of Samaria, nor to the temple. Daniel says, "Mary shall be purified." This is unmistakable evidence that purification and baptism are synonymous, meaning a symbolical washing. This shows beyond all doubt that John's ministry was the beginning of clean water baptism—blood was no longer to be used. "Then will I sprinkle clean water upon you." Those who want more information on this subject, read: "Lost Key Found." Apply to Nashville, Southern Methodist Publishing House, or to myself at Newton, Newton county, Miss. J. W. ELLISON.

Revival Correspondence.

I closed a meeting at Bethlehem Church, on Benek circuit, last Monday night, resulting in seventy conversions, or more, and seventy-five accessions to the church, and the church wonderfully revived. I also closed a good meeting at Cross Roads Church a few weeks since, resulting in twenty-five conversions.

R. C. GALLOWAY, Editor.

ATLANTA, MISS., Sept. 25, 1884.

Our meeting at Shuqualak closed Wednesday night last. Result: Every church member in the place—Methodist, Baptist, Presbyterian, Episcopalian, etc.—revived and made happy in the Saviour's love; nineteen conversions and twelve accessions to our church, and many penitents left at the altar. Bros. S. D. Long, B. F. Phillips, W. T. Barnett and E. H. Casey assisted in the meeting. Bro. Stone, of the Baptist Church, also rendered valuable help. J. M. BOON.

MACON, MISS., Sept. 25, 1884.

Twenty accessions on the Benton and Midway charges. Good congregation and appreciation of the gospel. Paragon repaired. Two churches nicely repaired and Bowman's Chapel about complete—over \$800 expended. Methodism in Yazoo county waking up. About 1,000 members of the Methodist Episcopal Church, South, in Yazoo county; six pastors; sixteen churches—and several other preaching places. May God give us pure gospel power! INMAN W. COOPER.

SEPTEMBER 23, 1884.

God hath visited his people in Hazlehurst. Our pastor, Rev. H. D. Howell, commenced our meeting on the evening instant, and is still going on. Between Sabbath he has had highly appreciative and useful assistance from Bros. J. T. Nicholson, W. B. Lewis and J. L. Hays, but these brethren having to supply their own churches on the Sabbath could only be with him about three days in the middle of the week. He has often been left alone for days together, but has been wonderfully borne up under heavy labor. Up to this date we have had thirty-eight professions and thirty-five accessions, and we are encouraged to expect more of each. Blessed be our faithful, constant-keeping God! Our pastor certainly had many things to discourage him, but his trust was in him from whom he held his commission to preach a saving gospel, and his faith never seemed at fault. J. A. JONES.

HAZLEHURST, MISS., Sept. 25, 1884.

I can truly say that the Lord is doing great things for us on the Floyd and Floyd circuit, for which I am devoutly thankful and take courage. All collections ordered by Conference have been taken in full, in cash and on paper, and mostly on paper. The people here, so far as I am advised, have done but little more than make promises, the presiding elder and preachers in charge have received very little of it.

Our woman's missionary societies are raising more money than is being raised for any other purpose. The great things mentioned at the last convention of this communication are to be written apart of which is as follows: Bro. W. H. per, of Mississippi, assisted me in meeting here of three weeks' duration. Result: Many professed conversions, nine accessions and the church seemed greatly revived. The same brother added me in a meeting at Floyd, which lasted one week. Result: Several conversions, six accessions and the church seemed greatly revived also.

Our third quarterly meeting embraced the second Sabbath in September. Bro. Randle, our laborious and efficient presiding elder, was with us Saturday and Sunday. The meeting

continued until Thursday night, with Bro. Helmeau, of the Winnsboro circuit, and Tharp, Baptist. They remained with me and did faithful good service for the Master. Result: Twenty-five conversions, twenty-eight accessions, backsliders reclaimed, (and there were many of them,) and the church was greatly revived. We had a meeting time. Pray for us.

J. M. McKEN.

Breast, La., Sept. 24, 1884.

We have just closed an interesting and profitable meeting in Greenwood. Many were converted, several backsliders reclaimed and all Christians were greatly revived. Nineteen joined our church and two the Presbyterian church. The skepticism which has for years been the curse of this town and community was shaken to its very foundation, and those who before were always ready to ridicule Christianity are now unquenchable themselves in its defense. If we can only keep our holy religion to the front, through the faithful lives and holy zeal of those who profess it, there is, beyond doubt, a brighter day ahead for this people. The writer was assisted by Bro. E. H. Smith, of Carrollton, La., the pastor of the Presbyterian church at this place, and Bro. J. F. Evans, of Black Hawk.

This town is the seat of justice for the county. It has a population of about 500 blacks and whites. For years there has been but one church building in the place, the joint property of the Methodists and Presbyterians. Our Presbyterian brethren have been much of the time without a pastor. As a consequence, what little has been done for the spiritual good of this people has been done by the Methodist church. This is a large county, but the population is about three-fourths colored—we have about three thousand white people. There are but three church buildings for white people in the county, with the exception of this town. Here the Presbyterians expect to have one sermon per month. My labors, and a portion of the labors of Bro. Nicholson, who is now supplying the Minter City circuit, give the people all the religious services they have. The Methodist church is the only denomination that has been able to reach this section with any permanent effect. Others have tried, but for want of efficient system, their efforts have been abortive. If the people of this section are ever saved the Methodist church will have to be the instrument to do it.

This section is immensely rich in soil, and with slight cultivation will yield bountifully. If we can only be protected from the disasters of the seasons the time will come when we shall have the "golden spot" of Mississippi. The Methodist church is on the ground, and others soon willing that she shall have undisputed sway; it behooves her to hold on and cultivate well. The white population here will excel the aggregated population of any section of country I have ever seen in point of education and general intelligence, but the circumstances have been favorable to piety. They have come here to accumulate fortunes. Many have been brought up under Episcopal, Presbyterian and Baptist influences, and their churches have not followed them. We should have men here of intelligence and experience, as well as piety, to represent our church. Who would command the respect of this heterogeneous population.

From some cause the practice of our church has been to send young inexperienced preachers here. This policy has been bad both for the church and the preachers. Many of the preachers who have labored in all this "delta" country have not even been acquainted with the theories of Methodist economy much less the practices. This I say from experience. For nine years this writer has labored among this people almost entirely isolated from the whole church, never seeing a preacher of any denomination, except his presiding elder once or twice, for an entire year. The effect of such a situation is more easily imagined than told.

Q. A. PATS.

To the Members of the Mess Point Woman's Foreign Missionary Society.

BY MRS. L. CRARY SAILER.

DEAR SISTERS: You have met to transact the business of the society. Some of you, perhaps, thought it was a task to break off the thread of your own duties and come here just to bring your dues, your report, or read a item of news, a poem, or this poor little talk on paper. Some one may think, "If I could write like Mrs. Sailer I would not mind it, for then it would be a pleasure." Another might think or say, "If I could only speak, or pray, or sing like this, that or the other person, oh, how well I could get along! All this is sheer subterfuge. You can not be anybody but your own self. God has given us all a gift, at least one talent to improve. If we do that, and do it well, we will have the approval of our blessed Master. My good mother used to sing a simple song, beginning with:

"Sometimes I go to meeting, and wish I'd staid at home,
Sometimes I find a watching, and then I'm glad I come!"

So, perhaps, you may find a blessing today. The Lord has showers of blessings for us if we will only look up to the heavens and

ments in his hands." Then he will use us for his own glory. These hands belong to God, let them write words that will cheer some poor tired soul. Let my feet walk in the paths of peace. Let my ears hear "what the spirit saith to the churches." Let my tongue and lips speak the truth and praise, his holy name. Let my "heart burn within me" when Jesus walks beside me. If we would see Jesus we must see him in little things.

One might by much grace tide over some great trouble and go down under some trifling trial because we do not think it worth while to ask his help in those same little every-day vexations. Let us ask him to help us have missionary zeal to do this work. He has said, "Ask, and ye shall receive." And what he has said he will never unsay. We are to ask as a child asks a parent, expecting to receive.

I hope that no one will be offended at anything I have written. I thought I would write as I would talk if I could be with you. That is impossible for me at present. So I must content myself with writing, and, perhaps, do more good than if I could be with you. To me it would be a privilege and a pleasure to take an active part in the good work in which you are engaged, and I marvel much that all the sisters of the church do not rise up in their power and might and carry on this grand work until every one was in the vineyard working with all her might. If we enjoy religion we wish others to partake of our joy, and this is the true missionary spirit, to love to help others for Jesus sake. May God bless and help you all in your effort to serve him in truth and in spirit to-day and as long as you live.

DODIE GEE.

A Story of Adventure.

BY LEE T. A. S. ADAMS.

CHAPTER IV.

Ordinarily, autumn is the best time of the year for traveling in the South. Roads are dry, streams at low water and Indian summer hatching. This year, however, the wet season began before November, and Gee, instead of finding fordable streams, often found them spread over the swamps. He was thus forced either to wait for them to run down, to attempt perilous crossing or to go far out of his way. At best he went slowly. Dodie's chills returned every other day. He himself had contracted a distressing cough. Food was precarious and ammunition failing. Every shot was counted, and to miss his aim was a real calamity. For two weeks he had been in Cherokee Territory. He had climbed mountains and crossed rivers, until the course of the streams, he thought, ought to be changing toward the Atlantic. But there were no signs of such. The rains had been almost continuous and were cold and sleety.

One drizzly morning, about the middle of November, he saw a large stag standing at about seventy-five yards' distance. It was his last food. He aimed, fired, missed! The stag bounded away, and he broke his gun against the nearest tree and wept in despair. Then picking up the fragments of his gun he said, ruefully: "God forgive me! I've destroyed my best friend!"

After half an hour he went to the summit of the hill, as he said, to take a view of the promised land which he should never see. The prospect opened grandly, yet dimly. Mountains stretched away to Southwest and Northeast. Southeastward opened a valley which widened between the mountain ridges, until all was lost in the laden clouds and driving sleet and snow.

Gee was a poet, and the scene aroused his lagging energies. Snatching Dodie up, he strode like a giant down the mountain into the valley.

About noon he reached a river swollen to a torrent. Without delay he set to work constructing a raft. He first threw a light log into the water and anchored it with a grape vine. Then he lashed another to that; and so on till he had made a raft sufficient to float him and all his chattels. He arranged a place for fire and a rude booth for Dodie and himself. Then lighting his pipe-knife and preparing a supply of fuel, although night was now setting in, he pushed out upon the unknown flood.

He clasped Dodie to his breast, praying: "O God, save this child! I ask nothing for myself or sake. Only for her and her poor mother! God forgive my sins to both and let me die!"

Then rising to his feet he gave a yell that rang loud and clear above moaning winds and gurgling waves, and in merry frenzy sang this boatman's song:

"Heigho! On the river
Gaily let us float along!
How the bottom, row forever
As they sing their song."

Little Dodie looked up into her father's face and called him to see the "boofal wiyer," then hummed her own little song and said her "Naw I lay me down to sleep!"

Go became delirious. The raft drove on at the mercy of the flood, the pine-knife blazing a weird witchery over the scene. Gusts of wind drove the flames and smoke hither and thither, first over the father tossing with fever, and then over the pale, beautiful face of the sleeping child. Owls hooted near or hooted from the cypress tops. The birches dropped their long sprays clad in ice till they dangled like prisms around a chandelier. The pines sighed in the winds

and the splash of the waves made music worthy of the occasion and scene.

Gee turned and clasped Dodie in his arms. He stroked her pale forehead and kissed her. "We'll make the landing directly, sweet! Wait till papa gets a drink of water!"

Letting Dodie loose, he crawled to the edge of the raft. The raft was driving under the top of a tree that had fallen across the stream. Gee was struck by a projecting arm of the tree and dragged into the water. Thrown against the main body he struggled to the top and clambered over the trunk to the bank of the stream.

He saw the raft a hundred yards away and tried to run after it. He tripped and fell. Stunned, he lay motionless until the raft, passing a bend, headed back, null again the great shadows of the trees swept before him and seemed to tap black and red wings on the clouds. Then he reached out his arms and cried, "Come on!"

"Ben, for God's sake, what's that?" cried a trapper to his companion as they were sitting by a log fire on the river bank. "If that's a Jack-o-lantern it's a nearer kin to the devil than I ever thought."

"Get your gun ready! A light! Into the boat! It's a raft and God knows what it means! Hullo there!"

"Papa! papa!" cried Dodie, "don't leave me! Take me, papa! take me, too!" "Good Lord, Johnny," cried Ben Towers, "it's a child!"

John McDade and Ben Towers pushed out for the raft and soon unloaded it of its precious freight which they brought to land. The raft went blazing on down the winter-swollen stream. Dodie next morning was installed as the queen of the trappers' hut, which stood upon the hill overlooking the Savannah river. They never forgot the spot where the midnight raft came rushing like the demon of the river, nor the sweet prize which they snatched from its storm-swept decks.

The end.

"IT HAS MADE A NEW MAN OF HIM."

So writes the wife of the Rev. Dr. Staples, of New Canaan, Conn., in a communication to the *Methodist Protestant*, Baltimore, Md., Mrs. Staples says:

"My husband has for the last year and a half been afflicted with that troublesome disease Malaria, attended also with Catarrh, which was rapidly growing upon him. He was at first confined to his bed, and I felt that he would not be able to attend. He commenced inhaling Compound Oxygen, and put himself fully under the treatment at my earnest request, the week before 'Conference,' and it was astonishing to us, as it was to his friends, that he thought a week or two previous he would not be able to attend. He commenced inhaling Compound Oxygen, and put himself fully under the treatment at my earnest request, the week before 'Conference,' and it was astonishing to us, as it was to his friends, that he thought a week or two previous he would not be able to attend. 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Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. C. HENNING.

THURSDAY, OCTOBER 9, 1884.

\$400!

Bro. L. Z. Gowers writes from Bayou Barbery, La., that his church at that place, on September 25, made a Centenary offering of \$400 in a new church dedicated that day by the presiding elder, Rev. D. A. Little.

\$136!

At the "Colony," not far from Monroe, on last Sunday, Rev. William Hart held an interesting Centenary service and lifted a collection amounting to \$130. The pastor's sermon on the occasion was spoken of in terms of high praise.

\$300!

Rev. T. J. Newell, of Grenada, North Mississippi Conference, thus closes a private note to the editor: "Bro. Thames, our presiding elder, secured a Centenary offering of \$100 at one church on the district last Sunday, and I raised \$200 at another."

\$320!

The editor spent last Sunday at Monroe, North Louisiana, Rev. B. F. White, pastor, attending a Centenary meeting. There was a fair congregation and a collection of \$300, which, with \$20 raised in the Sunday-school previously, makes \$320 from Monroe. Bro. White thinks the offerings will be largely increased.

When the Marquis of Lorne, the son-in-law of Queen Victoria, returned to England from Canada, he was asked how prohibition of the liquor traffic affected general prosperity. He replied: "It was admirably. It makes all the difference between savagery and civilization." As the Governor-General of Canada he had good opportunity to study this question in its commercial aspects, and his opinion is worthy of respect.

Chaplain McCabe, Assistant Missionary Secretary of the Methodist Episcopal Church, returned last week from an European tour. He crossed the Atlantic on "the good ship Alaska" in six days and twenty-two hours. He prophesies that an engine will soon be made that will hurl a great ship across the Atlantic in three days. No doubt it will be done. Even now distance is almost annihilated. Years ago three months on the ocean was a prosperous voyage, that can now be made in seven days. Travelers are scarcely out of sight of land before they begin to count the hours when the watchman will shout "Land ahead!" on the other side.

The conduct of King Humbert of Italy, visiting the cholera district in Naples, and the hospital wards filled with the sick and the dying, has called forth many tributes to his courage, generosity and manly sympathy. The priest who accompanied him fell a victim to the plague. The King's heroism will no doubt command the homage of his subjects. At the very hour when the monarch of Italy was thus visiting the suffering slums of Naples, the Czar of Russia was attending a magnificent display of royalty at Warsaw, guarded and watched by hundreds of well-armed soldiers.

According to the Boston Traveler the "Hub" has taken the initiative in arresting the redemption of the Dark Continent. On August 23 the largest shipment of New England rum that ever left Boston harbor—500,000 gallons—was sent to Africa. Alas! for the grasping greed—indicated, "enterprise"—that will make haste to be rich without regard to the means employed! We learn from the Gospel in All Lands that the African Trading Company, of the Zambesi and the Shire, will not allow liquor to go on their ships. If a like Christian conscience could control all trading companies, the great evil against the monster evil of the age would never have to be fought in Africa. It is the influence of the so-called Christian merchants that makes the path of the missionary so weary and thorny.

"Bondsmen for the Church."

When the four Indian chiefs made a pilgrimage from beyond the Rocky Mountains, of three thousand miles, to St. Louis to ask for missionaries to be sent to their tribe (the Flatheads) their appeal was published in all the religious papers. Dr. Withur Fisk, then president of the Wesleyan University, read it, and his heart was stirred to the very depths. He published a call to the church that rang like a trumpet through our Zion. It thrilled a young man then laboring among the Indians in Canada, and he offered himself for the dangerous enterprise; but there was no money in the treasury. Dr. Fisk at once wrote to him, saying: "Money will be forthcoming. I will be bondsman for the church." The enthusiasm of the zealous doctor became contagious, and in a little while abundant means were freely offered to send out two laborers at once and a strong band of recruits shortly after.

"But it is not the mission to the Flatheads, but the expression and principle of Dr. Fisk, we wish to consider. Those words could only have been uttered by one who had a comprehensive grasp of the relations, obligations and possibilities of Christian sonship. Feeling it to be the divine duty of the church to send the gospel abroad—not to dery the lamp of life to any benighted heathen, and especially those who were 'watching for the morning'—he was ready to pledge his own word and purse to obey a call so manifestly of God.

A bondsman, in a legal sense, is "a surety; one who is bound, or who gives security, for another." If the principal fail to meet the obligation, he binds himself to make it good. He underwrites for the integrity and ability of his friend and pledges his own fortune to secure the creditor against possible loss. And in signing such an obligation the bondsman proclaims his perfect confidence in the honesty and success of his friend. So in declaring, "I will be bondsman for the church," Dr. Fisk announced his absolute faith in her readiness and ability to respond to an unmistakable call from Heaven. When the case was so remarkable, the Macedonian appeal so loud and clear, brought by four weary sons of the forest over three thousand miles on foot—two of them dying at the end of the journey—he could not doubt but that God's people would eagerly seize such a blessed opportunity. In this there could be no mistake. If Christ's constraining love had yet dominance in the hearts of his disciples, they would send the gospel to these beggared souls, and by the swiftest and most daring messenger. Hence, in the grandeur of his mighty faith and seraphic zeal, the old doctor said: Go, and go quickly; the money will be forthcoming; God's church will respond to God's call; I will be her bondsman. And he had no fear that the surety would ever suffer—that he would encounter bankruptcy by endorsing for the church. Nor did he. And the history of that enterprise is enough to venerate the faith and cheer the hopes of every missionary pessimist in all our Zion.

Then, again, these words indicate the doctor's sense of intimate and responsible identification with the church. He was not a mere appendage, but an integral and honored part of the Lord's body. He was, therefore, responsible for the church—her zeal, her purity, her enterprise, her achievements. And so great was this sense of responsibility, that in advance of any other voice he offered to become the church's bondsman in obeying the command of God. Would that every member had such a sensitive regard for church relation, such a perfect identification with her spirit and life! This consciousness of responsibility in each would soon make possible the glorious sunburst of the millennium.

We should all be "bondsmen for the church." God has no bank account but ours. And his friends are they of his own household. He has promised to his Son the heathen for an inheritance and the uttermost part of the earth for a possession. And we must endorse that promise. We are the sureties on that bond. And how perfectly safe the endorsement! Panic and financial revolutions may come, but that paper will never go to protest. Brethren, let us count it all joy that we may become "bondsmen for the church."

The utterance of that eminent scientist, who is also a preacher, before the British Association at Montreal, ought to shake into silence certain noisy advocates of evolution. He said: "It can not be said that nature, which requires mind to interpret and perceive its beauties, did not require mind to produce it." Until that paradox is proven we will hold on to the Bible statement.

"Each One Counts Two."

This is an old and suggestive saying. A distinguished politician quoted it with fine effect, last week, when assured of support by a certain delegation. They represented a large constituency, and their pledge of fidelity gave the candidate great confidence and courage. We read his felicitous remarks in reply, with the expression quoted above, feeling how much more apt its application to morals than politics to spiritual workers than party strikers. It contains a lesson and an exhortation—a lesson of solemn emphasis and an appeal of imperial tone.

Man is everywhere representative of more than himself. He represents no cause alone. In each enunciation of a principle he is both a voice and an echo. He utters his own and another's convictions. They may be original in conception and suggestion, but at once become the purpose and property of others. So it is true in every cause and condition that "each one counts two." No man liveth unto himself and no man dieth unto himself. Others are affected by him in some important and specific degree.

This thought ought to strengthen the faith of the church. What mighty displays of Pentecostal power have been witnessed this year! In-gatherings have been counted by scores and hundreds. Every day brings joyful tidings from some field where a great victory has not been achieved in years. The Lord's hosts have been recruited from the ranks of old and young, who are ready and eager for service. The valley that Ezekiel saw covered with bleaching bones now glitters with the blades and trembles with the tread of "an exceeding great army." If, then, it be true that "each one counts two," that each trophy is prophecy and promise of another; that each convert will secure another; that every An-reu will bring his brother, Simon Peter, to Jesus, how inspiring is the prospect to-day! It is thus that the church and each individual Christian becomes "more than a conqueror." He not only conquers a passion, but makes it a messenger of life; he not only wins a sinner, but wheels him into ranks and makes him valiant to the pulling down of strongholds.

This, in an eminent degree, should inspire confidence in mission work abroad. Though progress seems slow and often discouraging, we should remember that "each one counts two." The winning of one heathen away from his idols is only securing a multiplier whose multiplicity is the exhaustless grace of God. It is the entrance of light that will give abundant life. One idolater converted to Christ is the pledge of another, and he of another, and so on until a nation in darkness is luminous with a mid-day splendor that will never know an evening twilight. Our faith in foreign missions must not be gauged by statistical exhibits. Figures tell the truth, but not the whole truth. They coldly represent what has been done, but do not indicate the influences and possibilities wrapped up in a converted soul. Each one is an incarnation of power ordained to divine achievement. A heathen mother who loves Jesus has led her whole family to his name and honor his name. A little child consciously folded in the arms of Christ's love has been a commissioned angel to carry glad tidings of great joy to a large household.

In his rather remarkable volume, entitled "My Missionary Apprenticeship," just issued from the press, Dr. J. M. Thoburn thus refers to the first trophy of his ministry as a missionary at Nyeet Tal, India:

"I had been more than two years at work before the baptism of this first convert, and the occasion was to me an era in a lifetime. * * * The baptism of a single youth was in itself an important event, but as a token from above it was a sign of encouragement. It told of better things and brighter days, and assured me that in God's own time the little one would become a thousand, and the small one a strong nation."

But this ideal is not always realized. Every professed is not a real worshiper; every enlisted is not a loyal, courageous soldier. If "each one counts two," he must come with clear convictions, intense desire and fixed determination. If he loves God supremely and fears sin continually, others will be won to Christ by his life and influence. But, if his confession is a mere conventionality or compromise, instead of counting two for religion he may count ten against it. And this discloses the solemn responsibility of every advocate of any cause. He stands not alone; but in his avowal, whether honest or insincere, he affects the destiny of at least one other. There is but one place of perfect segregation where we can not aid or be assisted, can not influence or be affected—and that is the bar of Infinite Judgment. And on that day the character and

measure of our influence here will determine the decision of the Infinite Judge.

But the fact that "each one counts two" is not only the promise of increase here, but of reward hereafter. For every soul won there is accumulated recompense—another star added to an unnumbered crown. The seals to our ministry will determine the glory of our heaven—the splendor of our coronation.

A Sabbath and Two Centenaries.

The editor spent Sunday, September 23, at Forest and Morton, two stations, ten miles apart, on the Vicksburg and Meridian railroad. Rev. A. B. Nickols, pastor of Forest some weeks the appointment had been made, and a pleasant occasion was anticipated. Forest was reached about the "high noon" of Saturday night, and a comfortable home was found at the Womack House, kept by those genial and hospitable Methodists who take pleasure in entertaining the Lord's ministers. At that house, the next morning, we had the rare good fortune of meeting an old and honored friend, Col. O. R. Singleton, the venerable and able representative in Congress from that district. In Sunday-school, class and prayer meeting we have often sat under his instruction. At three-score and ten he has the same sunny, genial countenance, as of other days, and talks even more lovingly and tenderly of his Savior. Though his membership is elsewhere, he was the first to respond with a Centenary offering that day. We had a fair congregation, a timely discourse (with an accent on the final syllable) and a collection of \$200. The good ladies of the church had already raised about seventy dollars, which aggregates a respectable amount for a Centenary beginning.

After a sumptuous dinner and refreshing, much needed rest at Bro. Wooten's, where we always find a Methodist welcome, the pastor and his visiting brother boarded a freight train for Morton, ten miles distant, reaching there about five o'clock. Tea and two hours at Bro. Nickols's "hired house," and we met another congregation. Our brethren at Morton have a neat, substantial, well-located and constructed church, though not as yet quite finished. They deserve all praise for that enterprise, and no doubt this year will see it completed. Two years ago, while attending a District Conference there, we ascended a rugged hill and worshipped in the lower story of a school-building and masonic hall. Now we have a house set apart from "all unholy or common uses" to which, to meet the King in his beauty. What an educating and spiritual factor is a handsome, well-kept and furnished church! When the walls of that beautiful little temple are plastered the chandeliers will give more light. The Centenary collection amounted to \$104.50—not so much as was anticipated, but we hope was but the initial movement of larger things. The two churches of Forest and Morton, which form one pastorate, have sufficient wealth and social influence to rank with the strongest stations in the Conference. The strategic position we hold will ensure greatly to the development of Methodism throughout a vast area with a little development on certain lines of work.

After a few hours' rest at Bro. Bond's we took passage on a late train and reached Jackson in time to miss connection for New Orleans. But, on account of extra diligence in furnishing "copy," the ADVOCATE suffered no delay by the editor speeding a restful Monday at home.

Centenary at Monroe.

In response to an earnest invitation from Rev. B. F. White, our pastor at Monroe, we spent last Sunday in that old metropolis of North Louisiana. A mass meeting of the Delhi district was to have been held under the presidency of Presiding Elder Randle, and in the interest of the Centenary movement. This necessitated our going over on Friday; but on arrival at Monroe we learned with regret that the district gathering had been recalled and that only a local meeting would be held. Having made two other trips over the V. S. and P. from Vicksburg within the past two months, we spent little time in observing the country. Attention was attracted to three things: the parched condition of the crops from excessive drought, the roadbed over which we were running at a good speed, and the fact that all the gentlemen on the train and at the stations were discussing excitedly a little Congressional contest in that district between rival Democratic aspirants. We could but think if the church would become only half so much concerned for Zion, that earth and heaven would rejoice.

the country prosper and politics be purer and more patriotic.

The day passed rapidly and profitably as we pored over the pages of a delightful little volume from the pen of Dr. Wise, entitled, "Missionary Heroes and Heroines." How our own zeal and faith were abashed as we read the thrilling stories of self-sacrifice, adventure and heroism in the lives of Methodist missionaries in all the fields to which they have gone. The names of Melville Cox, George Percy, William Molster, Jason Lee, Nathaniel Turner, Thomas H. Bunby, Walter Lawry, Dr. Coke, Dr. Butler, George Warren, Barnabas Shaw, and others, and of "devout women, not a few," will long live in memory, as the synonyms of all that is heroic and apostolic in faith and achievement. Blessed day of communion with the brave sons of God, who counted not their life dear that they might finish their course with joy!

We were met at the depot by Bro. White and conveyed to the Ouachita House, kept by that veteran Methodist worthy, Bro. D. B. Trousdale. Active, loyal, liberal for years, he is now in feeble health, and friends fear his days of labor are nearly ended. There was service at night in the beautiful new church, built during Bro. White's pastorate, when this editor delivered a short exhortation.

On Sunday afternoon President D. M. Rush, of Centenary College, arrived, expecting, like myself, to participate in a district mass meeting. He brought cheering reports of the opening of the college. The membership of the higher classes is larger than for years, improvements on the buildings are going forward, the railroad is completed which brings the institution into ready communication with the world, nearly ten thousand dollars as an endowment has been raised, and the general outlook is hopeful.

Sunday was a bright, beautiful day, and the congregation considered quite good for the place. As best he could the editor discoursed on the historical development of Methodism, and secured contributions to the amount of \$300. Some of the brethren there were disappointed that the amount was not much larger. In the afternoon a children's Centenary meeting was held, with short addresses by President Rush, of Centenary College, and the editor. The attendance was large, the singing quite inspiring, and the occasion most pleasant except the oversight of no collection. At night President Rush preached an able sermon, and it left a profound impression. On Monday, at noon, we started homeward by way of Vicksburg.

Observations in Georgia.

Georgians are chiefly agriculturists, though railroads, manufactures, stock raising, merchandising, mining and a variety of other industries furnish profitable employment to many of the citizens of this great State. It is impossible for an observer not to see that vast quantities of land in many parts of the State have been exhausted by long cultivation. Due regard has not been paid to resting the land or reviving it by fertilizers. Thousands of acres here, and in Alabama and in Mississippi as well, have been starved well nigh to death by cotton seed oil mills and other land robbing agencies. The system of taking off all that can be gotten and returning nothing must be abandoned or land owners must grow poorer and poorer with their lands every year. To impoverish the land is but to diminish the fixed capital of the country from year to year. It has, furthermore, been discovered by experience that many fertilizers—great quantities of which have been used in Georgia—have about the same effect on land that alcoholic drinks do upon the human body: they stimulate without strengthening and intensify present action at the expense of future power. Cotton seed and barn-yard manures never have this effect, and certain recently discovered commercial fertilizers are free from this objection.

Much good hill-land has been washed away and much more seriously damaged by bad systems of drainage. The latest idea on this point is that hillside ditches and seed rows should have no fall whatever, but should be run as nearly on a level as possible; so that the water may not be accumulated anywhere, where, and thereby be prevented from washing away the soil. Of course, water washes land only by being accumulated. I could but be amused while tracing the course of a few streamlets which had crossed the cotton rows in a field which had been much disposed to wash. The water first rose one way and then another, and, finally, not knowing which way to go, it concluded not to go any way above ground and sank into the earth.

The railroads of Georgia were never in better condition. They show no signs of oppression or retrogression because of the judicious system of supervision which has been in operation in this State for half a dozen years. The tracks and cars and all their accompaniments are being constantly improved. I noticed a track that is ballasted, graveled and smoothed until it is as beautiful as the walks of a city flower yard—nothing being visible but the two lines of steel rail. It is a railroad in Georgia that has for several years employed the excellent plan of announcing the stations by a printed card. On that card the cry of the brakeman may wake sleepers or rouse persons who can not read to ask, "What did you say the name of this station is?" But to persons awake and able to read the brakeman's call of stations is on that road superfluous. On this same road there is also conspicuously posted in each passenger car a statement of the time of its arrival at its terminal city, and likewise the times of departure of the several daily trains leaving that city. Here is railroad wisdom and kindness. For polite attention to passengers and for arrangements for the comfort and convenience of all—especially of ladies—the managers of the central depot at Atlanta deserve honorable mention. On another road in this State I saw, I suppose, the politest of conductors. He lifted his cap in every instance when receiving a ticket from a lady, and did the same on returning it to her. Many of the railways in this State have been fenced with planks or wires; but these barriers are not kept up. The wires are in many places broken or hanging loosely to the posts. A train on which I was traveling killed five fine cows in an instant, with but a slight jolt to the train, and only about three minutes' detention. Those cattle should have been in their owner's pasture; but there was not a stock law in that county.

Stock raising is greatly increasing in many parts of the State, and especially in those counties where the stock law prevails. Herds of fine Jersey cows are held in high appreciation by their owners. The owner of one of these herds will not more surely know the number, names and ages of his children than of his Jersey calves. No Jewish genealogical record was ever more carefully kept than the pedigrees of these cattle. I was invited to attend, in company with my brother, a six o'clock morning milking—at which the skillful milkwoman in a few minutes drew more than two gallons each from two Jersey cows, leaving full share to the calves. Jersey cows are surpassingly beautiful and gentle when kindly cared for.

Factories in Georgia, as elsewhere, are not just now prospering. All enterprises, as all men, must have their times of depression. The northern part of the State is well suited for grain, grapes and apples. The wheat crop this year was not good, and the oat crop almost a failure. Corn will be in good supply. Mining for iron, gold, silver, copper, nickel, asbestos and other valuable contents of the earth is carried on more or less extensively in the upper parts of the State. Cotton in the middle and southern portions has been greatly damaged by drought. The plant is small, bolls are few and opening prematurely. Not half a crop will be made in many places. The fruit crop of this year is not the best, though I have seen some fine specimens. A gentleman sent me ten peaches that weighed nearly six pounds each, and a neighbor of my brother made 125 gallons of elder from twenty apple trees which are over sixty years old.

The temperance reform steadily gains ground in every part of the State. An intelligent citizen of Atlanta stated that he thought no license could be obtained to sell whisky in that city if a majority of the voters' petition was requisite therefor.

The religiousness of the people of this State is among their most striking characteristics. Christianity, and especially Methodism, is strong and progressive in Georgia. Wherever there is preaching there is a large congregation. Almost all the leading men are professors of Christianity. Atlanta, for instance, has twenty-six Methodist Churches, and the corner-stone of the twenty-seventh was laid a few days ago. "I am often asked by Georgians: 'How do the people in Mississippi get along?' 'Can't a man make a living easier out there than he can here?' My answer is: 'The Mississippi lands are probably richer than the average Georgia lands; but the average Georgian is as well, or better, off than the average Mississippian. The Georgian has to work harder, learns to save more, and owes less, and lives better than the average Mississippian. Poor men are not rich in either State, and the majority are poor. But on the general ques-

tion it may be said that a moderately poor soil tends to develop a hardier and more thrifty race. Men in a poor country necessarily learn more economy and self-reliance, which are virtues lying at the foundation not only of fortune-making, but of strong character. There is more in the man than in the land.

Just Providence with equal hand
The universal globe both planned;
Success flows not in ruinous tide,
'Tis as the ship or farm is sown.

W. L. C. N.

—It was Taylor, son of Bishop William Taylor, is preparing himself for publication work, and will accompany his father to the "Dark Continent."

—It is estimated that the New York Herald "ages" each week a thousand miles of white paper, five feet wide. A long story made short.

—President T. C. Bradford, of Port Gibson Female College, writes us as follows: "We have had a splendid opening—nearly double the number of boarding pupils for any year since the war."

—The English Methodists are pushing their mission work in London with renewed vigor. A fund of \$100,000 has been raised for carrying the gospel to the most abandoned districts of the world's metropolis.

—A writer in the Central Baptist puts the case rather strongly, but truly, as follows: "It is just a modest way a man has of saying, 'I am a God,' when he says, 'I am an infidel,' for he means that he is a God to himself."

—A Wesleyan Orphanage has been established in Boston. There are indications of large donations that will thoroughly equip and endow it. One of the first applicants is the grandson of an esteemed and honored Methodist minister.

—According to a correspondent of the Biblical Recorder, there is a statue of the devil in the Cathedral of Pisa, which represents him "with the body of a serpent coiled around the apple tree, and having the head of a woman with bangs."

—The Voice, is a new paper projected by Funk & Wagnalls, of New York, and devoted to the cause of prohibition. The initial number bristles with points and is prophetic of a brilliant journalistic career. We welcome it to our table.

—Rev. J. S. Oakley, the accomplished pastor of our church at St. Armand, is just able to occupy his pulpit again after six weeks of material fever. We note with joy his recovery.

—The press dispatches report a great revival in Waco, Tex. Rev. Sam Jones, the Georgia evangelist, is there, and also a division of the Salvation Army. Four meetings a day are held in the Methodist Church, the first at "day-break," attended by a vast throng. There have been many conversions and additions to the several churches.

—The last news from Bishop Wilson was altogether encouraging. His recovery and return to labor will be hailed with joy by the great church he serves so well. Beloved as a Christian brother and reverend as a chief pastor, he is honored as perhaps the prince of pulpit orators in our Southern Methodism.

—The Rev. Dr. W. H. Olin, of the Methodist Episcopal Church, has been nominated for the New York Legislature from Broome county. Dr. Olin was a member of the last Legislature and rendered valuable service in the cause of prohibition, but testily we wish he would stick to the "leaves of Israel." He can be a more potent factor for good outside of political or civil position.

—The Christian Index has the following: "Dr. Nathaniel W. Taylor used to say to his theological classes: 'Young gentlemen, follow truth, though it leads you over Niagara.' Well! it would lead them into the water, and through it into the Baptist ranks." Just so, but the only persons we ever heard of going over Niagara were venturesome boys or foolish cranks. Truth will never lead a man over Niagara or down into the water, albeit that is the way "into the Baptist ranks." It is either sentiment or superstition.

—"The Lost Key Found," is the title of a very thoughtful and readable pamphlet, by Rev. J. W. Ellison, of the Mississippi Conference, on the "mode and nature of baptism." After an interested examination of his argument, we have no hesitancy in pronouncing it an important contribution to the voluminous literature on that subject. There are some features in this pamphlet original and forcible, not found in other writings. And any writer who can say a new thing and true thing on the subject of baptism should be read.

—We learn from our British neighbor, The Morning Star, that the Spanish clergy have started a monster demonstration in every church throughout the country in favor of the temporal power of the

Pope. A very silly thing to do, for the restoration of the Pope's temporal power is as improbable as the return of the dark ages. This is the latter half of the nineteenth century, a fact that some ignorant, superstitious Romanists never seem to understand. The "thunder of the Vatican" that once made knees tremble is now as harmless as, and less annoying than, a boy's brass horn.

—Prof. R. W. Jones, of the University of Mississippi, has been elected president of the State Industrial Female College, located at Columbus. He and Rev. T. A. S. Adams, of the Board of Trustees, have gone North to visit similar institutions. We hope to have something from them for the Advocate columns.

—The Rev. R. J. Harp, of Mansfield, La., was in the city several days last week and honored the Advocate sanctum with a call. He reported the country contiguous to Mansfield as having suffered greatly from the continuous drought. In consequence Mansfield Female College did not open quite equal to expectation, but pupils are coming in, and the patronage already exceeds the average of last term.

—Hon. Edward J. Gay, an old and honored citizen of Louisiana, and a liberal, loyal Methodist of long standing, has been nominated for Congress in the third district of this State. Without respect to party lines, he is receiving cordial support. The elevation of such an able, pure and upright gentleman to our national legislature would be an honor to the State and a return to the old paths of our constitutional fathers.

—In his History of Methodism, Bishop McTearle thus graphically describes the Achilles of our South-west at the General Conference of 1844: "In the great debate of 1844, Dr. Winans, of Mississippi, was the first speaker on the Southern side; a striking figure—tall and raw-boned. The veins of his stringy neck might be seen swollen with earnestness, for he spoke in Italian and wore no cravat. His limp shirt-collar lay around. His clothes were baggy, and his shoes tied with strings; but his eye was bloodshot with intensity, and his head a magnificent dome of thought."

—We notice in the appointments of the St. Louis Conference, that Bishop Harrower has transferred the Rev. Dr. Felix B. Hill from the Louisiana Conference and stationed him at First Church, St. Louis. For four years he has served with great acceptability and success Carondelet Street Church in this city, the cathedral of South-western Methodism, and his departure will occasion sincere sorrow. In the pulpit and in the home circle, he has been alike popular and influential. His ministry through life has been singularly successful. As the pastor of a large city church, with its varied and numerous responsibilities, he has exceptional gifts. Firm yet excelling, resolute yet respectful, determined but not dogmatic, he is a superb organizer and trainer of a large congregation. He leads and directs, making others do the work most congenial to their gifts and graces. Dr. Hill has rendered valuable service to this Advocate as Chairman of its Publishing Committee, and was ever watchful of its interests. At a pivotal period of its history he proved a friend indeed, giving the paper cordial and constant support under both administrations. Together with all New Orleans Methodism we regret his removal, and commend him and his charming family to the love and Christian fellowship of our brethren in the "Future Great" city.

Books and Periodicals.

THE GRACE OF GIVING. By Rev. B. W. Baker. Nashville, Tenn.: Southern Methodist Publishing Co.

THIS is a capital Catechetical tract, suggestive, instructive, and in every way helpful. Price 60 cts. per dozen. Five cents per copy.

OLIVER'S HANDY BOOK. New York: J. S. Olin & Co., 31 Bow Street. Price 25 cts.

THIS is a compendium of vast and valuable information. It contains statistical tables of practical use for every department of life. Send for a copy.

ANNA SHUTTON'S POEMS. New York: T. Y. Crowell & Co. \$1.25.

THIS is a volume of religious poetry from a well known and venerated poet. They cover the whole range of a varied religious experience, and we doubt not will prove an example of help and comfort to many readers. The author beautifully says: "Written, as they have been, in the quietude of the soul, and in the confidence of the heart, they are intended to be read to others and will be sung by others in distant lands." We have read a number of them with much satisfaction and profit.

CLARKE'S COMMENTARY. A new edition, condensed and supplemented from the best modern sources. By H. Clarke, D.D. New York: Phillips & Son.

THIS is the second volume of this great work containing the Epistles and has not received. From a somewhat careful examination we are ready to cordially recommend its wide circulation. While the general text of Dr. Clarke's

original work is retained, the editor has made considerable and important modifications. Dr. Clarke was a biblical scholar and exegete was far in advance of his age, but the advances of biblical science, especially in his chosen field, rendered a modern edition of his wonderful commentary necessary. This editor has built the results of later scholarship "into the structure of the original." The reader will find the preface and introduction to the several epistles very valuable. They present concisely and suggestively the literary history and the occasion of the writing of each epistle. In the entire volume the reader will find the results, rather than the tedious processes of inquiry. Dr. Clarke has spent the energies of his life, then, in this work, and the results are of great value. It is sold for \$1.00 in cloth; \$1.00 in sheep. Those possessing an old edition of Clarke's Commentary would do well to purchase this.

—The Palpit Treasury, for October, is equal to any former issue in matter and appearance. The portrait of Dr. Terhune and the view of his church are excellent. The sermons by Dr. Terhune, Canon Liddell, Mrs. McLaren, Pryor, Surra and others are worthy of their great names. Canon Liddell's sermon on Balaam—or Gifts Without Grace, will command special attention. All the departments are richly filled. This is one of the very best illustrated periodicals published. New York: E. B. Treat, 757 Broadway. Single copy, 25 cts. Yearly in advance, \$3.50. Clergymen, \$2.00.

To Our Agents.

As an inducement for the fall campaign, we make this extraordinary offer for new subscribers to the Advocate, viz: For ten new subscribers, with cash in full for same, we will send a full set (four volumes) of Jamieson, Fausset and Brown's Commentary, bound in half morocco; or for fifteen renewals and new subscribers, we will send the full set, postage prepaid—cash in full and names all at one time to accompany orders.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

CARVER & JAMIESON, Publishers.

Two soldiers lay beneath their blankets, looking up at the stars. "For Jack," "What made you go into the army, Tom?" "Well," replied Tom, "I had no wife and I loved war, Jack, so I went. What made you go?" "Well," replied Jack, "I had a wife, and I loved peace, Tom, so I went."

The New Law. Remedy is as harmless to an infant as its mother's milk.

A new song is called "Will thou, O Will thou?" It is supposed to be dedicated to a collar and a pair of cuffs.

The edition of Jamieson, Fausset and Brown's Commentary, bound by Messrs. J. Carver & Co. of London, Ohio, an off-set of a premium in another column, is nearly bound in half-morocco. It is a fine home-bound volume. Every pastor in the patronizing conference can secure a complete set. See notice.

An Irish magistrate asked a prisoner if he was married. "No," replied the man. "Then," replied the magistrate, "you are a single man."

Mr. Philip Werlein, 135 Canal street, New Orleans, sells pianos and organs at low prices and on easy payments. This house is reliable and fully guarantees satisfaction. Chickering, Muntz, Wicks and other pianos can be bought for \$20 cash and \$1 monthly payments. A fine Werlein, upright square grand is \$125 to rent out for four weeks. New, second-hand, Steinway & Hamilton's grand can be had for very low prices; other popular makes also. Or exchange piano in exchange for new ones, as part pay. American can be bought on \$5 monthly payments, \$5 as first payment. No family should be without music if possible. It is a pleasure when no one should be deprived of. All should sing and be happy.

"How do you know when a cyclone is coming?" asked a stranger of a Western man. "Oh! we get wind of it," was the reply.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Send the Advocate to your friend for the next year and you will not regret it.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, secure connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the Advocate or not.

Send twenty-five cents in stamps for one copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the Advocate.

Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine, New York for coughs, colds, bronchitis and pulmonary consumption, scrofula and general debility. The most mild, pleasant and nutritious form in which Cod Liver Oil can be used, and with more beneficial results to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. D. THURMAN, New York.

NO MORE NAUSEOUS DOSES. It has been reserved for our country to turn out materials for the greatest cough and breathing ailment for all times and for lung complaints. The New Law Remedy. Contains no poison, and is delicious. Liquid references by thousands. Life tonic, infallible for colds. House Depot, 151 Julia St., N. O.

EDUCATIONAL.

Mansfield Female College.

FACULTY: F. M. ORRICK, D. D., President, E. E. GRACE, A. M., Professor, TEACHERS: MISS A. R. WILLIAMS, MISS ELLA FOSTER, MISS ELLA SMITH, MISS EMMA SUTHERLIN, MISS R. J. H. R. P. Music, MISS R. J. H. P. Music, MISS DELLE PENNINGTON, ART, MISS R. J. H. P. Music, MISS FLORENCE BARLOW, Assistant.

FALL TERM OPENS SEPT. 10, 1884.

RATES: \$10, \$20 and \$30 per session of 38 weeks. The thirty-six week session is most favorable. For Catalogue address F. M. ORRICK, President.

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This is a select Family Boarding School for BOYS limited in number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principal is given to the health, morals and progress of his pupils. The health record of the school is unrivaled. For particulars and circular apply to W. H. N. MAGUIRE, Principal, or J. H. MAGUIRE, A. M., Assistant.

English and Classical School for Boys,

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HIWASSEE COLLEGE.

FOUNDED 1810.

In the country, seven miles from Sweetwater Depot, East Tennessee.

Delicious butter and milk fresh from the cold spring house. Quiet retreat. Moral place. Moderate charges. Thorough work. Whole patronage. For circulars, address T. W. DICKER, Principal.

Kavanaugh College.

A High Grade Male and Female College, Situated in the healthy pine region of Virginia, 18 miles from the city of Washington, 10 miles from the city of Annapolis.

The First Term Begins Sept. 29, 1884.

Buildings plain, but neat and comfortable. Fare good and board good. It is to be a college for the masses; where the poor boy and girl can get an education as well as the wealthy; hence, while the grade will be high, the rates will be low.

RATES PER MONTH: Board, including room, fuel and fuel, \$10.00 Tuition in Collegiate Department, \$3.00 Tuition in Preparatory Department, \$2.00 Tuition in Normal Department, \$1.00 Tuition in Commercial Department, \$1.00 Tuition in Music Department, \$1.00 Tuition in Art Department, \$1.00 Tuition in Science Department, \$1.00 Tuition in Literature Department, \$1.00 Tuition in History Department, \$1.00 Tuition in Geography Department, \$1.00 Tuition in Mathematics Department, \$1.00 Tuition in Natural Science Department, \$1.00 Tuition in Physical Science Department, \$1.00 Tuition in Social Science Department, \$1.00 Tuition in Political Science Department, \$1.00 Tuition in Legal Science Department, \$1.00 Tuition in Medical Science Department, \$1.00 Tuition in Theological Science Department, \$1.00 Tuition in Philosophical Science Department, \$1.00 Tuition in Astronomical Science Department, \$1.00 Tuition in Botanical Science Department, \$1.00 Tuition in Zoological Science 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PLATTSBURG DISTRICT.—*M. B. Chapman, P. E.* Plattsburg station, D. O. Howell; Osborne circuit, L. B. Mackintosh; Cameron, W. E. Donkey; village circuit, to be supplied; Platt City circuit, T. M. Rucker; Weston, to be supplied; Hardin circuit, Ben Kay; Richmond, J. W. Ramsey; Millerville, W. M. Walnwright; Edison circuit, G. Tanquary; Kungen circuit, J. L. McFerrit; Holt circuit, L. Winstead; Lawson and Lathrop, V. Blakey; Liberty and Missouri C. J. S. Frazier.

ST. JOSEPH DISTRICT. — *J. P. Nolan*,
P. T. St. Joseph, Francis S. Steel,
G. L. Miller, Joseph, J. Lind,
C. I. Vannover; St. Joseph, Ter-
Street, Robert White; St. Joseph, Ter-
cult, R. W. Housion; Forest City,
B. Parrnell; Craig Creek, B. M. St.
well; Hamburg, W. O. Medley; Ma-
ville, R. H. Cooper; Barnard, R.
Jónes; Savannah, D. F. Bone; Eli-
th, C. Biden; Dearborn, P. T. Lep-
Ma, C.ville, to be amplified.

BAYVIEW.—*M. R. Carroll*, Schmitt, H.
Baxley, J.; Baldwin, Carroll, B. F., H.
Jamey, W.; N. S. Harding; Albany circuit.
J. O. Hunt; Johnson's; Albany circuit.
J. A. Hunt; Johnson's; Albany circuit.
Pope; Spring Hill, to be supplied.
Grant City. E. M. Cooper; Lorraine
B. Lahor; Lineville circuit.
Pope; Breckinridge circuit, J.
Kirtland; Princeton, to be supplied.
King City mission, to be supplied.

MAISON DISTRICT.—*M. R. Jones*; P.
Maison station, W. A. Hanna; Spelling
J. O. Edmonson; Clarence, B.

Johnston, J. E. McKees; Queen C.
Kirkland, J. E. McKees; Queen C.
L. H. Baker; Monmouth, J. A.
Eaton, Edith; N. E. McKees; S.
L. H. Baker; N. E. McKees; S.
W. Owen; McKees, J. T. Kinsley;
to be appointed; McKees, A. M.
Browning mission, J. H. Hubbard.

HANNAH DISTRICT—W. T. B.
igg, P. E. Hannah, Park Church.
K. Miller; Hannah, Arch Street.
M. Whitman; Hedgesburg church, J.
T. Todd; Mount Olive church, J. C.
Cox; Palmyra, W. A. Farwell; C.

rite City circuit, A. S. Back; Sher-
 ville circuit, J. M. O'Brien; Hum-
 well circuit, H. W. James; Monte-
 circuit, W. B. Beegle; Kahoka, J.
 McDonald; Colony circuit, H.
 Craig; Labelle circuit, J. D. Sm-
 Pantin circuit, P. G. Nichols; Nov-
 circuit, P. L. Davis.

St. Louis Conference.

APPOINTMENTS.

ST. LOUIS DISTRICT.—T. M. Fin-

P. E. L. Gentry, W. V. Tudor;
Johns, J. W. Laws; First Chu-
Felix R. Hill; Chouteau Avenue
be supplied (by J. D. Vencil); C.
Avenue, C. O. Jones; St. Paul's, W.
Mays; Carondelet, C. E. W. S.
Marvin Chapel, E. M. Bouda; E.
to be supplied (by C. W. Turk-
Bridgton, C. M. Hensley; Kirkwood,
J. E. Godbey; Mt. Zion and Clay
to be supplied; Bellefontaine, B.
Thrower; Plattin and De Soto, S.
Emory and W. S. Tyler; Cathedral
Pot-ot, O. Boggea; Ironside, J.

CHARLESTON DISTRICT.—*Irma Hicks, P. E.* Charleston, J. W. Jones; Charleston client, to be appointed (by A. G. Horton); Stokston and Grand, A. T. Tidwell; Cape Girardeau, J. L. Batten, J. C. Alexander, sumnerary; Benion, W. P. Gibson; Lanesville, J. A. Russell; Oak Ridge, H. A. Smith; Fredericktown, W.

Hogan; Farmington, J. W. Redin; Cross Plains, to be applied (by E. Parks); Farmington, S. C. G. H. H. S. Wet, superintendence; grand, J. Garlon; New Madrid, Edl; New Madrid circuit, to be applied (by A. J. Workman); Hayes; Richmond; Jackson, to be applied.

POPULAR BLUFF DISTRICT. — II.
Hinesworth, P. E. Popular Bluff, I. M. Chubb; Grand Prairie, to be applied (by Z. W. Richardson); Clark; F. Lant; Pickett, E. M. Cunt; Bloomfield, G. H. Adams; Dand;

J. K. Mathews; West Plains, A. Green; West Plains circuit, C. E. Vinney; Eminence, J. A. Jenkins; Nevada, to be supplied; Williams, W. C. Enches; S. Franko, to be supplied (by J. R. Morris); Piedmont, S. Truitt; Bellevue, B. E. H. Wall; J. C. Williams, supernumerary; A. circuit, R. Wadon; Arcadia, J. Worsnop; Current River, J. H. Co.

SALLEM DISTRICT.—*L. F. Aspley*, Salem and Lake Springs, J. P. Hunt, Salem circuit, L. M. Perkins; Lodi, D. F. Renfro; Houston, H. H. De

S. JAMES, V. J. MILLER, RUTH CROFT,
A. H. ROGERS, CHAS. J. W. PEACOCK,
Chair, S. H. RENDRO, S. CLEVELAND,
YOUNG, FENNELL, D. J. MARQUA,
CLAYTON, SUPERINTENDENT; MEREDITH,
J. R. EGGLETON; WASHINGTON,
W. NOLLE; MANCHESTER, S. A. M.
LABADIE, W. H. BLASICK.

RECEIVED BY TRANSFER.—B.
THORNTON, ARKANSAS CONFERENCE;
W. BLASICK, MEMPHIS CONFERENCE;
R. HULL, LOUISIANA CONFERENCE, and
P. HATHORN, WHITE RIVER CONFERENCE.

TRANSFERRED.—JOSEPHUS STEIN

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Orleans.

CAMP MEETINGS.

The eleventh annual camp meeting for the circuit will begin on Friday night in the
Sunday in October next. Preachers calling

The New Prospect Camp Meeting will convene on Friday night before the fourth of July. Teachers will be met with convocations on the arrival of the morning from New Orleans on Friday, October 24. Sister brethren are invited to come and help.

A. P. C.

The annual meeting of the Shiloh Camp Girls' Shiloh circuit, Middle-Tennessee Conference, at the Shiloh camp, near Brandon, was held at the Shiloh station, on V. & M. R. R., with the attendance on Thursday evening, October 9, 1888, of 100 persons. The meeting was held at the Shiloh station, V. & M. R. R., on Friday morning, October 10, 1888, at 10 o'clock. The meeting was held at the Shiloh station, V. & M. R. R., on Friday morning, October 10, 1888, at 10 o'clock. The meeting was held at the Shiloh station, V. & M. R. R., on Friday morning, October 10, 1888, at 10 o'clock.

conveyed to camp ground. Mr. Editor, expect you with us on that occasion.

R. A. SINKLEY

WILKINSON circuit, at Midway	Oct. 4
Windsorville circuit, at Windsorville	11
North W. Kilson circuit, at Mt. Airy (Sat)	18
Tarboro circuit, at Tarboro	Nov. 1
W. H. H. circuit, at W. H. H.	8
Am. City circuit, at Am. City	15
Re. Hele circuit, at Greenbush	22
Am. City circuit, at Am. City	29
W. H. H. circuit, at W. H. H.	Dec. 6
Livingston, Live Oak	13
Livingston, Live Oak	20
Livingston, Live Oak	27
Livingston, Live Oak	34
Livingston, Live Oak	41
Livingston, Live Oak	48
Livingston, Live Oak	55
Livingston, Live Oak	62
Livingston, Live Oak	69
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Livingston, Live Oak	923
Livingston, Live Oak	930
Livingston, Live Oak	937
Livingston, Live Oak	944
Livingston, Live Oak	951
Livingston, Live Oak	958</

HARDY DIST.—FOURTH ROUND.		
Remick and Stalton	Sept. 6	10
Harland and Davis	Sept. 10	10
Herrmann and C. J. Walter	Sept. 10	10
Narmon and Embold	Sept. 10	27
Scmidt and Christ	Oct. 4	10
Hari Lake and Lovelaw	Oct. 4	19
Harmon and Embold	Oct. 4	19
Duckham and Christ	Oct. 4	29
Mount Vernon and Bird	Nov. 1	10
Longburg and Cole	Nov. 1	15
Harmon and Embold	Nov. 1	15
Batesville and Westley	Nov. 1	21
31	C. N. FEARY, P.	

COLUMBUS DIST.—FOURTH ROUND.		
Timber, at Silver	Sept. 6	10
West Point and Cross	Sept. 6	21
Rockville, at Cross Point	Sept. 6	21

Lathrop, at Erie		
Saukville station, at Shawano	Oct.	
Columbia school, at St. Francis		
Cotton at Appleton		
Chestnut, at Whitefish		
Norfolk, at Rice		
Lewisville, at Ladysmith		
Mechan shop	Nov.	
Stoughton, at Milwaukee		
Hudson		
Shawano		
Saukville station		

36 T. C. WIER, P.

ORENADA DIST.—FOURTH BOARD.

Grounds drill	Sept.	
Wagon road, at Shawano		
Ground school		
Chesham street		
Park circuit		

Colwellville church		Oct.
Nesles Chapel		
St. Paul's church		
Goodwill church		
Trinity school		
Township church		Nov.
St. John's church		
Barnes church		
The Town church		
First church		
Calvary church		

31

A. M. THAMES, P.

GREENVILLE DIST., FOURTH POU.	
Greenville	Aug.
Chickadee	Satd.
St. James' church	
Christ Church	
Faint's Popl.	
Golden Hill	
Columbia chch.	Oct.

Howle	
Hollins	Nov.
Holmes	
Polzin	
John's Bayou	
35	JOHN W. PRICE, P.
WISCONSIN DIST.—FOURTH ROUND	
Knechtken and Durant	Sept.
Hickman	
Lehmann	
Reitzel	
Minter City	Cet.
Greenwood	
Capitola	
Black Hawk	
Whitney	Nov.
Whitman and Valden	
Waukegan	
Island Lake	

[illegible]

AFTEREEN (10T.)—FIFTH BOY		
Sharon church	Aug	
Abies church		
Union church		
Union church	Sept.	
Dunston church		
Dunston church		
Elmore church		
Elmore church	Oct.	
Boston Vista church		
Southworth church (Thursday)		
Portland church		
Quakam church		
Pittman church	Nov.	
Portland church		
Albion church		
Verona and Ingham (Thursday)		
Pacific circuit		

31

R. H. PORTER, P.

CORINTH DIST.—FORTH REPORT.

Luka Stolin	Sept
Beulah (at) Beulah, at Rio 2	
Corinth, south	
Corinth, south, at Box 2 (Chapel)	
Johnston, Maclure	Oct.
Kresend, at New 10	
Marshall (Hanson)	
Reiley and Blue Mountain	
New Albany	
Reidway	Nov
Blue Lake (Third day)	
Blue Spring	
Blue circuit.	
31	AMOR REBELL.

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THURSDAY, OCTOBER 16, 1884.

IN FELLOWSHIP OF SERVICE.

BY MARIANNE TARNUM.

We work together, if far apart;
Loyal and strong is each servant's heart;
One is our Master, Christ the Lord,
And we catch the sound of his guiding word,
And onward go where he shows the way
Till we stand with him in the perfect day.

The work we do is not quite the same,
Some are heralds the news is claim;
Some are working among the vine,
Some in the fields where the hot sun shines,
And some work quietly in the gloom
Of a shady place or a narrow room.

Some are singing the Master's praise,
Some are clearing the dusty ways,
Some are teaching the young with care,
Some are spending the day in prayer;
We are all working with voice or pen,
The young and the old, the women and men.

For how shall the servants of Christ be still
When his kingdom is hindered by force of ill?
His will being done, the world would be
Happy and prosperous, good and free,
Shall we not labor until we win
The whole glad world for our dear Son?

We work together, if far apart;
Hands in unison, heart in heart;
We work as having one common aim,
We work as hearing the same good name;
We dare not fail, but will persevere
The work of the Master, with him in view.

Brothers and sisters, I send you greeting!
Not yet is the time of our happy meeting,
But progress is made; it is now the noon,
And the sweet rest-hour will be coming soon.
I hear your voices sometimes in song,
And all our work will be done ere long.

Retrospective.

FOURTEENTH PAPER.

During my absence on my Northern tour my appointments were filled by my presiding elder and the local preachers on the circuit. There were fifteen regular appointments, with occasional preaching in destitute neighborhoods. At that time our people would attend, week-day appointments, superceding the necessity of whitening down good paying circuits to a point below ministerial support. A travelling preacher should have enough to do to keep constantly employed a ready hand, a willing heart and a protective mind for the Master whom he serves.

"No room for mirth or lifting here,
For worldly hope or worldly fear,
If life so soon is gone."

I had Bro. Bannoy Lewis for my colleague this year—1884. We seldom met. I do not recollect of ever hearing him preach. He was a portly man; would have levelled the scales at two hundred pounds; was agreeable in manners; had a clever wife, but no children. I have lost sight of the good brother. I think he located; as I have failed to see his name in the published minutes of the Mississippi Conference. I could hear of his preaching from a text of but one word; but that was a comprehensive term—none more so in the Bible. He surprised some of his hearers by telling them that the word, "eternity" (his text), occurred but once in the Bible, as doubtless many supposed that a word so frequently used in the pulpit and in our theological works could be found on almost every page of the inspired writings; but not so. My own mind has been puzzled when thinking of terms we so frequently use. In that poem, written by Montgomery, on "The Issues of Life and Death" we have stanza which has caused me to ponder over its comprehensive meaning:

"Beyond this vale of years
There is a life above,
Unmeasured by the flight of years;
And all that life is love."

"Unmeasured by the flight of years!" How incomprehensible the thought! And this is eternally "Immensity," "Infinity" and "eternity" are terms past the comprehension of finite minds. We may try to imagine an ocean without a shore; in depth, without a bottom—boundless, fathomless! We may think of space without limit—of world's more distant that the most remote star that sparkles at midnight hour, and twice ten thousand times as far before, reaching the borders of God's universe. We may give wings to our imagination and fly with the speed of thought, without diverging from a straight line for years which no mathematician can compute, without severely gaining a view of the immeasurable space. So it is, we think of eternity, speak of eternity, read of eternity, while the term is often used in our literature, incorporated in our prayers and songs of praise—indeed, the term is used as though it was but a common word in our language—without the thought being suggested that the word is so full of meaning, embracing such a world of thought, that the inspired writers have not deemed it proper to use it but once in penning the scriptures of the Old and New Testaments. The bold prophet, Isaiah, forms an exception to all the rest. To enforce truth which he had delivered he says: "For thus saith the high and lofty One that inhabiteth eternity!" Nowhere else can the term be found in the sacred canon. My quondam colleague and brother, for aught I know to the contrary, may now have a practical understanding of what he theorized in his preaching. If so, we can but hope that he has entered upon a blissful eternity.

At one time during the year I remember to have indulged in gloomy feelings; did not see as much fruit of my labors as I desired; had no special displays of Divine power in the awakening of sinners and the conversion of penitents. I thought I might be occupying the place of an-

other who might be instrumental in the hands of God in accomplishing more for the Master. I indulged the thought of retiring from the itinerancy at the close of the Conference year and take a place in the local ranks, where I could be more with my family and better enjoy domestic life. In short, the retrospect clouded my future hopes. About this time I preached at a place where a wealthy, pious widowed sister of the Baptist Church was a regular attendant and a liberal supporter of the ministry. At the close of the service I accepted from her an invitation to dine and to preach to her servants. After dinner we engaged in religious conversation. I told her I was much discouraged; thought I was doing little, if any, good, and had serious notions of locating to give place to others more efficient. She expressed astonishment. Said she: "This must be a suggestion from the evil one. I know you are doing good and have no reason to despair. I have been greatly benefited by your ministry." Then she referred to a sermon I had preached which afforded her comfort, told me to go on in the good work and the Lord would continue to bless my ministry. This was a word of encouragement at a time I needed it. I thought of the many times the Lord had blessed me, the cordial reception I had met with since parting with my home and friends in Madison county while engaged in the Master's work, and was enabled to renew my covenant and take the advice of this good Baptist sister.

In a ministry of thirty-six years since then, as I have often traveled over the mountains and through the fertile valleys of Texas, I have often thought of this mother in Israel. I presume she has long since gone to her reward, where in the near future hope to meet her again. DANIEL MOREH,
MARSHALL, TEXAS.

Reciprocal Obligations.

MR. EDITOR: A short time since the writer chanced to meet with Bro. "Layman," and not exactly under a *sprouting bush*, but among the whispering pines, we proceeded to investigate, each the other, as to the position we occupied concerning "pastoral methods," etc., and, furthermore, to discuss the relations of pastor and people. From this conversation we give you some thoughts as they suggested themselves to us as we thus stood and talked.

First, it was suggested that the preacher's duties call him necessarily into the "highways and hedges," that he must seek the sick to comfort them, visit the feeble-minded to encourage them, hunt the poor that he may help to relieve their necessities and preach in some way to them, and be diligent in finding the stranger in the community and extending to him the earnest invitation to the church of God; that as our Master set up no office or fixed place of meeting men or of having the suffering brought to him, but himself "went about doing good," so must we, his chosen ministers, not expect to accomplish the work assigned us by simple office work—reading, prayer and preparation of sermons. To all of this we agreed; for surely many a preacher has found how unsatisfactory has been the work—nay, more, how dead has grown the church—under the administration of such preachers. It is easier for a good pastor, though not so fine a preacher, to follow an "office" man than to encase one who has kept up all these points. The reasons are obvious. As interest begets interest, and sympathy begets sympathy, so the man who seeks to know his people at their homes, and works to advance their spiritual interests otherwise than simply giving to them Sabbath after Sabbath the results of a week's work in a grand sermon, succeeds better in winning their love and appreciation of his work.

But then, we asked, what about those members who never encourage the pastor by their presence in the congregation, and, if ever, only once in every four or six months? They demand the pastor's presence as often, or, perhaps, oftener, than others. What is to do? And right here, Mr. Editor, let me say to your readers that at this point many complain very unjustly of the pastor when by their actions they have given him little encouragement to repeat his visits. Preachers are men as others, and it is natural that they should visit those at their homes more often who show their appreciation of his visits by returning them at church. He is more ready to talk to the man, young or old, at his place of business whom he sees in his congregation on the Sabbath. *Holy things to dogs and pearls before swine* will suggest themselves, and he can not make them down.

Now, as we thus talked, the subject of ministerial support was reached and discussed. That a preacher should suffer lack of support for Christ's sake without murmuring was agreed to be Pauline and right in a certain sense. Bro. "Layman" very justly entered an objection to our preachers seeking other fields of support than that of the ministry. He also agreed that the churches should support their pastors liberally. But what do we find to be the facts in the case? Why, sir, almighty that it is astounding that men of intelligence and pride will submit year after year to the poor, miserable salaries that many of our pastors receive for honest labor. It is enough to crush the spirit and independence

out of any set of men in the world except true men of God—Methodist preachers. Why, sir, about eight years ago I knew a church to demand a certain kind of pastor and promise a certain salary. The presiding elder complied with their wishes as nearly as possible. They professed to be pleased. The young itinerant, loyal to his promises, took up wife and babe to make his home on what was known as a *hard swamp* appointment. When the first District Conference met and the salary was assessed, to the astonishment of the elder the salary was just three-fourths of that promised, and the end of the year found that three-fourths nearly one-fourth short. One brother had bought an additional tract of land and, therefore, reduced his assessment from \$100 to \$30; and, save one man, all the others did likewise—reduced. They had ascertained by some means that the preacher had a home and something outside of his salary. By this course of reduction, and watching the preacher's outside means rather than considering their own obligations to God and his servant, many a faithful man of God has been forced to spend his private means and come down to a life of severe denial among a people who profess to love God supremely. I do not hold the steward as responsible in every instance; but, sir, from the experience of the writer—having in the course of twelve years been paid in full once—I have learned that the most uncertain calculation that I can make is as to a preacher's salary, and that, as I look at the minutes of our Conference, these deficiencies are largely the rule. Now, is it to be condemned in even a preacher, if he finds his family's necessities are exceeding his probable receipts, to engage in something else? Certainly not, Bro. "Layman," he is in circumstances beyond his control. He would gladly give his life to his work; but stern necessity is upon him. Let brethren lay by them in store as God has prospered and let our pastors be men of one work is the wish, no doubt, of every honest, earnest soul.

Fraternally,
T. B. H.
YAZOO CITY, MISS., Oct. 2, 1884.

From a Woman about Woman's Work.

MR. EDITOR: I have been reading Dr. Lipscomb's "Studies in the Forty Days," and for the time being I felt transported beside the pellucid waters of the Lake of Galilee. All through the glowing pages I have seen glimmerings of the same light which scintillated from his burning brain and illumined soul amid the commonplace realities of college recitation. My later readings of "Paradise Lost" have been sublimated by the recollection of his wonderful interpretations of the poet before "the seigneur," and, as I have read page after page of the "Studies," with the echoes of memory resounding in the "chapels and cathedrals of my brain," again I seemed to hear the deep cadences of the sub-bass voice as they rolled deep toned in "Chapel service" through the meters of the twenty-third Psalm, "The Lord is my Shepherd," etc., arousing strains of sweet music in my girl-heart never to be silenced. Ah! the book is a grand book worthy of the head and heart of the grand man who wrote it. I turn from it with a sense of deep humility, asking my own heart, What must I do for my risen Lord? And in response there comes this Pentecostal promise—"I will pour out of my Spirit upon all flesh," followed by an echo from the rocky slopes around the Sea of Tiberias, *Pasu oves meos*.

Can it be that the glorified Son of Man apostles to each one of us in these same words, To Peter in thunder tones thrice told, and to his humblest disciples with, perchance, one lamb in keeping in soft accents of love? I think I have heard the whispered injunction, and thus it comes when my devout Christian sisterhood, in convention assembled, assigned me a work to do in God's vineyard, although a field untrod, I have not dared lay aside the duty. I am the very humblest of instruments; but I remember that God wants an emptied vessel through which to pour his great Spirit. I am nought only as I am led or driven. I, therefore, appeal to all the church to aid me by prayers, advice and suggestions.

To the dear sisters of the Woman's Missionary Society I would say: I shall esteem it a great favor to hear from one and all in the interest of this cause. God bless you, everyone, and strengthen your hearts in the noble work and purpose of our organization! Let every light, however small, be trimmed and burning:

"If once all the lamps that are lighted
Should vividly blaze in a line,
Wide over the land and the ocean
What a gleam of glory would shine!
How all the dark places would brighten!
And the stars would roll up and away!
How the earth would laugh in her gladness
To hail the millennial day!"

Next July, when we go up to our State Conference, at Minden, let every auxiliary send a delegate with a good report. At the same time and place we hope to have a visitation from our dear mother in Israel, Mrs. Hayes, and many other elect sisters, and we will enjoy a feast of spiritual comforts. I take this opportunity to say to the sisters generally that any information necessary in the organization of auxiliary societies will be cordially furnished by your president or your corresponding secretary, Mrs. Eunice B. Foster, Shreveport, La.

Of the ministers of the Conference I beg leave to make a request, viz: That

they will form as many auxiliaries as possible within their works, instructing the officers thereof to write to me or Mrs. Foster—thereby putting us in direct communication with parties whom we could never reach otherwise. I hope this is not asking too much. Although not in the specified work of the preacher in charge, still it is for the Master, and surely you will not refuse this initiatory step in the extension of our work. Our State is far behind in our Conference reports; but if the noble Christian women of Louisiana will arouse themselves and be willing to adopt our motto, "She hath done what she could," it will not be long before we will carry up rich golden sheaves to gladden the Lord of the harvest. In Christian love and sympathy, Your sister,

MRS. E. C. FULLILOVE,
Pres. La. Conf. W. M. Society.
KATZIE, LA., Sept. 29, 1884.

From Marvin Circuit.

I regret, Mr. Editor, that I have nothing new or specially encouraging to offer, still I want the "world and the rest of mankind" to know that we still live. It has been a hard year with us in this East Mississippi country. The very short crop of last year affected us very seriously. The preacher has felt the pressure sensibly, and every interest of the church has suffered. I serve a kind, clever people, to some of whom I shall always feel specially indebted. The heavy expense incurred by a long move—all the way from Texas—and the stringency of the times have made it hard for me to live. And if my people pay me all they promised there will be but little margin left after supporting my family for the year.

The centennial has not been kindred to a flame, notwithstanding I have done some faithful blowing. Until recently, I have done but little in the way of Conference collections. I hope now, that cotton is getting into market, our people will feel like responding to these calls. The Conference year is rapidly drawing to a close. What we do must be done quickly. This has been a year of domestic affliction to me. I have been called to mourn the loss of two grown children within less than a year, and at this writing a dear little grandson lingers between life and death. But all this I have looked for, and thank God he has spared so many of my loved ones and spared them so long. We have some improvement in the church, spiritually. Several have been converted and added to the church during the year. There has been nothing like a general revival in any of the churches in this region.

Recently our Baptist brethren held a meeting of the "Strong River Association" at a central point on my circuit. Expectation was high that we might have a revival during this meeting, but there were no demonstrations of spiritual interest. The preaching for the most part was pointed, earnest, faithful. I enjoyed it, and so did all who went to worship. Great prominence was given in all the sermons I heard to heartfelt experimental Christianity, including the *direct witness of the Spirit*. No mooted point was raised as between us and them. In but one instance that I heard of was the subject of Baptism mentioned and then but incidentally. I was pleased to see our Baptist brethren take the high ground they did on this occasion in behalf of prohibition. They claim to have over 3,000 members in the bounds of the "Strong River Association," and they are determined to make every church in the association a *prohibition society*. Under the head of "Gospel Order," in their printed minutes, they have the following:

8. This association will not fellowship with any church which permits its members to sign "whisky petitions" for the purpose of granting a "license" to retail vicious and spirituous liquors, but will expel all such churches as being guilty of gross and immoral conduct.

And the association seemed fully determined to execute the rule. This has been a trying year. God speed these brethren in this effort to suppress the whisky traffic. I got one "new wrinkle" from the association. They have discovered the "unholy link" in Baptist succession that was attempted to be supplied by Roger Williams and Ezekiel Holman. They now repudiate those men, and say they were not Baptists, and that one Clark was the founder of the Baptist Church in the United States. Well, their own historians are responsible if there is any mistake about this matter. I have no quarrel with them about so small a matter. But I confess I do not need up to this new discovery. What next I can not divine. The Baptist brethren are pushing their educational enterprises with commendable zeal, and there is much interest manifested among them in behalf of missions and Sunday-schools. It seemed a little strange to me, however, that from Memphis to New Orleans they have not a self-sustaining church along the river front. Greenville, Vicksburg, Natchez, Baton Rouge and New Orleans, all missionary ground, so far as the Baptist Church is concerned. Some years ago, if I am not mistaken, they had two parsonages in the city of Natchez, and they have fine church buildings in Vicksburg and New Orleans. But they are doing good. God bless them.

H. J. H.
MARVIN PARSONAGE.
* Since writing the above, news came to me that my little grandson is dead.

Revival Correspondence.

God has been with us in power and great glory in the Aberdeen district. Every charge has had good meetings. More than six hundred conversions and large accessions to the church. Crops, both cotton and corn, short. Money scarce—scarcer than for seventeen years past. Collections far behind yet. Much talk, centennial; but not gifts of any consequence.

GILDERBY.

I have just closed ten weeks' work in protracted meetings, have preached one hundred times in ten weeks, and had over one hundred converts. While my health has been feeble it has been a happy summer, because of the continued presence of the Lord. We have had eighty-six accessions to the church, and doubtless others will come in before the close of the year. Thirty infants have been baptized; many others to be dedicated. Bless the Lord for his rich manifestations.

O. H. HODGE.

WALTHAM, MISS., Oct. 3, 1884.

Our membership at Johnston station has been wonderfully refreshed by the presence of the Lord during a three days' meeting held there recently. While the Spirit was with the church in power, souls were converted and rejoiced with the church, telling of the unspeakable grace they had found in Christ Jesus. Johnston station is a small place, but the Lord magnifies it by his presence with his children. Seven conversions and two additions to the church. Bro. Hanna, Dr. Germany and son, Robert Germany, local preachers, were with us, working for the Lord earnestly.

WM. B. HINES.

SEMIT, MISS., Oct. 1, 1884.

I love to tell good news about our meeting just closed at Cherry Hill. We have had a glorious revival. The church is truly alive, teaching transgresses the ways of righteousness. Twenty-three have professed religion and joined the church. There is joy in heaven over one sinner that repenteth. How much joy is there over twenty-three! Bro. J. W. Price, the presiding elder, was with us, and preached to great acceptability in demonstration of the spirit and of power. Bro. W. W. Dorman, of Clarksdale station, was with us and did valuable service.

J. H. SMITH, P. C.

DEBIL, MISS., Sept. 27, 1884.

We have just closed a meeting here of three weeks' continuance. The presence and power of God was manifested in the conviction and conversion of sinners. Many church members were greatly blessed, being renewed in the spirit of their minds. Forty-two souls professed saving faith in Christ, and forty were added to the church. Among the converts were twenty-two Sunday-school scholars. We closed last night with seven mourners at the altar. We were assisted by Bros. J. G. Jones, J. D. Hayes, W. B. Lewis and J. T. Nicholson. The Master knows their work, and their record is on high. We feel devoutly thankful to God for his mercies and blessings.

H. D. HOWELL.

HAZLEHURST, MISS., Oct. 3, 1884.

At three P. M. last Saturday, September 27, the corner-stone of the new Methodist Church was laid. Everything was done according to the form in our Discipline. Rev. R. S. Ishell reading the prayer and Rev. Robert Randle, our presiding elder, reading the Scripture and laying the stone. Bro. Randle's address, though brief, was in perfect keeping with the occasion, was well conceived and admirably delivered. Some new subscriptions were received, and now even the heretofore timid and doubting are inclined to believe the church will be built. The people are fully in the mind to build, and we hope to get the work completed before December 15. It is a Centennial Church, and, if within the possibilities, it must be dedicated to God during the Centennial year.

BASTROP, LA., Sept. 29, 1884.

We have just closed our round of protracted meetings on the Shingalak circuit with wonderful success. The holy fire broke out at every appointment throughout the circuit and burned to the consumption of sin. We closed on last Sunday night at Macedonia, the last meeting to be held on the work during the present year, which resulted in a glorious revival in the church, the conversion of twenty-one souls and twenty accessions to our church. We have had in all one hundred conversions and one hundred additions to the Methodist Church, and a revival which has surpassed any on the work for years. We have baptized twenty-seven infants. The people are greatly encouraged, and have more hope of building up this circuit than for years before, and say they are going to support their preacher. We are doing all we can to bring up all the collections ordered by the Annual Conference, and pray that the people may see the importance of meeting all these claims in full in order to a first-class circuit. We now have in course of erection one new church, which we hope to have finished by the close of this Conference year.

W. T. HARNETT.

OCTOBER 2, 1884.

I have been thinking some time that I would give you a few items of interest from this portion of the Mississippi Conference—Warren circuit, a charge to which I have been assigned for three years. This charge, as you are aware, is commensurate with War-

ren county, and your "silent friend," the only living white preacher of any denomination outside of Vicksburg, residing in the county. Hence we have a field amply large, if it could be properly utilized, to display our generalship in the manifestation of our itinerant polity, the grandest system ever put on foot for preaching and spreading the gospel.

But, alas! our locomotive power is not adequate to the task, and I find it extremely difficult to partially discharge the duties of an itinerant Methodist preacher in a field so large and laborious, and yet, with all the disadvantages with which we are surrounded, our beloved Methodism is still on the upward grade, and that grand old ante-bellum type of Methodist manhood and womanhood, which was so emphatic in her past career still characterizes her history and progress.

Our noble women deserve special mention. Like the good women of old, "who wore last at the press and first at the sepulchre of the risen Saviour," so our good women are first and last in all the good enterprises of the church of God.

Our protracted meeting season is over. I closed my last on Tuesday after the third Sabbath in last month. At this place, Oak Ridge, we have just passed through a glorious revival—a tidal wave having swept over the entire community. The meeting commenced on September 7, and continued up to September 16. I have never seen a congregation so thoroughly alive to the interests of the church, and so perfectly untiring in its devotion and attendance upon the ordinances of God's house.

From beginning to end we had a crowded house, and we found it difficult to know where or how to close. From Monday until the following Monday our altar was crowded with penitents, anxiously inquiring the way of life, and during this time many testified to the truth of God's power to save. Thirty-six accessions, about twenty conversions and the church greatly enlarged and wonderfully revived, were the visible fruits at this meeting.

W. W. HUNST.

OAK RIDGE, Oct. 2, 1884.

Worthy of Centenary Liberty.

MR. EDITOR: It is our duty to make our thank-offering this centennial year, and our privilege to indicate the purpose for which we give. With all deference to the opinions of others, I desire to say that I do not believe I can make a more acceptable offering than to give my pittance to the support of worn-out preachers and the widows and orphans of deceased preachers in the Mississippi Conference, and I intend to do so.

I do not wish it understood that I am not in favor of other interests of the church. Far from it. But in this centennial year I think it meet and proper to show a special regard for those old soldiers of the cross who have "fought a good fight and kept the faith," and the widows and orphans of those who have gone before; and I would not be surprised, if a little more attention was paid to "the Greeks at our door," that the church would not be the loser.

A LAYMAN.

"The Lost Key Found"—Dr. Marshall's Endorsement.

VICKSBURG, MISS., Sept. 25, 1884.

Prof. J. W. ELLIOTT, ESTEEMED BROTHER: Your most little eighth page pamphlet, "The Lost Key Found," on scriptural baptism came duly to hand, for which I send you a thousand thanks. I have read it with much edification. It presents the subject in a strong, novel and unanswerable position. Immersion is not found in the Bible. The idea of immersing a man in the Holy Ghost as if he were like a river, a pool or baptistry, and raising him up and out of the Divine Spirit as a man is raised out of the water, is transcendental absurdity. The book says: "I will pour out of my Spirit," and, "Ye shall receive power after that the Holy Ghost is come upon you;" and, "Until the Spirit be poured upon us from on high;" and also last, "Having received of the Father the promise of the Holy Ghost, he hath shed forth this which you now see and hear."

How any man not preoccupied by a traditional sentiment can permit the notion of immersion to enter his mind after once (without prejudice) looking at such truths and facts as you have adduced is one of the hard things for my comprehension. As a traditional sentiment I see how it prevails. A loving daughter saw her dear mother go down into and under the water, and come up as the air was charmed with the voice of the multitude singing, "How happy are they who their Savior obey," and her heart was deeply touched with the sight, the

MUSICAL INSTRUMENTS.

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Advertisement for P. Werlein, a musical instrument dealer in New Orleans. The illustration shows a building facade with a sign that reads "P. WERLEIN" and "135 CANAL STREET". The sign also features the text "THE BEST FOR THIS CLIMATE" and "MADE IN FRANCE". The building is flanked by two large, ornate columns. The overall style is that of a vintage woodcut or engraving.

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Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND
NORTH MISSISSIPPI CONFERENCES OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HUNNICUTT.

THURSDAY, OCTOBER 16, 1884.

Centenary offerings thus far reported exceed a quarter of a million dollars. The resolved two millions will certainly be raised. Every pastor and church member should be a grateful contributor.

The eloping mania which seems just now alarmingly prevalent in the North is the painful product of a false and frivolous domestic life together with a vicious literature that colors and glorifies clandestine marriages and a heroic love that defies and eludes parental tyranny. The yellow-back novel is chargeable with these disgraceful marital exploits.

Our brethren of the Methodist Episcopal Church are beginning to stir up a genuine Centennial enthusiasm. Their strongest and most popular preachers are announced to take part in meetings here and there. Centenary appeals are ringing out over the church for liberal offerings to Christian education especially, and in a little while we shall look for history to repeat itself.

The Bishop of Liebfeld has issued a special pastoral to his clergy with regard to the employment of lay preachers in his diocese. He urges the importance of lay preachers as necessary to reach the masses. Why was not such apostolic procedure practiced in the days of the Wesleys? Then it was gross heresy, and episcopal anathemas were hurled at the poor Methodist evangelists with a vigor and virulence that would have frightened less courageous and conscientious men. So the years are endorsing and applauding the great Methodist movement. Even "the Church" has learned a lesson or two.

In an editorial reference to the leading article in the current number of the North American Review, on "Moral Character in Politics," by Dr. Julius H. Seelye, president of Amherst College, the North-Western Christian Advocate speaks of him as the author of "Ecce Homo." We are surprised that our wide-awake Chicago confere should not so soundly. The author of "Ecce Homo" is J. R. Seelye, M. A., Professor of Modern History in the University of Cambridge. He never was president of Amherst College, never wrote an article for the North American Review and, so far as we know, was never in the United States.

In his editorial correspondence from the South-west Missouri Conference Dr. McNally made this remarkable statement: "There are six or seven circuits in the bounds of the Conference, each having from seven to ten preaching-places, and not a single church-house in any of them. And, further, there are in the Conference circuits thirteen circuits, and only one church among them all." For so old a State and a well-organized Methodism this is an alarming report. Surely there is work for the Church Extension Society in that region. Our cause can not long prosper without houses of our own set apart from "all unholiness or common uses."

The telegraphic correspondent of the Times-Democrat, at Waco, Texas, characterized the great revival, under the leadership of Rev. Sam Jones, as an "unprecedented religious ebullition" and a "religious furor of an abnormal character." We are surprised that so prominent and high-toned a journal as the Times-Democrat would admit to its columns such reflections upon a Christian people and community. A telegraphic correspondent should report news, not notations—facts, not opinions. He is doubtless the sapient critic who telegraphed the same paper, last year, that Henry Ward Beecher was "a third-rate orator," and that there were forty men in Texas more eloquent on the platform. If his fondness for expressing foolish opinions can not be restrained, we advise our neighbor to secure another correspondent. A large and influential congregation of Christians should not be anathematized in a great journal by some small critic who may not be capable of a discriminative judgment. It is the paper in which it is published that gives the statement any weight. Surely our neighbor is not ready to lend its columns to the ridicule of a wonderful religious revival.

Some Centenary Facts and Suggestions.

For three months this editor, while doing full office work, has been in the field assisting brethren in their Centenary services. We have traveled from four hundred to a thousand miles per week, and had the pleasure of addressing congregations, large and small, liberal and "slow of speech," but in no pastoral charge have we lifted a collection of less than two hundred and fifty dollars. The amounts have ranged from that sum to nineteen hundred. Meeting thus with preachers of varied thought and zeal, and congregations of different spirit and enterprise, we have noted many developments of this Centenary idea. Ecclesiastically speaking, to some it is a savor of life unto life, and to others almost of death unto death. The one class, informed as to the heroic history of their church and the grandeur of its achievements, the majestic speed of whose march has no parallel in all times, apostolic, patristic or modern, become enthusiastic at the very thought of celebrating a great epoch in its annals. They esteem it a privilege and pleasure to make a specific thank-offering to God for his signal mercies of a hundred years to their beloved church. The other class, uninformed in the history of Methodism, having only a local knowledge and impression of her spirit and conquests, almost resent the Centenary idea. Connectional loyalty and enthusiasm they consider the merest folly. Beyond the narrow, low horizon of their own neighborhoods they can not look. From them we get feeble or silent response to Centenary appeals.

Nor are the preachers of one mind on this subject. Some rejoice in it; others conservatively approve; others doubt the utility; some "fear the results," and a very small class "take no stock in it." Those intelligently alive to the idea consider this year our Southern Methodism's grand opportunity. The occasion is furnished to arouse our people to action along some neglected lines, inspire them with new hope and make them forget the desolations of war. It is high time for us to cease mourning over the losses and crosses of that great civil strife, and look with heroic purpose into the opening and inviolable future. And to this end much depends upon the pastor. "Like priest, like people." They will catch his spirit and emulate his example. He should wear a cheerful countenance and carry a sunbeam into every home and pulpit. And here we want to repeat and emphasize a recent editorial note in these columns, as it has been widely republished and cordially endorsed: "The pastor who is ready with an apology for the illiberality of his people will be sure to report a very small Centenary offering. Almost everything depends upon the pastor. If he has missionary zeal, he will bring up good reports to the Board of Missions. And so in every department to which special attention is given. Centenary offerings, therefore, will engage the pastor as well as the people."

Another fact is noticeable and an occasion for all joy—the revival spirit abroad in the church. Our exchanges are full to the brim of good news from every section of our great Connection. From the Atlantic seaboard to the peaceful shores of the Pacific our leaders are shouting to the battle, and conversions are counted by the thousands. The inspiring watchword of Charles Garrett, ex-president of the Wesleyan Conference, "A revival in every circuit," has echoed like a trumpet through the church. Though a Conference here and there may show small increase or a slight decrease, the general church will make large and gratifying gains. In this fact we rejoice. The power that attended the ministry of our fathers is still resident and regnant in the pulpit.

We have also noted a growing and more intelligent denominational loyalty. With increased information there is stronger attachment to the distinctive and differentiating features of our Methodism. Centenary discourses will develop this church life, intensify zeal and go far toward a skillful mobilizing of all the vast forces and resources of our Connection. They will veritate denominational convictions and give wise direction to spiritual impulse.

Now a few words by way of modest suggestion: First to pastors. The year is far spent. Presiding elders are on the fourth round, and soon we will go up to Annual Conference. What we do must be done quickly. See to it, dear brethren, that every member, and every pupil in the Sunday-school, has an opportunity to make a Centenary offering.

Carefully plan and prepare for your Centenary meetings. Don't let the day arrive without the people thoroughly understanding the purpose of the appointment and the

expectations of the occasion. And let not all Centenary liberality be expended on local objects. We will deconnectionalize the movement thereby and lose much of its blessing to the church. Our great connectional Boards have relied much on this Centenary year. If largely localized, they will suffer embarrassment.

Second to church members. Let every Methodist lay by a special Centenary offering. The church has done much for you. Her arms have sustained you and her benedictions have followed you. A monumental offering, in recognition of these blessings, is the demand of true gratitude. And do not give all this to some local object—painting a fence or remodeling a house or hanging a gate or purchasing a stove. Let it go mostly into the connectional treasury for enterprises away from home.

Old Methodist Fires.

From the account given of the great revival at Newnan, Ga., in an Atlanta, Ga., paper, there must have been displayed the fire and power of the early days. What marvelous things were wrought by the simple preaching of the word about the beginning of this century! Conversions occurred during the delivery of the sermon, while convicted sinners fell prostrate and cried aloud for salvation. Such physical demonstration we may never again witness; but the same spiritual power should be manifest and in like manner attend the pulpit message. The following incidents are well calculated to arouse faith and heart with zeal who are at ease in Zion: "The great religious revival here (Newnan, Ga.) has stirred the hearts of the people to a depth never before reached in the history of the county. Each day the people from town and country crowd the spacious arbor which has been erected in the heart of the city, and openly proclaim the glory of God and confess the Savior. So profound is this feeling that the grand jury devoted space in their general presentments to thanking God for the great revival of religion among us and praising him for his signal blessing. After the grand jury was dismissed the members returned to their room, invited Judge S. W. Harris to meet with them, and there held a prayer meeting that Heaven was proud of. Judge Harris asked for prayer, and the twenty-one Christian members pledged themselves to remember him at the throne of mercy, and knelt and offered prayer for him. The two members of the grand jury who were not converts left determined to unite with the church and consecrate their lives to God. No man ever did a greater and grander work than Rev. Sam. Jones is doing here."

Our neighbor, the South-Western Christian Advocate, is commendably jealous in favor of Bishop Mallahan making New Orleans his episcopal residence. That is all right. Let him come to the Crescent City. It will be an agreeable and helpful change from "the Hub," both to him and the cause. But the course he shall pursue in his domestic and social life is hardly a legitimate theme for journalistic mention. Whether or not he will receive negroes "openly at his home and board" is his own matter. As a life-long friend of the colored people, desirous of their Christian education and elevation, and with only words of approval for every step of their progress and for the provisions made for them by friends in the North or South, we regret this unwise thirsting to the front of the social equality question. That matter each individual has a right to determine for himself without suggestion or interference from anybody. Here is what the South-Western has to say:

The negroes at the General Conference accepted Mallahan as a compromise for a negro Bishop. There are about 3,000 negro Methodists of our church in this city, and about 12,000 followers out of a total population of 60,000, or members and followers equal to one-fourth of the entire population. There are about thirty-five white members of our church here; so it is easy to see that our resident Bishop will be largely the property of the negroes when he is at home. Like Drs. Newman and Harzert and their wives the negroes of New Orleans will expect Gilbert Haven's successor to receive them openly at his home and board. Nor will they be disappointed. Of course they would not expect this from others; but they do from William F. Mallahan, because he is a self-confessed believer in the righteousness, propriety and expediency of such a course.

The Kentucky Conference had a loss of 873 members during the past year. The cause of that decrease should command anxious and prayerful inquiry. Wonder if there is not an excess of theological hairsplitting among the blue-grass brethren? Too much "eputing" is not helpful to evangelism.

Romish Losses Again.

In a recent issue we had something to say on this subject, quoting a significant admission by a distinguished Roman Catholic authority. Our papal neighbor, the Morning Star, refers to the article and grossly misrepresents it. By way of introduction to the extract published from the American Catholic Quarterly Review, we referred to a lady member of that church whose six children and numerous grandchildren all became staunch Protestants. Now, the Star says, we based our claim to Romish losses on that little "bit of experience," and ignored the damaging admission of the American Catholic Quarterly Review. The fairness of such journalism can only be discerned and approved by a Jesuitical conscience. The Star knew we based the statement on other testimony, but feared to give such wholesome truth to its deluded readers. That's the old Romish dodge and dogma. The people must be kept in ignorance or they can not be duped and manipulated. The Star thus concludes a ridiculous defense:

But even at seven millions, what consolation can the ADVOCATE find in the comparative figures? The French lady had six children; the Catholic Church has gained seven, if not ten, millions.

So, according to our Romish luminary, since the beginning of this century the Methodist Church has gained one family and the Romanists "seven, if not ten, millions." Wonder if there is one of the faithful so densely ignorant as not to resent such trifling! A Jesuitical conscience is proverbial for elasticity; but this feat is too shameless for successful deception.

A word as to Romish statistics. They count "our Catholic population," and not simply *bona fide* communicants. There are thousands who swell statistics and Romish pretensions who never go to mass and abhor the confessional. Still they are counted or, rather, *estimated*, for they have no accurate system for gathering reliable figures. They are a part of the "seven, if not ten, millions." Rather a wide margin for a guess—just three millions. Figures can not be relied upon that vary three millions in ten. Such an accountant would hardly get a position even in the office of the Morning Star, unless it be that of editorial writer. Now, if our cotemporary wants a fair discussion of this question, and is not afraid to turn on the light, he will in the next issue reproduce our extract from the American Catholic Quarterly Review. And when that is done we invite his attention to the following comparative statement compiled by a careful and trustworthy statistician. Please, neighbor, don't keep the veil of ignorance forever over the eyes of your people. Are you afraid of the truth? Then why suppress the admission of an able and more candid Catholic journal? Would it be asking too much for you to read, mark and inwardly digest (however disagreeable) these telling figures?

There are quite a number of excellent people who live in constant fear that this country is in terrible danger from the attacks of infidelity on the one hand, or Roman Catholicism on the other. It would repay them, and, perhaps, calm their nerves, to compare recently collected statistics as to religious progress and development. In the year 1800 the total population of the United States was 3,935,925. Of these there were Protestants, 1,277,052; Roman Catholics, 100,000; unclassified, 3,028,873. In 1850 out of a total population of 23,191,870, there were Protestants, 12,723,153; Roman Catholics, 1,614,000; unclassified, 8,854,718. In 1870, out of a population of 38,538,371, the Protestants numbered 24,041,486; Roman Catholics, 4,000,000; not classified, 9,916,885. And in the year 1880, out of a total population which had swelled to 50,152,869, there were 30,011,914 Protestants, 6,307,000 Roman Catholics; not classified, 7,758,952. Taking the percentage to the population the figures are:

	Protestants.	Rom. Cath.	Unclass'd.
1800,	32.4	2.5	65.1
1850,	54.7	7.0	38.3
1870,	62.4	10.4	27.2
1880,	60.0	12.6	27.4

The most devout and earnest Protestant will find little ground for alarm in these figures.

In a reference to Bishop McFetters' History of Methodism, the Richmond Christian Advocate pays this glowing tribute to the Bishop as a typical editor and masterly writer:

The book is not beyond what we counted on. All along we have believed, and so said, there was a blunder in New Orleans in turning that pen into a gavel. As in the tales of the Sultaness, Scheherazade, there was a genie in the ink-bottle the General Conference sealed up. The words are full of "Bishop timber," but search is in vain for like tallest pine for the "mast of some great admiral" of the church press. Never did a Krupp and iron sit so turret to the shore, and set it up as a pile-driver "to fix the appointments of the preachers." Now, that it has been taken out of its routine and dusty groove as a steel nail, and swung again to a port-hole, its old superiority in the true field of its great and giant powers is seen of all men.

—Bishop Parker reached home on Friday, last, for a few days' rest after attending his Annual Conference in Missouri.

—Centenary offerings secured, this year, in the St. Louis Conference are something over \$40,000.

—The last Nashville Advocate reports Centenary (thank-offerings thus far to the amount of \$261,705).

—Bishop William Taylor has gone to California to pay his family a farewell visit before sailing for Africa.

—Bishop Wilson is reported out of danger; for which cheerful tidings thousands will give praise to the Most High.

—Prof. Henry Tutwiler, a distinguished Methodist educator of Alabama, died at Green Springs, in that State, September 24.

—It is announced that the revision of the Old Testament is now ready for the press, but will not be out before the first of May.

—Dr. Kelley says the Western Conference has paid up its missionary assessments in full, with a good increase in membership.

—Francis Scott Key, author of "Star Spangled Banner," is to have a \$60,000 monument erected in Golden Gate Park, San Francisco.

—Dr. J. B. Walker, presiding elder of the New Orleans district, is supplying the Carondelet Street pulpit, since the transfer of Dr. Hill to St. Louis.

—The Anglo-Chinese University has been finished, and is filled with students—more than twenty of whom are applicants for church membership.

—Dr. John Massey, writing from Tuskegee, Ala., says: "The Alabama Conference Female College has just had its most prosperous opening since the war."

—Bishop McFetters announces the postponement of the North-west Texas Conference one day—from Wednesday, November 5, to Thursday, November 6.

—Our late confere of the Western Christian Advocate, Rev. Dr. Francis H. Hoyt, has re-entered the pastoral service. At the recent session of the North Ohio Conference he was appointed presiding elder of the Cleveland district.

—Rev. Dr. D. D. Whedon, the venerable ex-editor of the Northern Methodist Quarterly Review, whose death has been expected any day for months, is improving and may be able yet to do much literary work.

—A Jewish Rabbi is reported as saying that "Unitarianism is culture with a slight flavor of Christianity." The learned Israelite ought to know, for Reformed Judaism and Unitarianism are at one, with a manifest tendency to infidelity.

—The prohibitionists of Louisiana have published a full electoral ticket. We have not favored making this a presidential question, but have no doubt, on account of the drift from the old parties, that the ticket will command considerable support.

—Mrs. Patterson, the heroic wife of Dr. W. M. Patterson, our missionary in Mexico, and her three children, have returned to her father's home in Memphis, Tenn., for a season of rest and recuperation. Her health has not been good for some months.

—Rev. T. B. White, of Albany, Oregon, writes as he expects to attend the Centenary Conference, at Baltimore; visit the Exposition, in New Orleans; his relatives in Louisiana and the Annual Conference, at Minden. A warm welcome awaits him from friends, relatives and Conference comrades.

—The venerable Dr. J. M. Trimble, of the Ohio Conference, attended the recent session of the Cincinnati Conference, and, on being introduced by Bishop Merrill, said: "I licensed your Bishop to preach and introduced him into the Conference, and I may say I have had him under my wing ever since. I helped make him editor and I helped make him Bishop."

—We had the pleasure of spending an afternoon at Brookhaven, last week, and of looking in upon Whitworth College. The opening excels any year of its remarkably successful history. There are over 120 in the boarding department thus far and an enrolled attendance of more than 200. In a week or two the new college building will be formally opened. Dr. Johnson and his corps of co-laborers have their hands and hearts full of work.

—The New York Episcopal Convention took high ground on the conduct of church fairs, and condemned in strong terms the sale of various articles "by disposing of chances" to different individuals. A lay brother objected to such deliverance as extra-legislative; but Bishop Potter put the motion, and it was carried by a large majority. If

church lotteries could be suppressed, we might hope to see the death of such a giant iniquity as the Louisiana Lottery.

—The Unitarians of the United States have just held their biennial convention at Saratoga. The sessions were held in the Methodist Church—strange to say. We do not believe that the church should be tendered to those who deny the cardinal doctrine of evangelical Christianity. The New York Observer explains it on the ground of the church's financial weakness and its desire to gather in a little rent-money. Alas! it even that be so.

—We have seen a circular list of Democratic appointments for public speaking in the third congressional district in this State. Three of these appointments are on the Sabbath. For the honor of American citizenship and the integrity of a Christian conscience we hope Mr. Gay, the congressional nominee, will not be seen on the platform on the Sabbath day. If so, he may be assured that some votes will be very properly withheld from him.

—The late N. S. Elliston, of Versailles, Ky., left by bequest to the church property amounting to \$1,500, to be appropriated as follows: \$300 to send the Nashville Advocate to indigent persons, and the remainder to be divided equally between the missionary, church extension and educational funds. Joshua Mitchell, of Hannibal, Mo., bequeathed \$1,000 to the widows and orphans' fund of the Missouri Conference, and \$500 to missions, to be appropriated as the General Conference may direct.

—A correspondent sends to a London paper the following account of a remarkable avary connected with a provincial church: "Some years ago, at Faversham, in Kent, the Congregational Church was located in Partridge lane. The minister's name was *Rook*; his deacons were *Cuckoo* and *Sparrow*; a Sunday-school teacher was *Martin*; one of the wardens of the parish church was *Goldfinch*; the headmaster of the public school was *Robin*; his assistant was *Drake*; a leading townsman was *Crow*, and a police officer was *Fowler*."

—The Holston Methodist says that "Methodism took the country and Presbyterianism took the towns in this section; but now the country people are filling up the towns and carrying their Methodism with them." Just so. And the church that reaches the poorer and middle classes of one generation will command the wealth and influence of the next. Methodism is marvelously flexible in its adaptability to city and country, to station and crowd, and to rich and poor. Its achievements of a hundred years authenticate its Divine commission.

—The Alabama Advocate reports the new Methodist Church at Birmingham as completed at a cost of about twenty-two or twenty-five thousand dollars. Dr. McFerrin will dedicate it on the eighteenth instant. A second church at South Birmingham is also under contract and will be ready for occupancy next year. And another, one and a half miles north of the city, has been erected. Presiding Elder Wilson, of that district, will report at Conference eighteen new churches built this Centenary year. He is a veritable incarnation of the church extension idea.

—Some persons with more presumption than perception call Methodists "common people." And some weak little souls in the church are affected by it and seek another communion in order to get into society. For all such an exchange thus refers to the lay delegation at the Louisville Conference. "Among the number were the present lieutenant-governor of the State, an ex-United States Senator, a State Senator, and several men prominent as jurists, bankers and business men." And why not? We give the people a pure gospel, and, of course, the church embraces all classes without a special mission to either.

—We spent an afternoon hour recently at the Exposition grounds, and noted the marvelous progress made on the buildings since our visit a few weeks before. The main building, which covers over thirty-two acres, is about finished and will very soon be ready for exhibitors. The horticultural hall—a beautiful piece of architecture—has been completed and the keys turned over. The United States building is going up like magic, while the grounds are being laid off in walks, artificial lakes, etc. It is a stupendous enterprise; but under the wise administration of its Director General everything has moved forward with all possible dispatch. The buildings will all be in readiness by the first of December, and the early visitors will get the full worth of their money.

MISCELLANEOUS

COTTON.

Dr. W. Haddock, of Pine Hill, A.

J. C. BROSAN

NEW ORLEANS



and good man, C. C. D.

Christian Advocate.

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THE SILENCE OF LIFE.

By MARIANNE TADINISCH.
Neither a song nor a sigh,
Neither laughter nor tears;
Calmy the days do by
And make, ere we know, the years.
How shall we count the time
That has nothing to mark its flight,
That is not sad or sublime,
That is scarcely dark or light?
What are the years that thus
Silently steal away?
What can they do for us
That a word should bid them stay?
Oh, better than strife or strife,
Better than strife or strife,
Better than pain and joy,
Sometimes is the shade and hush.
For the weary amid the fight,
And the weak amid the strong,
Is good to come from the light
And away from the gladdest song.
For the silence means the rest,
And the quiet means the prayer;
And the weary and oppressed
May cast away their care.
And live at the feet of God
In the peace and repose till at length,
As flowers spring up from the sod,
To the soul come joy and strength.

Letter from China.

(Continued.)
MR. EDITOR: For some days after returning from the city to our mission home I applied myself to the study of this difficult language. I found that Chinese characters have a multiplicity of sound and meaning, which made it exceedingly difficult to remember them from one day to another. I began the study of the colloquial language of this part of the Kiang-su Province. I found it to be totally different in sound from the written or printed language. The character in which the books are written have sounds peculiar to themselves, and so different from the spoken language as to render it unintelligible both to the common people and to the learned in China when read aloud, unless seen. The character must be seen to be understood, even to the learned. To read a Chinese book in classical style to a Chinese audience would be almost as unintelligible as if Greek were read to them. My teacher was exceedingly patient in giving me instruction in the language, and would correct my pronunciation many times in the very best mood possible. What I learned one day seemed to have gone from me the next, and this continued for some time. The shape of the characters are in the course of time, photographically impressed upon the mind, and when once thus fixed they can rarely ever be forgotten. This is the case with all Chinese in learning their classics. The text and commentary are committed to memory, which with some it requires twenty years of hard study. With others it requires a life-long study to commit the whole of the classics.

After our arrival in Shanghai we had many missionaries to call on us and welcome us to this field of labor, and we were glad to know there were so many.

lery and the noise of the bells passing near us, we found it impossible to sleep with any degree of comfort. A free fight also occurred among the nations in a tea-shop near by, and their yells were almost unearthly increasing the confusion around us. Their noise and their actions as seen and heard from our room were sufficient proof that we were in a heathen land. I could only look on in perfect wonder and astonishment.

On October 10 a number of officers from the United States "Vandalia" visited the city, and while there they were invited to dine with the chief officers of the insurgents. While they were partaking of the fourteenth course a great noise was heard without, and soon the report of several guns was heard when a ball came near enough to one of the officers of the "Vandalia" to take off a part of one of his epaulets. I did not hear anything further, and can not tell if there was any truth in the report or not. It is quite likely that some of the body-guard of the insurgents were fighting among themselves when guns were fired. We did not feel altogether safe so near the city and between the contending armies, so that we made all haste to complete our mission-house in the American settlement to which we were soon to move. Bro. Cunningham commenced to build this before we arrived. It is at Hong-ker, or "Rainbow Mouth," in the American settlement. It takes its name from a small canal in the neighborhood. There were no roads in the American settlement when we arrived, only narrow paths and very crooked. There were no bridges across the Soochow Creek, (or Woonung Creek, as it is called by the natives,) and we had to cross in ferryboats. Now there are six fine bridges across this stream. When Dr. Taylor and Jenkins arrived they lived in Chinese houses at the east gate of the city. When we arrived there were but two wide streets in the English settlement in Shanghai: the Nankin and the Foochow roads. Chinese houses were built very compact and the streets were exceedingly narrow. The brethren found it very trying for their families to live in Chinese houses; so they bought land and built foreign houses in the settlement as soon as they could. At the time of our arrival we did not feel altogether safe in the mission-house, being so near the city wall.

The men who had taken the city were a lawless band of robbers, and we did not expect any good from them. Bands of outlaws were constantly prowling about the settlement at night, looting and plundering the houses of the natives of everything they could put their hands on, and it was not safe for us to be out at night alone and unprotected. Sometimes they were insurgents from the city; at other times it would be imperial soldiers from their camps.

Not quite a year before we reached Shanghai six insurgents came from the city and began to plunder a boat in the canal near Dr. Taylor's house. As soon as Dr. Taylor heard of it he went out and called on them to desist, but they refused. He began then to pelt them with stones, and though they were all heavily armed they fled across the canal in the opposite direction from where Dr. Taylor was. In order to get to the city they had to cross a small bridge near Dr. Taylor's house, and they must pass immediately by the gate of the mission compound. Dr. Taylor rushed into his study, seized an unloaded pistol and hastened to the gate just as the robbers were passing. He pointed the pistol at them and ordered them to halt. They were all heavily armed. Four of them bolted, but two halted, one of whom raised his sword to strike when Dr. Taylor pointed his unloaded pistol at him and demanded their swords. They gave them up at once, and he took from them their long red sashes and a yellow flag, and after giving them some good advice let them go. Dr. Taylor, thinking they would return with others to molest him, reported to the United States consul and asked for some protection. The consul applied at once to the commanding officer of the United States man-of-war, who sent a strong guard to protect Dr. Taylor and to guard the

bridge near his house. For two days no one made their appearance from the city, and on the third day the guard was reduced to two men. In the afternoon of the third day some two thousand insurgent troops came out of the city heavily armed and marched toward Dr. Taylor's house. As soon as he discovered them coming he placed himself in front of the gate and motioned to them to halt. They took no notice of his demand, but came on with beating of gongs and music, while many others waved their flags in defiance. When they had approached within two hundred yards of the mission home, Dr. Taylor called out to his guard of two marines, and with fixed bayonets stationed them in front of the gate immediately in the path the insurgents expected to pass. As soon as they discovered the guard of marines there was an immediate halt. Then the leaders came a little forward and said: "We only wish to cross the bridge on our way to a village two miles distant." Dr. Taylor informed them that he had orders to guard this bridge, to allow no armed forces to cross it, and he intended carrying out these orders. After some further conversation, and finding Dr. Taylor and his guard firm in their determination, they turned off in another direction, crossed the canal, went to the village, and having plundered the homes of the natives they burned the village and returned to the city after dark with torches and beating of gongs. About the time we arrived the imperialists and insurgents were ready for any kind of lawless and barbarous work. The imperialists were daily drawing their lines nearer the city, throwing up breastworks and firing upon the city at all hours. The insurgents were getting desperate, for their supplies of provision were getting less every day and their prospect of escape more hopeless. In less than a week after I had entered the city, it was considered dangerous to attempt to go in, for there was almost continued firing from imperial batteries. But I will tell you more of our situation in my next letter.

Yours in Christian fellowship,
J. W. LAMBETH.

SHANGHAI, CHINA, Sept. 1, 1884.

The Love-Feast and Experience Meeting.

MR. EDITOR: No truly converted and well-informed member of our church will deny the Scriptural character and great usefulness of our love-feasts and experience meetings when properly conducted. But I have long thought that they need some revision, especially in the speaking department, to make them as pleasant and profitable as they might be. Some of us—especially we preachers, both itinerant and local—speak too often and too long to allow others to testify what the Lord has done for their souls. Sometimes a layman, with good colloquial gifts, will get the floor, and, with irrelevant thoughts, will consume more time than it would take a dozen warm-hearted Christians simply to tell what the Savior has done for them. And sometimes persons, not remarkable for the depth and uniformity of their piety, or the consistency of their Christian character, will take advantage of our experience meetings on camp meeting occasions, to tell in long drawn and boastful language what they have done, are now doing and intend hereafter to do for the Lord, but have little to say about what the Lord has done for them. Such is the want of confidence in their loyalty to Christ and his cause that their harangues have rather a chilling effect on the meeting. Away back in the dim past, that interesting little man that you younger preachers loved to call Uncle Tommie Owens and this writer incidentally met at a quarterly love-feast held by the presiding elder. The presiding elder and two other preachers consumed all the allotted time in detailing their personal experience. Uncle Tommie said to me—neither of us having spoken—that it only took three preachers to consume all the time the Discipline allots to a love-feast. I have seen the truth of his remark verified, in whole or in part, in many instances. I have no remedies to propose for the evils complained

of except the thoughtful exercise of a little common sense. Let the leader of the meeting call to mind the fact that our people understand what a love-feast or experience meeting is intended for, and that he need spend no time in detailing their history or the manner of holding them. Let there be no long lessons read, no long hymns sung, no long prayer and no long exhortation to all on the obligation of speaking. After the speaking begins let there be no singing of a stanza or chorus at the end of each testimony. Let the leader see that he neither sings himself nor permits others to volunteer in throwing in a verse or two here and there. I have often known time enough consumed by this voluntary, and often irrelevant, singing to prevent a dozen or more from speaking. As the preachers are sometimes complained of, especially at the series of experience meetings we have daily at our camp and protracted meetings, for speaking too long and too often, it has been suggested that it might be well to set apart one or two days for them to deliver their testimony and let the remaining days be set apart exclusively for the lay members. Some plan embracing this suggestion may be necessary, but it ought not to be. Our preachers ought to have more prudent magnanimity than to monopolize so much of the time allotted for an experience meeting as to prevent the humblest lay members from testifying to what the Lord has done for their souls. The preachers in charge, by prudent and loving advice, can no doubt, do much in preventing what is annoying and hurtful at our select meetings for Christian testimony. "Let all your things be done with charity."

J. G. JONES.

HAZLECAST, MISS.

The Endowment of Whitworth Female College.

In the ADVOCATE of the 25th ult., Dr. H. F. Johnson outlines a plan for the endowment of Whitworth College. The plan is such as would be expected from its distinguished source—it is feasible. It will meet the wishes and condition of a large number of friends and patrons of the college in Louisiana and Mississippi. The section to which it will immediately appeal is increasing in wealth and population. Many new enterprises have been started and others projected, new commercial avenues opened, an improved system of farming inaugurated, and the general condition of the country is more settled and prosperous than at any period since the war. As the people increase in wealth, there will be a corresponding inclination to encourage and support by patronage and endowment the many excellent schools and colleges in those States. Very few persons as yet are able to give at one time one hundred or one thousand dollars to the endowment of a college, but very many can and, I believe, will give one, of those amounts in ten equal annual installments without interest.

The writer has had the very best opportunities for investigating the working and condition of Whitworth College, and he gives the opinion that no school is more worthy the support of the church. The curriculum is comprehensive and practical, the instruction thorough, the men varied and wholesome, the health carefully guarded, and the boarding department, under the control of its accomplished matron, cheerful and homelike. The teachers are carefully selected, and their work passes under critical review. The practical is emphasized.

Dr. Johnson has added two buildings at a cost of over thirty-five thousand dollars, since he assumed the presidency, and has given them to the church for the use of the college, the last a centennial gift of \$20,000. Let the church now respond liberally to the circular which the Doctor will soon issue, and give the college a handsome endowment. The alumnæ could manifest appreciation of *alma mater* by endowing the president's chair. There are now over two hundred graduates, and ten dollars from each family for ten years would be a good endowment for one chair.

This is written by one who is not

in any way connected with the college, but as a professional teacher esteems highly the work done at Whitworth College, and desires to see it become the Wellesly of the South.

W. J. S.

SAN SABA, TEXAS.

Mansfield Female College.

MR. EDITOR: Our work began on September 10, under very depressing conditions. The cotton crop of the surrounding parishes was well nigh destroyed first by flood then by drought. Some of the teachers we had engaged were necessarily released, but we began with a corps of instruction qualified for each and every department, to-wit, a president, a professor and two ladies in the literary department, two excellent music teachers, and an accomplished teacher in art. We have now fifty-six pupils, twenty-seven in music, twelve in art, about twenty in Latin and ten or twelve in French. The entire school receives instruction in vocal music and in writing every day, alternately, and by lectures and experiments in the physical sciences once a week. An excellent moral and religious influence pervades the school, evidenced by the fact that not a single demerit had been recorded at the close of the first month. The death of one of the resident pupils in the full assurance of the Christian faith seems to have made a salutary impression on the minds of all her school-mates. Many of the new pupils are members of the church, and all seem attending to the duties of religion. Thus while desolation and poverty envelope the surrounding country, and the shadow of death has fallen upon the college community, yet the internal spirit and work of the institution is better than last year by many degrees. And now permit me to say a word to the preachers and members of the church in the Louisiana Conference. Brethren, you have here an institution of learning and of religion that you should be proud of. No want of judgment or skill was displayed in the selection of the site, or in the erection and furnishing of the buildings. We have here everything necessary for the thorough education and training of the Methodist girls in Louisiana who can even be induced to leave home in order to obtain a collegiate education. Shall the college be sustained or not? This is a pertinent question. Where shall we go to obtain better facilities? Where can this important work be done with so great economy and benefit to the pupils themselves as within the bounds of our own conference? How can the church afford to let this college languish, which has been so admirably located, so well established, and so wisely administered? It has in its commodious halls, ample room for double or treble its present attendance. It is accessible by railroad to every portion of the State and of Texas. It owes not a dollar in the world and is open and ready to impart its rich instructions to all our daughters. Only the poverty of the surrounding country, now oppressed by financial embarrassment, prevented its having a much larger local patronage. Will not the preachers in other portions of the State, not thus afflicted send up their contingent of pupils to make up the deficiency? We thank brethren, not a few, who have interested themselves and sent us patronage. Will not every preacher try to find at least one more pupil for this college? Our Baptist friends, notwithstanding the hard times, have gathered together more than one hundred boarding pupils, male and female, at their college in Keachie, but a few miles from us, and they are compelled to construct more and larger buildings to accommodate their increasing numbers. Who does not foresee the immense advantage the Baptist churches are to derive from this educated element, soon to be returned, like leaven, to the mass of their membership? Are the Methodist people less able to educate their children than the Baptists? Are they more indifferent to the advantages of church schools and religious education? It is true they have at Keachie as many young men as they have young ladies. But even making allowance for this difference there is

no reason why Keachie should so far outnumber Mansfield, when both are in the same parish, and both look to the same field for support.

And what is more they are educating many of the poor. Young men go there and work out their tuition in the college. Collections are taken up for the benefit of young ministers being educated in the college, and soon all the country will feel the effect of this wise benevolence. The college at Mansfield is trying also to extend its benefits to poor young ladies who are ambitious to obtain an education. Several of these received all the advantages of the college course last year to be repaid by their own exertions hereafter. Several others are being educated this year on the same terms. A number of applications are now before us awaiting an answer for help of this kind. Who will add us in this noble undertaking? Brethren, give us the ten thousand dollars promised in the Centennial collection, and we can help one hundred pupils every year sufficiently to enable them to go through the college course. Are our preachers taking up this collection in every place? Are we all alive to its importance? Let the Centennial pass and it will be long before we have such another motive to appeal to. If the Methodists of the Louisiana Conference will raise the sum of ten thousand dollars, the president of the college pledges himself to add five hundred dollars to it of the fruits of his own labor, and for a smaller sum in like proportion.

F. N. GRACK.

OCTOBER 16, 1884.

The Sabbath in Toronto.

The Rev. W. F. Crafts sketches a picture of the Sabbath in Toronto, Canada, that almost makes us envy our brethren of Her Majesty's Dominion. What an honor to New Orleans if she would emulate such an example! But amid this general disregard of the Lord's day, each individual Christian must be persuaded in his own mind and keep a vigilant eye upon his own conduct. Every true Sabbath observer is a protest against, and rebuke to, thoughtless desecration. Read the following:

The only stores open on the Sabbath there are those for selling milk and medicine, and these only an hour or two in the morning and evening; the drug stores not being allowed, as they are in some other places, to do business as universal providers, selling confectionery, cigars, drinks, and knock-knock while even the druggists and milkmen have got most of their day for rest. The telegraph employees have also their Sabbath for home and thought, one man only being kept at the central office for emergencies. Postal employees rest from Saturday at seven o'clock till Monday at six o'clock, during which time, also, the railroads have a rest. There are no Sunday newspapers, no local trains, no theaters, only hotel barbers work and those in the forenoon. The same is true of the boot-blacks. Almost the only difference between the Toronto Sabbath and the ideal Sabbath is the fact that there are three through trains, caused by American competition, and an occasional steamboat excursion, which is promptly punished by the courts. Even the coachmen of the rich generally have the Sabbath for rest, a habit very generally prevailing of walking to the churches, which are attended by nearly all the people, old and young. The people like their quiet, restful Sunday, and if it were put to vote, very few would ask a change, the whole community having adjusted itself to a state of things which allows almost the entire population to spend the Sabbath in rest and get seven days' pay for six days' work rather than the American fashion of doing seven seven days' work for six days' pay."

And if our fellowship below
In Jesus be so sweet,
What heights of rapture shall we know
When round his throne we meet.

—Behind the snowy loaf is the mill-wheel, behind the mill the wheat-field, on the wheat-field falls the sunlight, above is God.—J. L. Russell.

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Christian Advocate.

THURSDAY, OCTOBER 23, 1884.

THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.

BY A. A. J.

(Matthew VIII, 20.)

"Not where to lay his head?" For man a home
With vine and fig tree for his sheltering dome;
For him whose hand had earth's foundation laid
And the broad heaven with wondrous skill had made.

Whom inverted angels watched with hovering wings
Ready to serve, while gladly worshiping;
For him who gave the tiny birds their nest,
And the wild bee at its lair, no place of rest.

Empty of riches infinite, his way
Built of the sturdy wind, and waves of sea;
Yet for him all that nature wrought
The ample purpose of his steadfast thought,
While all the cool of night he saw,
To save the lost and magnify God's law.

Well he is called "the Wonderful,"
To hear from him, his creature, scorn and shame;
To find in his own words no place to die
Save a dark cross between the earth and sky.

"Not where to lay his head?" O, soul of mine,
Thine widely wide purpose is the quest divine;
With truth's pure and holy light offering wake,
The cool, vast sea of slumber break.
For the rich perfume of the morning and head,
Nay, more, shall I find thee to his war-age lead,
And give thee place, though of his guests the least.
If thou on earth the homeless Christ wilt seek,
He will wait there before his Father's throne.

—Wachman.

Retrospective.

FIFTEENTH PAPER.

How wonderfully diversified is life's experience! It has its bitter as well as its sweets. If we occasionally have pain, we more frequently have ease. We sometimes sigh for the absence of a desired blessing; but how many do we really enjoy? While a few may look upon us with scorn and contempt, there are far more who meet us with a smile. We may meet with here and there one who persecutes; but there are many, very many, who esteem us more highly than we really deserve. While we meet with some things along life's pilgrimage to discourage us as we journey toward heaven, how much stronger is the attraction to the skies? We have often been in perplexity and distress and indulged fear for our safety, while an unseen hand has guided and made a way for our escape.

One of the hardest cases the writer ever met with was an old man, nearing, as I suppose, his fourscore years, who lived in the bounds of the Wilkinson circuit. It seems that, with or without cause, he had taken a dislike to preachers and doctors. He believed the former were all hypocrites and the latter prostituted their profession by killing off the people at exorbitant charges. All the use he had for the one or the other was to insult or abuse them whenever they came in his way. He had acquired through his long life considerable property, and had grown gray with age and in sin. I was told that I would do well not to come in contact with him—especially if he found out I was a preacher. For a long time I avoided him; but one hot, sultry summer day, after riding several miles, I became very thirsty by the time I reached his residence. I concluded I would just step in and politely ask for a drink of water; then take my leave without engaging in conversation. (He was living with his servants; no white persons about the premises except himself.) He gave me a drink of cool water, for which he received my thanks. I was about taking my leave when he inquired: "Where are you from, sir?" I told him I was from Mr. D.'s that morning. He then inquired: "What is your business in this country?" I concluded not to try to appease him, deny my colors nor flatter him to gain his favor. I told him my business was to preach the gospel. Said he: "Hell is full of your sort, and when you get there you will not get a good breeze nor find as good water as you have here." I told him the place he mentioned I was trying to avoid. Said he: "You will not do, sir. You are going around preaching, but money makes the mare go." I asked him how much money he had given preachers. "Not a cent," said he. "Then," said I, "it is none of your business what others give." I further told him that he must be given to hardness of heart and reproach of mind to believe as he said he did. "You seem to think that all people professing religion are hypocrites. This is not so. There are good people among them. Enjoy for a little while your good water, for, like you we read about, you may call to vain for water to cool your tongue; but it will not be given you." I further told him I feared the devil had a bill of sale of him. Much more was said by him, which is too profane to repeat. Suffice it to say that, after answering him something to his folly, I left him as he was in his own conceit. I said to him that our first interview was not pleasant and I would take my leave. O all the hard cases I have ever met with I chronicle this as the hardest. I forbear giving his name, for, like other hard cases, this man had relatives who ranked among the best citizens of the county, and who heartily disapproved of his course.

In my next I will speak of persons and events I deeply love to cherish in my memory, and then take my leave of Wilkinson circuit and furnish a few dots for Cole's Creek circuit, my next appointment. DANIEL MORSE.

MARSHALL, TEXAS.

A Woman at Work—An Earnest Appeal.

MR. EDITOR: Agreeably to promise, I give you an account of the visit to Rehobeth.

We had a delightful meeting; the missionary spirit quite observable. Bros. Campbell and Skipper secured the names of twenty-one adults for membership, with the promise of more after organization. A threatened rain prevented further proceedings. Bro. Campbell has an appointment for preaching there next Sunday, and will then organize a woman's and juveniles' auxiliary, and get subscribers for the W. M. A.

There are twelve or fifteen young converts in Rehobeth Church who pray in public. One lady of the Sunday-school has her class to meet at her house, at some appointed time during the week, for a prayer meeting, and for her to give assistance in studying the lesson. Nine of the twelve who attend lead in prayer. Some of Bro. Campbell's children are among the number. She has a missionary heart, too. That you would very reasonably infer.

I append some extracts of my appeal: "Hearing of your zeal in church work, am very much encouraged to be with you and open another door of usefulness, which, instead of detracting from work in which you are at present engaged, adds the auspicious cheerfulness, and so beautiful the life that the reflected lustre renders woman just what the Lord wished Christians to be—a bright and shining light—thus evidencing the possession of a Christly spirit—one ever ready to do the Lord's bidding. Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

"Labor sweetens rest. What a comforting refreshment, spiritually, is ours when on the Lord's day a retrospection of the week previous shows to us that we have labored for the advancement of Christ's kingdom—have worked in some portion of the Lord's vineyard! Surely a sweet rest day! The Divine image, resting within the bosom of the most obscure of our race, needs but a heart overflowing and responsive with the love of God to give life and impulse to its own reflected image, for 'God is love.'"

"Away with that seemingly powerful weapon of the evil one, 'Charity begins at home.' The rays of Divine love speed their flight over limitless space with such rapidity that home is everywhere—not content to stop anywhere, as exemplified by the utterance of John Wesley—'The world is my parish.' That man to whom the entire world should give homage—one of whom the ages to come will unfold increasing appreciation—to him I can not refrain from paying a tribute, particularly at this time, as women was a potent factor in the Lord's hands to train and guide him. Does not the Spirit of God find a kindred spirit, though it be slumbering, in every clime where man is found, which the pulsations of the warm heart of congeniality unearths and causes such an upheaval that ain no longer enslave? But it is made a living spirit, and ready to plume itself for onward flight. What uncaged bird but that wishes to try its pinions!

"It is the large-hearted who undertake foreign work, and unconsciously, as it were, the work of home is then entered into with an enthusiasm and zeal that will be observed by all. No department is neglected. She fills her position in the family, the social circle, the home charities more acceptably, for religion has a wonderful transforming power. Let that woman talk whose tongue is attuned to the praise of God; no discordant notes, but those breathing a sweetness and extracting loving echoes from hearts made congenial by the angelic touch of Christian love."

"Then let us, as women, step higher and keep pace with this aggressive age. Christian woman's power for good is remarkable. Let us enter this work, which I consider more conducive to the highest standard of religion than all else. Broad and expansive as it is, its reflex influence is correspondingly broad and expansive, and gives such an impetus that we never rest still, but always aspire for something nobler and yet beyond, never content with our attainments until the pinnacle is reached and the sweet haven of rest is gained in the 'home beyond.' To fully realize this truth and the great happiness to be derived from it we must try it at least this centennial year, when great efforts are being made in all departments of church work. Look at the call for 'willing hearts' in the preparations for the tabernacle in the wilderness. They had but a scanty store of worldly possessions from which to draw; but note the noble and generous response. More was brought than was needed. The pious women, who made with their own hands curtains for the tabernacle, were as acceptable to God as the gold and silver or precious stones given by the rulers. Just think what the Lord in his goodness has blessed us with! Think of the amount of your indebtedness for the rich legacy—the result of the work of missionaries."

"We read the Bible they went to sow
Broadcast a hundred years ago."

"Considering the advantages and numbers of to-day, is not more required of us than those of former times? What are we sowing for others to reap a hundred years from hence? There never was a time more conducive to self-culture and improvement than the present. How unwise in us not to

reap all the good! God has committed his word to us, and said: 'Freely ye have received; freely give.'

"Opportunities to do good imply corresponding obligations. It seems the heathen world is in breathless waiting for just one touch of Divine love. In the Bible—that casket of God's own breathing—lies one sparkling gem—Jesus Christ, the Savior of the world.' Shall we be honored as the bearers of that electric, all-inspiring message which shall cause the angels to pause for praise and for rejoicing over not only one sinner that repenteth, but many? 'How beautiful is earth when it can image heaven! When in the quiet hour of loneliness, spent in heart searching and recounting the innumerable benefits you are receiving, does there not arise one gentle, unbidden heart question, What can I do for one who giveth so freely, so lovingly? Heaven answers, Go ye into the world and preach my gospel to every creature.'"

"Just to think of Susannah Wesley's great missionary heart! When her sons, John and Charles, were fired with missionary zeal they approached the highly gifted and accomplished mother for advice. Her reply was: 'Had I twenty sons, I would rejoice that they were so employed, though I should never see them again.' Oh! for many such mothers to train children and yield a like response to the moving of the hearts of daughters and sons! The blessings attending the efforts of Christian women all through the pages of sacred history are evidences of God's approval. If we will pause and consider the responsibility resting upon women, we would be overwhelmed and greatly discouraged but for the assurance, 'Lo! I am with you always.' We know all good cometh from the Giver of every good and perfect gift, and that frail and delicate instrument in the hands of a skillful operator accomplish wonders. Truly wisdom is needful to discriminate amid the multiplicity of cares; but, if we will begin to work with prayerful hearts, we will be guided by him who guides unerringly. Cast thy burdens upon the Lord. The grand maxim of earlier Methodism—'All at it, and always at it'—should be repeated at the present day. There is an imperative call for all. Those overwhelmed with home cares can pray and make some effort, for there are many who have labored quietly and were 'unknown to fame' that are precious jewels in the crown of Jesus." What we have already done reveals openings for more agents."

"How saddening the thought to those of us who are growing old if the better part of our lives have been spent in the service of the evil one! Let us redeem the time allotted to us, and make amends for past neglect by entering into the field of contest with redoubled energy, remembering in Napoleon's contest what grand achievements were won in a very short space of time. When victory was trembling in the balance one grand, solid phalanx moved on, and a nation was born in a day. And when the youthful David, the Lord's trained warrior, with only a moment's warning, moved onward and spread dismay so quickly against such odds in human strength and against an enemy, all paupers with such defensive armor as human ingenuity could devise. When the Lord is ready, the nations waiting, only one touch of the Divine Spirit seems needful to set the world aglow with one broad expanse of heavenly light; and, lo! the banners of Christ's vicarious triumphphant and the world is gained for Christ. 'For the dawn of the dawn is with the wings of invincible things; and the world is awakened.'"

"I have a great admiration for the Memorial Fund. Those who have treasures that belonged to loved ones who are dead feel that they are too sacred to be spent. Here is a place of deposit."

"Hoarded treasures have too much the appearance of idols. They are doing no one any good, and may be the occasion of the Lord's withholding a great deal of good from the possessor. 'Withhold not good from them to whom it is due when it is in the power of thine hand to do it.' They belong to the Lord and should be in his treasury. They are like the buried talent, which the Lord at his coming oust not obtain with usury. 'But lay up for yourselves treasures in heaven, where neither moth nor rust do corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also.' I heard of one person who said he felt the need of great haste in giving, for fear the Lord would find him with hoarded treasure."

After hearing this read, on one occasion, a lady came up weeping, and said, 'I have at last found a place of deposit for a gold coin in my possession.'
MRS. E. D. JONES, Rec. Sec.
CARLETON, MISS., Oct. 1, 1884.

The Tongue.

Anatomically considered the tongue is a very lubricate and beautifully constructed organ. Being peculiarly composed of erectile tissue and abundantly supplied with nerve it is adapted to the wonderful demands of the physical wants this sense can be so educated and developed as to discriminate between the nicest shades of difference existing in savory particles. But it is with the articulate part of this interest-

ing little organ that we are most concerned. The Apostle James thought it important enough to write a chapter on it for our instruction. (James iii.) As the tongue is capable of doing great good so, also, is it capable of doing great evil. With it God is praised, and with it our neighbor is slandered. "Out of the abundance of the heart the mouth speaketh." The art of talking is valued very highly by a great many people, and the fluent talker is much sought after. Some seem to think it a high attainment to be enabled to keep up a continual palaver. Alas! for such they will be held accountable for their words. The Rev. John Newton said, in his memoirs, he never entered a fashionable circle without misgiving, and seldom came out without suffering spiritual loss. It is the Christian's duty to be courteous and pleasant to all, but he that bridleth not his tongue "his man's religion is vain." (James i, 26.)

How often is this unruly member, which was made to praise the great Redeemer's name, engaged in backbiting our neighbor! Speaking vain and idle words instead of "showing out of a good conversation our works with meekness of wisdom." "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body and it setteth on fire the course of nature, and it is set on fire of hell." Although all manner of baseness can be tamed the tongue can no man tame. But there is One who is both able and willing to tame this unruly member. He it is who is able to save to the uttermost all who come unto him through Christ our Lord, and out of his abundant goodness and mercy to give unto us new hearts and put a new song in our mouth, even praises to his great name. Paul tells us that we are the temples of God. Wonderful thought! Now, if any man defile this temple, "him will God destroy; for the temple of God is holy, of which temple ye are." How very important, then, that we defile not the temple with the tongue; but strive to keep it pure and fit for the indwelling of the Holy Spirit.
E. A. P.
DECATUR, MISS., Oct. 5, 1884.

The Gift of Song.

The great Creator, in his infinite wisdom, sees fit to endow some of his creatures with talents vastly superior to those of their fellow-men. And it is their solemn duty to cultivate these talents so that they will produce manifold benefits to themselves and the circle of their influence. Not like the foolishly cautious man. Should they hide them in the upkin of reserve, where there is no opportunity of successful development; but they should put them in active operation; that they may be recognized by the surrounding world. Not to hide its light beneath the bushel measure of seclusion, but to let it shine forth in all its brilliancy, that its good effects may be felt wherever it falls on the pathway of man. Let those who have been so fortunately favored by the bestowal of any of the many varieties of talents, so use them that they will contribute to the peaceful happiness and advance every worthy endeavor of mankind in general, and not let them be dormant or wasteful through indolent neglect. Then we will see a new era of reform and prosperity throughout every branch of human society.

Cultivate talents of the intellect that it may be stored with useful knowledge to be imparted for the instruction of the ignorant. Talents of oratory that the erring and doubtful may be persuaded by forcible eloquence to pursue the right course of life. Talents of art that our beautiful world may be tastefully pictured to mankind. Talents of music that the souls of men may be touched by harmonious melodies. And of this last-named talent I wish to speak. God has most assuredly blessed those who have this enchanting gift. Whose soul is filled to overflowing with sweet harmonies. And how soon in life it is developed, even when a little child the music in one's nature is perceptible. As the childish voice hums some readily caught air, or performs on some simple instrument, we can easily recognize the peculiar genius. Instrumental music has, I know, a strong effect upon the human race. But the "gift of song," vocal harmonies, is vastly more effective in its winning persuasion of all. Its great influence on the human soul is shown in many different ways. The plaintive, home-like airs bring forth our domestic attachments, and endear them to our hearts, and, if absent from our loved ones, take us back to scenes that are ever cherished most fondly in our recollections, but it is needless for me to notice this. You all, my readers, know in your heart what "Home, Sweet Home" is. And songs that tell of our tender sentiments for one, who, though absent, is never forgotten. How they effect us! Makes us feel sad, I know; but it has the sweet pleasure of a joyful future meeting mingling with it. You remember the incident of the Crimean War, how, before a disastrous battle, the British soldiers, lying in the trenches, many awaiting death, began to sing of love, not of fame. How the tender feelings drew tears that flowed down the powder-stained cheeks! And that as they sang how:

"Each heart recalled a different name,
But all sang Annie Laurie."

The patriotic tune of a national hymn

has power to arouse the mighty efforts of the warrior who is about to enter battle, and from his martial strains he will be fired with enthusiasm that will cause him to accomplish Herculean feats. But the "gift of song" may be exalted to the greatest benefit to mankind when it is raised in anthems of thanksgiving and praise to the great Jehovah. Then the soul's noblest sentiments are aroused. Then we feel most sensibly the merciful providence of the Creator. Then we are cognizant of his infinite majestic power, and we feel like raising our own voice to join the glad hosannas.

There are many, many hearts that have become so hardened by persistent wrong doing that they are steeled against the persuasive influence of the orator's eloquence, or the forcible reasoning of the logician's arguments. Still they are often melted to penitence by the sweet notes of a sacred anthem. We need this heaven-sent gift a great many times as we struggle along our journey of life to cheer us up, for the dark places are so numerous, and our hearts grow very heavy sometimes. We want more sunshine. So you whose voices are attuned to harmonious melodies cultivate and exercise it. Perchance you will bring joyful relief to many a grief-stricken soul. And you may contribute to the happiness of all those with whom you associate. Remember, too,

"Sing while you can, another day
May bring enough of sorrow."

R. F. H.

An Irish Preacher.

MR. EDITOR: About the year 1777 the Methodist preachers, who had been for some time established in Coleraine, North Ireland, visited the parish of Agoston. Of this people Dr. Adam Clarke had never before, except once from a paragraph in a newspaper, where it was remarked as a singular thing and well worthy of notice, that "a Methodist preacher, ministering in the open air to a large congregation, a heavy shower of rain falling, the people began to disperse to seek shelter in their houses, which the preacher observing, told them that rain was one of the chief blessings of God's providence; that without it there could be neither seed time nor harvest, nor indeed any green thing on the face of the earth. 'And will you,' said he, 'fly from the gift of God?' The people felt the reproof, gathered more closely together, and though the rain continued to descend heard patiently and plausibly to the end of the discourse."

One evening after school hours one of Adam Clarke's school fellows surprised him by saying: "Adam, let us go to Borneide; there is a Methodist preacher to be there this evening, and we shall have nice fun." Adam had been taught to hold preaching in reverence, whether he heard it in the church or in the Presbyterian meeting. He went without the slightest expectation of diversion, and many people assembled in a barn. The preacher was a plain serious man, widely different in dress from any clerical gentleman he had ever before seen. His name was John Brettel. Adam was not surprised at his first sentence, which was this: "I see several lads here. I hope they will behave well; if not, they shall be put out of the house." Adam did not remember the text, and the sermon made no particular impression on his mind. After preaching, Mr. Brettel went into the man's house, whose barn he had occupied. Several people followed, among them young Clarke. "He exhorted the people to turn to God with all their hearts and not to defer it." The next week Adam went to hear him again. His text was: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." (Revelation iii, 20.) He referred to the methods which God used to awaken and alarm impenitent sinners, and the consequences of neglecting these calls—eternal ruin. "But God," said he, "always fires the warning cannon before he discharges the murdering piece." This was the last time he heard Mr. Brettel.

AUNT MARTHA.

Revival Correspondence.

Camp meeting at Coushatta Academy Camp Ground, in Coushatta circuit, resulted in twenty-five accessions, as many conversions and reclamations. The church greatly revived. Time: September 5 to 11.

A. O. COOZEY.

Notwithstanding the long drought and scarcity of everything, our camp meeting at Oak Ridge was a glorious and grand success. I was with Bro. Parish at Athens last week—one of the best meetings of my life. Bro. Parish is happy the Lord has converted his children.

J. L. F. SHEPPARD.

I have finished my round of protracted meetings. The good Lord blessed us in them. Church revived; sinners convicted; mourners converted; several accessions to the church. A renewed interest in Sabbath school cause. Parsonage being repaired. Preliminary efforts made to build a church at Houlika, ten miles north of Houston. I organized a church there this year.

EUGENE JOHNSON.

On September 27 there was commenced at Big Rock Church a protracted meeting, lasting five days, during which time the church membership

and the entire community were wonderfully blessed. At almost every service the spirit of God was manifested in convicting and converting power. The loud hallelujahs of reclaimed backsliders were often heard to mingle with those who rejoiced in their first love.

Bro. L. J. Jones, pastor of the church, had to his assistance the Rev. J. C. Brogan, P. F. Sernas, E. C. Sernas and C. W. Moody. The meeting resulted in the conversion of seven teen souls and thirty-five accessions to the church, a majority of which were students of Big Rock Sunday-School. I am requested to announce that the Winchester circuit for the present year has received seventy-nine members to date. Eleven at Bu Katung, fourteen at Enon, nineteen at Pleasant Grove and thirty-five at Big Rock. May all the praise and honor and glory be ascribed to him who has redeemed us and washed us with his own precious blood, and may the celestial fire which has been kindled upon the altars of the hearts of the people continue to burn and spread until the Winchester circuit may become a burning and a shining light in the Meridian district, Mississippi Conference.

H. L. NORTON.

Big Rock, Miss., Oct. 3, 1884.

I have now closed my round of protracted meetings. The time for protracted meetings is very unfavorable, so far as the preacher is concerned. Hot, dry, dusty weather works a great hardship to a public speaker, but so is and we can not change it in this country. The most of the meetings have attended were successful. I have been at Lexington, Tebula, Emory and Greenwood to help Bros. Lewis, Augustus, Brainer and Oak. At Lexington we had a fine meeting. Tebula is rather cold. At Emory, on the Wecler circuit, the good Lord came in mercy and many were made to rejoice. The meeting at Greenwood was quite successful. It is enough to make a preacher's month water to visit the West and Greenwood circuits and see the kindness of the people to their pastors. To hear the wife speak of the thousands and one little acts of kindness from people in and out of the church are evidences of their appreciation of the labors of their pastor, and his wife almost enough to make one wish he were a wife.

Our meetings on the Black Hawk circuit have been marked with some success. We continued forty days, embracing three points. During this time I had ministerial help six days. At Acona we had the most remarkable meeting I have ever seen, which resulted in about fifty conversions. To meeting can not be described. For several days we had no preaching. The success of the meeting was in the consecration of the converts and other to the work of the church. Nearly every man and boy and several of the ladies took part in the prayer meeting. We established three prayer and experienced meetings at different places in the congregation. All were attended and doing well. We have received about forty into church. The most of the conversions on the circuit were persons who had been members of the church for quite a number of years.

BLACK HAWK, MISS., Oct. 8, 1884.
J. F. EVANS.

Sketch of the Life and Ministry of Rev. Geo. Schaeffer.

(Continued.)

December 31, 1847: This is the last day of the year. God has spared my life, and manifold have been the mercies and blessings of which I have been the recipient. I have not the slightest indisposition myself, and the health of my family has been good. We have had peace and plenty. We have enjoyed great religious privileges, and have been personally blessed in my religious feelings, and have seen some happy seasons. Yet after all I feel that I have lost ground in religion. I need a revival of holiness in my own heart. I want more spiritual-mindedness. I am not as zealous for the cause of religion as I should be. I am too much at ease in Zion. My faith is weak. My love is cold. I do not feel sufficiently concerned for sinners. I need a deeper work of grace! Lord, take not thy Holy Spirit from me, leave me not alone. Strengthen me; enlighten me; sanctify me. Oh, for the fullness of the blessing of the gospel! Make me a whole Christian; cleanse me from all sin; let me have the mind of Christ; let me be dead to the world and sin. O Jesus, thou hast redeemed me by thy precious blood! Wash me, and I shall be clean; take up thine abode in my heart, let me realize thy presence continually.

January 3, 1848: I have lived to see the first Sabbath in this new year, and spent it very pleasantly. Had four meetings with the colored people, and spent the night with Bro. James Thompson, in company with Bro. Evans. I hope I will be a better Christian this year, and do more good than last. I wish to live every moment in the spirit of consecration. I have wasted too much time. I must learn to redeem the time more, and be more cross-bearing and self-denying. I am too self-seeking, and too fond of ease and self-indulgence. I am too much disposed to shun the cross, and shrink from duty. I have too much of a pleasing spirit. I want perfect love, perfect humility, perfect peace, perfect faith. I want to be a perfect Christian and to live in the spirit of sanctification.

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HONNICUTT.

THURSDAY, OCTOBER 23, 1884.

\$1234!

At Spring Hill, near Grenada, on Saturday last, Rev. J. W. Poston, pastor, we had the pleasure of attending a Centenary meeting on a Quarterly Conference occasion. The collection as reported and explained in another column, amounted to \$1234. A royal, red-letter day, for the Grenada circuit.

\$550!

The Centenary offering at Grenada, North Mississippi Conference, last Sunday, Rev. T. Y. Ramsey, Jr., pastor, amounted to \$550. A seemingly more pleasant collection we have not raised.

\$450!

On Sunday night, at Winona, Rev. W. B. Murrah, pastor, there was a Centenary thank-offering of \$450. This amount will be increased.

\$334!

At Abbeville, North Mississippi Conference, last Sunday, Rev. T. J. Newell secured a Centenary collection of \$334. Other amounts will be forthcoming at the next appointment.

\$180!

Rev. Thomas J. Newell, of Grenada, Miss., writes as follows, under date of October 13, 1884: "Centenary meeting at Charleston yesterday; collection, \$180. After the sermon an elderly Presbyterian arose and stated that he thought Methodism was the greatest religious movement since the years of our Lord, and that he and his wife would make a Centenary offering of \$50."

An utterance of the great philosopher, Goethe, deserves to be re-echoed just now. He said: "I will listen to anyone's convictions, but pray keep your doubts to yourself. I have plenty of my own." Doubts have their utility. Mind will stagnate and the soul will starve that accepts everything without question or investigation. But our doubts should never become common property. They are for private use. When made public they are harmful to ourselves and others. John the Baptist set the world a good example as to how we should deal with doubt—go directly to Jesus. When depressed and distressed, in spirit, he summoned two of his disciples and sent them at once to Jesus with this question: "Art thou he that should come, or look we for another?" When they returned all disquietude was gone—all spiritual darkness dispelled. When men begin to parade their doubts they are simply flaunting and airing their vanity of opinion. If honest inquirers, they will modestly and earnestly seek the sources of knowledge and truth. Convictions we covet, but doubts we desire not to hear!

Bishop McTear spoke some wise and timely words to the Tennessee Conference on guarding the door to the superannuated and supernumerary relation. There is one other question, however, of more imminent interest—guarding the door of admission into the Conference. Almost everything depends upon that—the character of our pulpit, the progress of our church and the benevolent collections. The support of supernumeraries is meagre because the door of admission is too wide. The true theory is to guard the door and then graduate the pay. No doubt Tennessee needed a little "going over" on the supernumerary relation. That is a land of preacher-farmers and householders. Rather than move to a distant circuit a brother supernumerary. In the North they ask that relation to take an European tour or command leisure for projected literary work. The letter of the law needs rigid interpretation and impartial administration. Whether the "Committee on Conference Relations" will improve on old methods remains to be seen. Thus far the results are not specially reassuring. The technical supernumerary does not belong to a numerous generation.

"American in Voice, Roman in Heart."

These words were uttered by Archbishop Gibbons, of Baltimore, at a banquet in Rome, some months ago, given to the American Bishops. Speaking of himself and his fellow-prelates, he said: "We are American in voice, but Roman in heart." They have, of course, one meaning, and that confirmatory of Protestant opinion everywhere expressed concerning the Romish priesthood. Surely the distinguished Archbishop did not suppose his words would echo across the Atlantic and be published abroad in our papers. He would hardly make such an admission aloud and let it gain currency. We have become accustomed to emphatic denials of what is now so positively affirmed. When charged with adherence to their peculiar tenets and methods, for which they would sacrifice the interests and integrity of the State, they have loudly protested and declared unalterable devotion to the country. Their patriotism is above suspicion, their republicanism beyond question. But the great Primate of the church in America now boldly avows his superior and more sacred allegiance to a system antagonistic to our institutions. Why this change of tone and time? Has the church in this new world grown sufficiently strong in numbers, wealth and influence to put on a bolder front? How much like the history of other days are these words! And if only the power was at command, the cunning hand is ready to pile the fagots and turn the thumb-screw. There is no essential difference in the Church of Rome of to-day and the days of the Inquisition. Her spirit and purposes are the same; but, fortunately, her mighty power has been broken—her once strong arm has been paralyzed.

In the words quoted above Archbishop Gibbons acknowledges a radical hostility between the Romish Church and our American institutions. Protestants have always charged Rome with being an enemy to liberty. It recognizes no government but a monarchy, whose throne and crown are in the Vatican palace. If the Archbishop did not intend to make such an admission, his words have no meaning. Whysay, "We are American in voice, but Roman in heart," if there was not antagonism between them? No, he meant to say, what is a fact, that it is one thing to be an American patriot, with a comprehensive grasp of the idea and undying love for it, and another and very different thing to be a Roman devotee and ecclesiastic. They are the antipodes of each other. Between them there is no sympathy, no comity, no possible reconciliation. A true Romanist—one who accepts fully and intelligently the Romish idea and is filled with its spirit—is an avowed and irreconcilable enemy to American liberty. "Roman in heart"—yes, and with all that these words import. Roman and, therefore, at war with everything un-Roman or anti-Roman. Alas for this country if the Archbishop's followers should become sufficiently numerous to be a dominant power. Then, with such a shibboleth upon their lips, we might expect the bloody days of the Duke of Alba to return.

But the venerable prelate does say he is "American in voice," and in so doing declares boldly his insincerity. While in heart a Roman, loving first of all the Romish idea, he is in voice an American. That is, it is heat for prudential reasons to avow allegiance to American liberty, but really and at heart he despises it and is a Roman. No doubt the Archbishop would deny such an interpretation of his words; but in their last analysis they mean that and only that. So, then, a Romish priest is not a sincere friend of our broad, free republican institutions. But in this play of successful deception they have an illustrious example. Poor old blind Isaac was basely imposed upon by his son, but he had discernment enough of touch and sound to say, "The voice is Jacob's voice, but the hands are the hands of Esau." So these Romans have American voices—they talk glibly and boastfully of our wonderful institutions; but in heart they love a system that, if possible, would compel our subjugation to its imperial sword. A man that believes in the temporal power of a church and the infallibility of its chosen head can only be "American in voice;" he certainly is not at heart. And so widespread and profound is this conviction that no Romanist could be elected President of these United States. We deprecate any ecclesiastical test of a man's fitness for public office; but the facts are stated. The American people are too well versed in Romish history—they know too thoroughly its story of persecution and carnage, its crowning and uncrowning of kings—ever to imperil their liberties in Roman hands.

In view of the fact that a Plenary

Council is to be held soon in Baltimore, presided over by Archbishop Gibbons, for the discussion of many vital questions affecting the people, at large, these words of the venerable Primate are very significant. When that Council shall have spoken on the school question and other issues, the declaration will be more apparent.

At Shiloh Camp Meeting.

In response to urgent invitation we spent a few days at this feast of tabernacles, embracing the second Sabbath in this month. Reaching Pelahatchie about noon, of Friday, we were soon provided with transportation to the camp ground, some six miles distant, and arrived in time to hear the conclusion of the afternoon discourse. Rev. R. A. Shibley, the pastor, gave us the special sort of welcome a preacher does when he is "short of help." Before the dust was sufficiently removed to recover our normal appearance we were appointed to preach at night. That is an ancient and historic encampment. In ante bellum days it was a grand place for the gathering of the people. Multitudes have there been introduced into the kingdom of our Lord, while Christians by scores have commenced a higher life. The congregations were large and attentive, and the preaching was full of unction and power. On Saturday night there were ten or twelve conversions. Bros. F. M. Williams, Heard, McDonald, Nicolson, Miller and a number of local preachers gave the pastor generous assistance and appreciated service. By special invitation this editor delivered a Centenary sermon, on Sunday morning, at ten o'clock, to an immense multitude. The vast crowd on the grounds was variously estimated from twelve hundred to two thousand. Much to our regret and disappointment no collection was taken; but we hope a worthy thank-offering from that excellent people will be reported at Conference.

On Saturday afternoon the Quarterly Conference for that pastorate was held, with Presiding Elder Williams in the chair. There was a large attendance—about the most numerous Quarterly Conference we ever saw. Many things developed furnished thought for profitable study. The eighth question was prominent—this being the fourth quarter. Sunday-schools and other interests were discussed at length. This thought occurred to us: If, with the larger resources of our rural Methodism, we could carry the methods and systems of the towns into the country, our difficulties would be removed. With all the disadvantages of distance, rough roads, toiling teams, etc., our country churches might equal the towns in every department of service.

With special thanks to Bro. McGuffey and family, whose hospitality we enjoyed, and to scores of friends for kindness, with a list of ten subscribers for the ADVOCATE and many kind words we shall long treasure, we (the editor and his wife) left for Jackson, preached again at night and walked into the office at 112 Camp street, on Monday morning, at half-past seven o'clock.

The course of Archdeacon Lightfoot, of the Church of England, is the very exhaustion of ecclesiastical folly. He prohibited an organist from playing in an English parish church because a few days before he had played in a Congregational Church. Wonder if he would admit one of the faithful to the communion after buying a roast of mutton from a butcher not of his faith? We appreciate proprieties, but this Archdeacon is an ecclesiastical dude of the most approved type. He ought to be named Lighthead, as more expressive of his cranial and Christian condition.

The Rev. Alonzo Monk, of Tuscaloosa, Ala., knows the value of a church paper. Without definite knowledge of his pastoral history, we will underwrite for his success. He thus writes to the Arkansas Methodist of his ineffectual effort to shorten the list of Advocates taken:

So, Mr. Editor, I have sometimes tried to give up one or more of my church papers. Have too many. I carefully inspect my list. The Nashville Christian Advocate. No; that is the General Conference organ. St. Louis Advocate. No; can't part with that manly brow. New Orleans Advocate. No; that's my crescent; that comes perfumed with magnolia breezes. Well, the Alabama Advocate. No; that's my Conference paper, and no preacher can do without his Conference paper. There is but one left; that is the Arkansas Methodist. Oh, but that is my baby that I love so well. It comes from home. It is my mother's paper. It tells of the preachers and people I know so well. It is edited by my once presiding elder. It comes sweet and fresh from the "City of Roses." I can not give up my Arkansas Methodist. So, Mr. Editor, though poor and pressed for time to read, I have no paper to spare.

Three Centenaries in Two Days.

On Friday afternoon we left home for Grenada to meet three appointments—on Saturday morning, at Spring Hill, six miles distant from Grenada; on Sunday morning, at Grenada; and Sunday night, at Winona. At the Chamberlain House we found a cordial welcome and comfortable accommodation. The next morning, early, Presiding Elder Thames called, and in a little while our party, consisting of Bros. Thames, Newell and myself, were en route to Spring Hill. What clouds of dust! As thick, though not as deadly, as the sand storms on the desert. We were reminded of a story Bishop Wiley told us last winter. Holding a colored Conference in the South during a rainy season, he was conveyed out to the place of meeting through the mud every day by a loquacious colored brother who remarked sagely, one morning, "Bishop, the mud is very numerous." So with Grenada county dust. Spring Hill is an old church, and with it are associated many thrilling traditions. It was in the early day a stronghold of Methodism, and is yet the Jerusalem Church on the circuit. Near there Judge D. O. Shattuck once lived, and many stories linger of his ministry as a preacher and administrator as a judicial officer. A few yards from the rear of the church is the grave of Rev. Joseph Travis, and in one corner of the building is carefully preserved his old family Bible. A large congregation was present—quite excellent any Saturday meeting we ever attended. A Centenary discourse was accorded respectful attention, and a collection lifted amounting to \$204. From another church on the circuit a brother reported \$950, in the shape of a handsome new house of worship just dedicated, and from another \$80, making an aggregate of \$1,234. After a sumptuous "dinner-on-the-ground," the Quarterly Conference was held. That sub-bishop presides and magnifies his office. This work is efficiently served by Bros. Poston and Markham. We listened to their reports with much interest and noted some points for future use.

Returning from Spring Hill in the afternoon, we had a delightful tea at the presiding elder's "hired house," and spent the night with President Newell's large family at the college. This institution is prospering under his administration and promises a grand work for the church. Elaborate preparations were made for the Centenary service under the efficient direction of the pastor and his lady collaborators. It was the regret of all that Bro. Ramsey's severe illness prevented his attendance. He has done a superb work and has the hearts of his people. The decorations were tasteful and most appropriate. The names of Wesley, Asbury and Pierce in evergreen adorned the walls, Bishop Pierce's being draped in mourning. These, with the mottoes in rear of the pulpit and the rich profusion of flowers and evergreens, made the church as fresh and fragrant as the sacrifice of grateful Methodist hearts. The editor discoursed and lifted the collection, assisted by Bro. Thames, amounting to \$550. This offering would have been much larger but for a bank failure in the town on Friday before. There was a pall upon the spirits of the entire community. Grenada has been severely tried this year by two bank failures and a destructive fire that swept away the entire business center of the pretty little city. Still the people are heroic, and stately brick buildings are springing phoenix-like from the uncooled ashes. Under these circumstances we consider this a creditable offering from Grenada. After enjoying the charming hospitality of Bro. George Lake and family at their palatial home, and a few short calls on friends, we boarded the south-bound train, at six o'clock, for Winona, to meet another appointment, accompanied by Bros. Thames and Newell.

"Hot boxes" are vexing to passengers and a test of patience to a waiting congregation. Instead of reaching Winona at seven o'clock for the half-past seven service, our train was delayed until eight. Bro. Murrah was on hand to welcome us and hurry our company, together with a good delegation from Duck Hill, off to the church almost at a double-quick. The house was crowded to its utmost capacity, and as we entered our eyes rested upon Wesley's grand watchword in evergreen over the pulpit, "The world is my parish." The congregation listened patiently to a timely discussion by this editor, and then responded with a Centenary offering of \$450. Bro. Murrah says the amount will be considerably increased. At twelve o'clock our southward journey was resumed and at eleven o'clock, on Monday, reached 112 Camp street, ready for the demands of the desk.

Death of Rev. A. H. Redford, D. D.

We were shocked to notice in a telegram from Nashville that Rev. Dr. A. H. Redford died at Bowling Green, Ky., on Friday last. He had been ill for some weeks; but the last reports were favorable to his speedy recovery. For many years Dr. Redford was prominent in Kentucky Methodism. Though quite a young man, he was recognized as a leader of our church during the famous border controversies that succeeded this General Conference of 1844. Filling various positions in his Conference with great acceptability, he rapidly rose to distinction, and at the General Conference of 1866, in New Orleans, was elected Book Agent of the Methodist Episcopal Church, South. Taking charge of the Publishing House after the wreck and waste of war, he had a herculean task before him in reviving its business, restoring its credit and rehabilitating its fallen fortunes. But so marked was his success that he was twice re-elected to the same position—his administration covering a period of twelve years. Bishops, Book Committees and Annual Conferences applauded his career. After the disasters which befell the House he was removed and suffered the entire blame of failure. We have never sympathized with those who impeached his personal integrity and charged upon him the sole cause of failure. We would criticize his business methods and policy, but not assail personal honor. He was over-sanguine in temperament, vivid in his calculations, and had more energy than ability. His last years were shadowed and saddened by loss of position and confidence; but he clung with unrelaxing grasp to the church of his early love and died in the ranks of her itinerant ministry. His last work was to write the life of Bishop Kavanaugh, his boon companion and life-long friend.

Dr. Redford was quite an author, and some of his earlier works had great popularity. He had a sketchy, narrative style, but lacked philosophical insight and the faculty for broad generalization. We have many pleasant memories of our departed brother, and with loving hands place a flower on his grave. A weary heart has found sweet rest—a toiling servant has gone up to his reward.

Notes by the Way.

Permission granted by the editor, I will proceed to observe:

1. The change in the weather. This was sudden and, being a new topic October 9, 1884, there was much attention paid it by all with whom we met. It was settled, however, that fans should disappear and overcoats and shawls take their place. No further use for the advice, "Keep cool," but we kept cooling.

2. Oxford. The university and friends were decidedly pleasant. Two hundred and fifty already matriculated. Resolved that everything is right but the preparatory department; and this not wrongly managed, but an *additum non addendum*. Preparatory university does not jingle. "Sub-freshman" furnishes the "fresh" the temptation to become as egotistic and idle as a sophomore. But the trouble is more serious when it is demonstrated the general notion of collegiate education is sadly lowered all over the State. The standard of scholarship for admission ought to be raised, not lowered. But this is a debated question, and I drop it.

3. Cotton versus grass. Saw several fields above Oxford where hay had been mown. At ten dollars a ton the hay from an acre will sell for more than the cotton alongside. The cotton grower paid twenty-five dollars per ton for his hay. Do our public schools teach arithmetic? If so, some of our planters ought to go to school long enough to learn "to work a sum" similar to the above.

4. A man in handcuffs came on board. He had borrowed a pair of horses from a neighbor in Alabama and forgotten to return them in time. People will be so impatient. There were "neighbors" enough after the poor man to devour him.

5. A more remarkable occurrence on the train was to find the newsboy selling the CHRISTIAN ADVOCATE. He said it was selling pretty well. Is it the newsboy or the editor that struck on the new departure? If it was the result of joint cranial friction, we hope religious editors and railroad newsboys will rub heads oftener. But the company of the "ADVOCATE" There were the Dramatic Sportsman, Police Gazette and other such all together. Some good people will think it too bad for the ADVOCATE. But no, I would put it in every bar-room if I could. I would send it to every brother and gambling hell to which a carrier would take it. Why should not the drunkard, the thief and the whore have a chance to read something decent now and then? If we

can ride with them in railway trains, our Christian literature certainly goes in the same armful with the blackguardism of the press. Your pate against another newsboy Mr. Editor. There is more in than you think.

6. Talking college with friends brought up facts and fancies that are anent. Some facts for Mississippi to ruminate. 1. Three hundred girls go to schools out of the State, because the schools are better, further from home. People seem to think that so long as they stay Mississippi they will go nowhere. According to their faith so it will be. That may be fancy, but I think fact. 2. Methodism in Mississippi needs a college—not a university of high school, but a college. Who will the people unite on or wake to this fact. Your scribble is not good to cumber Conferences or the Bishops with any resolutions or propositions. But he is going to speak out now and then just to the world know that he keeps thinking. He is aware that even Providence sometimes can help a generation only through a graveyard, that the poor" (reader) "shall hope."

7. Here, disappearing behind a Corinthian pillar, twenty years in wake of war and two months in the of Sam Jones, I look out at the of my native State, wishing soon the clouds may break as the rifted curtains of fog, and her may never shine on scenes of blight again or homes forever dilapidated and fields forever disfigured with brambles, brush and broom.

The Christian Standard suggests new rule for newspaper writers which we commend as worthy of acceptance. When one has written an article, it says: "Then imagine that you are about to telegraph what you have written, and rigidly eliminate every word whose cost would overcome the profit."

The Richmond Christian Advocate has this to say of a little pestiferous generation known as "proselety." Certain ones hinder our work, criticize our methods, belittle our labors, yet are kept alive by the fruits of our success and toil. They creep into our field, root up a growing corn, and in shaking the peater our corn-plot and squeal at the crib-door for any dropped grain. A pleny-woods, razor-back ought to have better manners than that.

Tennessee Conference.

The Nashville Advocate, of last week, devotes much editorial space to an interesting account of the Tennessee Conference. As it is the "Jerusalem Conference," holding session at "headquarters," the end church will approve and applaud such full mention: The sessions were held in McKendree Church presided over by Bishop McTear. The notable features were, first, a farewell meeting for the missionaries to China, on Wednesday night. Addresses were delivered by Laura Haygood, Prof. Bonnell, Dukes and Dr. Haygood. The named closed his remarks with the suggestive words: "If you ask why my sister goes to China as a missionary, I answer, because she had a Methodist father and mother and Methodist grandparents. Let be lonesome when she is gone, but rejoice that she is going." And Fitzgerald aptly adds: "That was tone of all that was said—there no whining about sacrifices, no sentimentalism. It was a sober yet joyous meeting." Just such spirit as ought to characterize occasion! The romance of mission belongs to the past.

The Church Extension Anniversary was admirably managed. There was a recital of facts rather than a repetition of ancient hortatory platitudes. There was an "experience meeting" on the benefits of organization even in this early part of its history. The treasurer's report showed a marked advance over year's receipts.

The Missionary Anniversary a grand occasion—without a collection. A new departure, and doubtless a good one! The speeches were made by Drs. Kelley, Young and McAnally. The treasurer reported receipts for the year amounting over \$26,000. "Old Jerusalem" moving to the front, for which will receive universal congratulations.

On Sunday, Bishop McTear coursed pointedly and tersely "Ministerial Responsibility." It was strong meat we judge—good all latitudes and digestions. Dr. Ferrin preached the Conference Centenary sermon in the afternoon and Dr. McAnally, of St. Louis, delivered a large congregation a masterly sermon at night.

The Centenary Committee reported \$48,043 50 up to date, and the Statistical Committee a membership of 450—an increase of 566.

MISCELLANEOUS.

TEST YOUR BAKING POWDER TO-DAY!

It is a fact that a cake will not rise unless the baking powder is fresh and pure. It is a fact that a cake will not rise unless the baking powder is fresh and pure. It is a fact that a cake will not rise unless the baking powder is fresh and pure.

THE TEST: Place a can top down on a flat surface until heated. Then remove the cover and shell. A cake will not rise unless the baking powder is fresh and pure.

DR. PRICE'S CREAM BAKING POWDER

DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

THE TEST OF THE OVEN. PRICE BAKING POWDER CO., DR. PRICE'S SPECIAL FLAVORING EXTRACTS.

Dr. Price's Special Flavoring Extracts. Dr. Price's Lupulin Yeast Gems.

FOR SALE BY CROCCERS. CHICAGO. ST. LOUIS.

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Our Young People.

A MITH SONG.

Only a drop in the bucket, But every drop will tell; The bucket would soon be empty Without the drops in the well.

Only a poor little penny; It was all I had to give; But as pennies make the dollar, It may help some cause to live.

A few little bits of ribbon And some toys; they were not new; But they made the sick child happy, Which has made me happy too.

Only some old worn garments; They were all I had to spare; But they'll help to clothe the needy, And the poor are every where.

God loveth the cheerful giver, Though the gift be poor and small; What do his gifts of love and grace, When they never give at all?

Our Children.

DEAR CHILDREN: I have heretofore directed my fatherly talks to "our boys," not that I felt more interest in them than I do in our girls, but because they are exposed to many temptations that girls seldom encounter, and are liable to fall into many evil practices and sins that girls generally escape. I still believe that truly converted and consistently Christian girls and women are the best visible representatives of the inhabitants of heaven which we have on this sin polluted earth, and I pray that their number may be greatly increased. What I may write for the children's department of our good CHRISTIAN ADVOCATE hereafter will be directed to both sexes, because both girls and boys must be truly converted and made pure in heart in order to be children of God; happy and useful on earth, and go safely to heaven when they die. But right here, at the beginning of this new series, you ask me a very important question. "How old most children be before they can be converted and made pure in heart?" In answer to this question I can only give my honest opinion. I believe that children are born in a state of grace through the merits of our Lord and Savior Jesus Christ, and hence our Savior claims them as his from their birth, and says, "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." And when we have our infant children baptized it is a public acknowledgment of the fact that they belong to Christ's spiritual kingdom, and have a right to membership in his militant church and should be so recognized. And if our baptized children could only receive the proper instruction and training from infancy, I see no reason why they may not be true Christians according to their limited knowledge and ability from early childhood. I see no reason why they should first have a bitter experience in this world before they become Christians. I do not think it is the will of our blessed Savior that the devil should get possession of the hearts of his little children and drag them several years, through the polluted sewers of sin before they can be truly born of the Spirit. I shall have something more to say on this subject in my next article. For the present I will give you a few words of encouragement which, perhaps, you need at the present time. God has already sent his awakening Spirit to your young hearts to make you feel the danger of living in sin and the importance of seeking a preparation for heaven at once, and under these awakenings, during our late revivals, you have presented yourselves at the altar to have an interest in the prayers of the church. There you have wept and prayed that God would pardon your sins and make you good Christians. But some wiseacres, both in and out of the church, have said, "What do these little boys and girls know about getting religion? They are too young to know anything about it! They don't know what they are doing." Now, dear children, you know these would be wise folks are mistaken. You do know what you are doing. You are praying that God for Christ's sake would give you the sensible pardon of your sins and create in you a new heart and a right spirit, and if you persevere you will soon know to the exceeding joy of your hearts that your heavenly Father has answered your prayers and given you the assurance that you do know what you are about. But you have also felt a laudable desire to be publicly recognized as members of the church, but these same wiseacres have said, "You are too young to join the church. You don't know what is implied in church membership. You are governed too much by feeling. You ought to wait until you get old enough to know whether you can hold out or not." This obtrusive opinion against your joining the church so young I look upon as dangerously erroneous. I am inclined to say it is a trick of the devil to keep you off the safest ground you can occupy as a candidate for heaven. As to a fear that you will not hold on to the church, so far as my long observation goes, I would rather depend on well instructed, well trained and well governed children to be faithful to their church vows until death than to depend on those who do not enter the church until the middle of life. But I shall have somewhat more to say about these matters hereafter.

J. G. JONES.

HAZLEBURST, Mississippi.

Mr. Editor: Although my last letter has not been answered, I will make an attempt to write another. I am a little girl. I live with my parents a mile from the Mississippi Valley railroad. I

am sorry to say our school closed the eighth of August. We have preaching three Sabbaths in every month; prayer-meeting every Sunday morning and every Wednesday night. I hope there will be some good done. We have no Sunday-school, but I hope we will have one soon. My father has a large family of eight children, four of whom are married. My grandfather and grandmother are living near us. My grandfather is seventy-seven years old, and my grandmother is seventy-one. They are the oldest people in this community. Now I wish to answer J. Edwin Stewart's question: Noah was the daughter of Zephobah. It is found in Numbers xxxvi, 10, 11. Now I will ask a question: Who was the sixth son of Jacob? I will close with many bright wishes for you, and success for the dear Advocate.

Your little friend,

SALLIE NAYLAND.

HAZLEBURST, Mississippi.

Mr. Editor: I want to answer some questions asked by Kate E. Shirley and Carl Roberth. The word "partridge" may be found in 1 Sam. xxv, 20, and Jer. xvii, 11. Judges xi, 30, 31, contains Jephthah's rash vow. If Carl Roberth will read Judges viii, 16, I think he will find the answer to his other question. We have a nice Sabbath-school at the Methodist Church. Rev. C. W. Campbell is our superintendent. Where is "mulberry trees" found in the Bible? Will some girl about fourteen correspond with

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CLARA L. FORSHAY.

AMITE CITY, Louisiana.

Mr. Editor: "The Israelites were called Jews after their return from the captivity of Babylon. The Benjamites joined themselves to the tribe of Judah on the revolt of the other ten tribes from the house of David. The tribe of Judah was then much stronger and more numerous than the other tribes, and foreigners had scarcely any knowledge but of this tribe. After the Babylonian captivity, when many individuals of these ten tribes returned with the men of Judah and Benjamin to rebuild Jerusalem, the term Jews included them also, or rather, was then extended to all the descendants of Israel who retained the Jewish religion, whether they belonged to the two or the ten tribes, whether they returned into Judea or not." Christ's sermon on the mount, Peter's sermon on the day of Pentecost, Stephen's apology, Paul's celebrated sermon at Athens, found in the New Testament; and Solomon's in the dedication of the temple, in the Old Testament, are the inspired sermons.

Your little friend,

JOHN S. HOOVER.

MYRTLE PLACE, Mississippi.

AN ENGINEER'S STORY.—"Yes, indeed, we have some queer little incidents happen to us," said the engineer, as he puffed his oil-can about and under his machine. "Queer thing happened to me one day about a year ago. I should think I queer for a rough man like me to cry for ten minutes, and I nobody but, either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively when I approached a little village where the track runs through the streets. I slackened a little, but still kept on my way. Suddenly, about twenty rods ahead of me, a little girl, not more than three years old, tumbled on to the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down, my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed and shouted to me, 'Jim, look here!' I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny, and kept on laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—Chicago Herald.

A SAD DEATH.—One Saturday night three little boys, all under 15 years of age, bought half a pint of whisky with some difficulty from a West Virginia saloon-keeper. All three drank of it, but one, the eldest, took the largest share. Another train whistled and the boy drank it all. He endured the most agonizing suffering for one night, and died the next morning. Fathers, brothers, sons, is there no way to avenge these whisky murders, which are the blood of Jerry Porter cries out to you. "Am I not my brother's keeper?" to the extent of voting away these death-traps from the land.—Work.

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CLARA L. FORSHAY.

AMITE CITY, Louisiana.

Mr. Editor: "The Israelites were called Jews after their return from the captivity of Babylon. The Benjamites joined themselves to the tribe of Judah on the revolt of the other ten tribes from the house of David. The tribe of Judah was then much stronger and more numerous than the other tribes, and foreigners had scarcely any knowledge but of this tribe. After the Babylonian captivity, when many individuals of these ten tribes returned with the men of Judah and Benjamin to rebuild Jerusalem, the term Jews included them also, or rather, was then extended to all the descendants of Israel who retained the Jewish religion, whether they belonged to the two or the ten tribes, whether they returned into Judea or not." Christ's sermon on the mount, Peter's sermon on the day of Pentecost, Stephen's apology, Paul's celebrated sermon at Athens, found in the New Testament; and Solomon's in the dedication of the temple, in the Old Testament, are the inspired sermons.

Your little friend,

JOHN S. HOOVER.

MYRTLE PLACE, Mississippi.

AN ENGINEER'S STORY.—"Yes, indeed, we have some queer little incidents happen to us," said the engineer, as he puffed his oil-can about and under his machine. "Queer thing happened to me one day about a year ago. I should think I queer for a rough man like me to cry for ten minutes, and I nobody but, either, wouldn't you? Well, I did, and I can almost cry every time I think of it. I was running along one afternoon pretty lively when I approached a little village where the track runs through the streets. I slackened a little, but still kept on my way. Suddenly, about twenty rods ahead of me, a little girl, not more than three years old, tumbled on to the track. You can't even imagine my feelings. There was no way to save her. It was impossible to stop, or even slack much, at that distance, as the train was heavy and the grade descending. In ten seconds it would have been all over; and after reversing and applying the brake, I shut my eyes. I didn't want to see any more. As we slowed down, my fireman stuck his head out of the cab window to see what I'd stopped for, when he laughed and shouted to me, 'Jim, look here!' I looked, and there was a big, black Newfoundland dog holding the little girl in his mouth, leisurely walking toward the house where she evidently belonged. She was kicking and crying, so that I knew she wasn't hurt, and the dog had saved her. My fireman thought it funny, and kept on laughing, but I cried like a woman. I just couldn't help it. I had a little girl of my own at home."—Chicago Herald.

A SAD DEATH.—One Saturday night three little boys, all under 15 years of age, bought half a pint of whisky with some difficulty from a West Virginia saloon-keeper. All three drank of it, but one, the eldest, took the largest share. Another train whistled and the boy drank it all. He endured the most agonizing suffering for one night, and died the next morning. Fathers, brothers, sons, is there no way to avenge these whisky murders, which are the blood of Jerry Porter cries out to you. "Am I not my brother's keeper?" to the extent of voting away these death-traps from the land.—Work.

One may be better than his reputation or his conduct, but never better than his principles.—Latana.

Mr. Editor: I want to answer some questions asked by Kate E. Shirley and Carl Roberth.

Weekly Market Review.

(For Week Ending October 21, 1884.)

COTTON.	
Low ordinary	7 1/2
Ordinary	8 1/2
Good ordinary	9 1/2
Low middling	10 1/2
Middling	11 1/2
Good middling	12 1/2
Fair	13 1/2
Good fair	14 1/2
Mobile middling	9 1/2
St. Louis middling	9 1/2

SUGAR.	
Inferior	34
Common	42
Good common	43
Fair	44
Good fair	45
Fully fair	46
Primes	47
Strictly Prime	48
Choice	49
Choice Whites, new	50
Yellow clarified	51
Gray clarified	52
Choice whites	53
Granulated	54

MOLASSES.	
Syrup	42
Fair	43
Strictly Prime	44
Choice	45
Fancy	46

RICE.	
Choice	57
Prime	58
Good	59
Fair	60
Ordinary	61
Common	62
No. 2	63
Rough	64

FLOUR.	
Minnesota bakers	5 3/4
Minnesota patents	6 1/2
Extra fancy	7 1/2
Winter wheat patents	5 1/2
Choice	3 90
Fancy	4 15

CORN PRODUCTS.	
Corn meal	3 75
Corn meal	3 10
Grits	4 00
Houlin	4 00

GRAIN, ETC.	
Corn	67
White	67
Yellow	67
Mixed	67
Oats	38
Western	37
Texas No. 2	37

BACON.	
Choice breakfast	12
Shoulders	7 1/2
Sides, clear	11 1/2
Sides, clear rib	11 1/2

HAMS.	
Sugar-cured	13 1/2
Dry salt meat	7 1/2
Shoulders	10 1/2
Sides, clear	10 1/2
Sides, clear rib	10 1/2

FISH.	
Mackerel	14 25
No. 1, in bbls.	7 75
No. 2, in bbls.	13 75
Half bbls.	6 25
No. 3, in bbls., large	13 25
Half bbls.	7 00

GROCERIES.	
Coffee	94
Rio, choice	11 1/2
Cordova, choice	12 1/2
Java, choice	22

BUTTER.	
Western dairy	18
New York dairy	18
Country	20

LARD.	
Choice	8
Choice	8 1/2
Fair	25

OILS.	
Coal, cases	18
Coal, bbls.	13
Cotton seed	50
Lard	80

VEGETABLES.	
Cabbages, bulk	6
Country	7
Potatoes	10
Louisiana	10
Western	1 70

KIDNEY.	
Onions	5 00
Onions	1 75
Onions	1 75

BALING STUFFS.	
Baling	10 1/2
Baling	11 1/2
Baling	11 1/2

SUNDRIES.	
Chickens, Western	5 50
Young	2 00
Chickens, Southern	3 50
Young	2 00
Turkeys, Southern	9 00

EGGS.	
Western	19
Southern	20
Wool	17 1/2
Louisiana	15 1/2
Bury	7 1/2

HIDES.	
Good salted	7 1/2
Dry salted	9 1/2
Staves	7 1/2
Oak, kegs	50 00
Oak, barrels	50 00
Oak, casks	50 00
Oak, hogsheads	50 00

FERTILIZERS.	
Cotton seed	8 00
Manure	22 50
Pure ground bone	42 00
Muriatic acid	3 00
Sulphuric acid	2 1/2
Bone black	8 1/2

In the Practice of Medicine.	
For coughs and liver troubles, dyspepsia and rheumatism, Parker's Tonic is the best remedy I know of.	
Dr. W. Haddock, of Pine Hill, Ala.	

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Oct. 14.—President Arthur arrived here (the afternoon) on the return was to sign Frank Hatton's commission as Postmaster General. On receiving notice of his appointment from the President, Mr. Hatton proceeded to the Postoffice Department. Mr. Hatton took the oath of office, which was administered by James Law, a venerable employe, who has performed the same office for twenty-two postmaster generals, beginning with Postmaster General C. B. Wyckoff, of Kentucky, in 1841.

NEW YORK, Oct. 18.—At a meeting of the trustees of the College of Physicians and Surgeons this evening, the announcement was officially made that that institution \$500,000, and a building fund site, including twenty-nine city lots at Sixty-eighth and Sixty-ninth streets and Tenth avenue, have been purchased. It is understood building operations will be begun at an early day.

NASHVILLE, Tenn., Oct. 18.—The Nashville Synod of the Presbyterian Church to-day directed the withdrawal of all candidates from the Columbia Seminary unless the teaching of evolution in every form is stopped.

COLUMBUS, O., Oct. 18.—Returns by counties complete do not change the pluralities. Unexpectedly the Prohibition and Greenback parties vote in the Democratic and Republican. The Prohibition vote last year was 8362; this year, 1884, the Greenback vote last year was 237; this year it was 3700, showing that there was no coalition, but party lines closely followed. The total Prohibition vote was 12,447, or 113,000 more than Robinson's plurality. The rest of the Republican State ticket has an average majority over all of over 5000. The total vote was 781,373. Last year it was 718,108. In October, 1880, it was 710,180. In November, 1880, it was 724,307.

ATLANTA, N. Y., Oct. 20.—The most destructive fire that ever visited North Carolina broke out in Charlotte at 11 o'clock this morning and burned all the afternoon. The fire crossed the river to East Carthage, totally destroying the factories and buildings on East and Prince's Island. The flames then spread to all the houses on Spring and Main streets. On Charlotte street, Pack's Hotel, the Dispensary, Church and McAdams' buildings, and the Episcopal and Presbyterian Churches were destroyed, and many other buildings are all in ruins. It is estimated 200 houses were destroyed and that the loss will reach \$1,000,000. There are not so many persons dwelling left in town to shelter the inhabitants. Carthage was extensively engaged in manufacturing, and all its industries are in ruins.

NASHVILLE, Tenn., Oct. 20.—Intelligence has been received of a terrible tragedy near Nolichville, thirteen miles from this city. A colored boy, while returning late in the evening from a hunting expedition, passed a cabin near which two colored girls were playing. The girls saw the boy before he saw them, and wishing to frighten him they dropped on their knees and began crawling toward him, making a strange noise. The boy thought he was attacked by ghosts and fired twice, the girls, killing both, one dying instantly.

JACKSON, Miss., Oct. 20.—The Mississippi State Fair opened here to-day under favorable auspices.

WASHINGTON, Oct. 20.—Postmaster General Hatton and Minister Romero, Mexican Minister, to-day concluded a postal convention providing for the exchange of mail matter between the United States and Mexico at domestic rates of postage.

FALL RIVER, Mass., Oct. 20.—The shut down of mills took effect to-day, 10,000 persons are idle.

FOREIGN.

PARIS, Oct. 15.—Gen. De Lisle telegraphed from China of the Upper Loo Chuan River, as follows:

"Col. Donnier, after a brilliant engagement, on Friday carried the heights commanding the fortress of Chu, forming the point d'appui of a large entrenched Chinese camp which was defended by five companies of the 1st French loss was 20 killed, one officer and 90 wounded. Two officers were wounded. The Chinese loss was 3000 killed, including their chief commander. The Chinese invasion of Tonquin has been arrested in the direction of Lang Son."

PARIS, Oct. 17.—The usual mass of requisition for Marie Antoinette, executed on Oct. 16, 1793, at Madame Church was omitted yesterday, though announced in the Royalist papers. It is reported that the service last year was not paid for and no provision was made to pay this year.

LONDON, Oct. 17.—A Foo Chow dispatch says: Another engagement fought on the shore of the Tamsui. Three thousand Chinese were killed. The French loss was trifling.

TORONTO, Oct. 17.—Michipicoten, on the north shore of Lake Superior, is reported to be in possession of a gang of roughs and whisky sellers. Respectable people of the place have received notice to quit the town.

HAVANA, Oct. 18.—During the past week there were six deaths from yellow fever.

ROME, Oct. 18.—In Italy, during the past twenty-four hours, there have been 106 fresh cases of cholera and 102 deaths.

KINGSTON, Ont., Oct. 18.—The public schools of Portsmouth, Ont., have been closed to prevent the spread of diphtheria. Contagion for three weeks has already occurred, and several persons have been prostrated by the disease.

PAID, Oct. 20.—Gen. De Lisle advises the government that an effective force of 20,000 men is necessary to continue offensive operations and repel the invasion in Tonquin.

CAIRO, Oct. 20.—El Mahdi's followers are dying from drinking from the polluted water pools, and their cattle are dying from fly-bites.

QUEBEC, Oct. 20.—A farmer at St. Jacobin left four children in a house while he went to the field this morning. The eldest, aged eleven years, placed a pan of powder on the stove and a quantity inside the stove. The stove was blown into fragments and the house set on fire. Three of the children were rescued dying; the fourth may recover.

TORONTO, Oct. 20.—Several employees of the Canadian Pacific Railway have been summoned to appear at the police court on the charge of violating the statute against Sunday work, which they did yesterday. The company state

the urgent need of repairs to rolling stock forced them to ask the men to spend a portion of yesterday filling cars for active service.

THE QUAKER CHILL CAKE.

Malaria and chills and fever seem to be frightfully on the increase in and around New Orleans. The Quaker Chill Cake is an article that comes to us from the Quaker City, where it has been in use so successfully and where it is recommended so highly that we call the attention of our readers to it. It is said by people who have tried it to be a wonderful and quick cure for the diseases mentioned. It is eaten just the same as a cake for refreshment. The effect is almost immediate. There is no quinine or drugs about it, and it is perfectly safe to any one. Further information can be had by address Groff & Co., 1522 Chestnut St., Philadelphia, Pa.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Plan of Episcopal Visitations for 1884.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP GRANTLEY.		
Deaver	July 21	Denver.
Montana	Aug. 21	Bozeman.
Idaho	Sept. 21	Bozeman.
California	Oct. 21	San Francisco.
Pacific	Nov. 21	San Francisco.
San Francisco	Dec. 21	San Francisco.

SECOND DISTRICT—BISHOP M'NEIL.		
North Carolina	Nov. 12	Waco.
North Texas	Nov. 12	Waco.
East Texas	Nov. 12	Waco.
German Mission	Nov. 27	Houston.
Texas	Dec. 3	San Antonio.

THIRD DISTRICT—BISHOP PARKER.		
Missouri	Sept. 17	St. Louis.
Southwest Missouri	Oct. 25	St. Louis.
North Carolina	Nov. 20	Wilmington.
Mississippi	Dec. 17	Yazoo City.
Baltimore	March 11	Baltimore.

FOURTH DISTRICT—BISHOP HARTWELL.		
St. Louis	Sept. 24	St. Louis.
West Virginia	Oct. 8	Greenup.
Arkansas	Nov. 13	Van Buren.
New York	Nov. 26	Little Rock.
White River	Nov. 26	Little Rock.
Louisiana	Jan. 8	Minden.

FIFTH DISTRICT—BISHOP FIERCE.		
Indian Mission	Sept. 17	Paul's Valley.
Tennessee	Oct. 8	Nashville.
North Alabama	Nov. 19	Talladega.
South Carolina	Dec. 17	Charleston.
Florida	Jan. 8	Gainesville.

SIXTH DISTRICT—BISHOP KEENER.		
Kentucky	Sept. 10	St. Sterling.
Louisiana	Sept. 25	Louisville.
Alabama	Oct. 25	Louisville.
North Georgia	Nov. 20	Savannah.
South Georgia	Dec. 17	Savannah.

SEVENTH DISTRICT—BISHOP KEENER.		
Holston	Oct. 22	Bristol.
Virginia	Nov. 12	Lynchburg.
North Mississippi	Nov. 20	Aberdeen.
Memphis	Dec. 8	Memphis.
Alabama	Dec. 17	Opelika.

BISHOP KEENER has charge of the missions in Ohio and Japan.		
Bishop Keener has charge of the missions in Mexico.		
Bishop Granbery has charge of the missions in Brazil.		

DISTRICT CONFERENCES.

CENTENARY NOTICE.—To the preachers in charge in the bounds of Columbus District, North Mississippi Conference: Dear brethren, let us not forget Centenary work, and especially the motto: "A collection from every congregation." The opportunity of a hundred years is at hand. Let us improve it. Give every member of the church an opportunity of making a thank offering. Let us not fail in this matter. For, if we do, with Bishop Keener in the chair, we may expect to be called to account for it, when we go up to Aberdeen in November.

T. C. WILKINSON, Chairman Dist. Centenary Com.

The presiding elders of the North Mississippi Conference will please send me promptly the names in full of the several delegates elect to the ensuing Conference, and of their alternates.

BYTALLIA, Mississippi. JNO. BANCROFT.

MISCELLANEOUS.

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Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Ormeau Bay, at Elmo	Oct. 11, 12
Chillicothe, at Mobile	13
Chillicothe, at Mobile	13
Chillicothe, at Mobile	13
Chillicothe, at Mobile	13
Chillicothe, at Mobile	13
Chillicothe, at Mobile	13
Chillicothe, at Mobile	13
Chillicothe, at Mobile	13
Chillicothe, at Mobile	13

PENSACOLA DIST.—FOURTH ROUND.

Longville circuit, at Tabernacle	Oct. 11, 12
Chillicothe, at Tabernacle	13
Chillicothe, at Tabernacle	13
Chillicothe, at Tabernacle	13
Chillicothe, at Tabernacle	13
Chillicothe, at Tabernacle	13
Chillicothe, at Tabernacle	13
Chillicothe, at Tabernacle	13
Chillicothe, at Tabernacle	13
Chillicothe, at Tabernacle	13

GREENSBORO DIST.—FOURTH ROUND.

Greensboro circuit, at Carthage	Sept. 20, 21
Greensboro circuit, at Carthage	22
Greensboro circuit, at Carthage	23
Greensboro circuit, at Carthage	24
Greensboro circuit, at Carthage	25
Greensboro circuit, at Carthage	26
Greensboro circuit, at Carthage	27
Greensboro circuit, at Carthage	28
Greensboro circuit, at Carthage	29
Greensboro circuit, at Carthage	30

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Logansport, at Logansport	Oct. 22
Grand Caillou, at Grand Caillou	23
Saline, at Saline	24
Amite, at Amite	25
Amite, at Amite	26
Amite, at Amite	27
Amite, at Amite	28
Amite, at Amite	29
Amite, at Amite	30
Amite, at Amite	31

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	Oct. 20, 21
Thibodaux	22
Thibodaux	23
Thibodaux	24
Thibodaux	25
Thibodaux	26
Thibodaux	27
Thibodaux	28
Thibodaux	29
Thibodaux	30

DELLI DIST.—FOURTH ROUND.

Rayville, Little Creek	Oct. 15, 16
Rayville, Little Creek	17
Rayville, Little Creek	18
Rayville, Little Creek	19
Rayville, Little Creek	20
Rayville, Little Creek	21
Rayville, Little Creek	22
Rayville, Little Creek	23
Rayville, Little Creek	24
Rayville, Little Creek	25

OPELOUSAS DIST.—FOURTH ROUND.

Washington and Vermilionville	Oct. 25, 26
Grand Caillou	27
Grand Caillou	28
Grand Caillou	29
Grand Caillou	30
Grand Caillou	31
Grand Caillou	32
Grand Caillou	33
Grand Caillou	34
Grand Caillou	35

ALEXANDRIA DIST.—FOURTH ROUND.

Black River, at Wilson's	Oct. 4, 5
Vidalia and Troy, at Vidalia	11, 12
Castor, at Castor	13
Castor, at Castor	14
Castor, at Castor	15

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"HE CARET"

BY MARIANNE FARMINGTON.
What can I mean? Is it angel to him
That the night is long and the days are dim
Can he be lonely by the light of dawn
Which soothe the heart and warm the hair
About his throne are eternal calms,
And strong, glad music of happy psalms,
And his untroubled by any strife—
How can he care for my little life?
And yet I want him to care for me
While I live in this world where the sorrows be
When the lights die down from the path I take,
When strength is feeble, and friends forsake,
When love and music that once did live
Have left me to silence and loneliness,
And my life-long struggle to find prayers—
Then my heart cries out for a God who cares,
When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not proud and the deep shadows
Of darkness sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior—can it be
That the God of the universe cares for me?
Oh, wonderful story of deathless love!
Each child is dear to that heart above,
He fights for me when I am not hurt,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakes the song;
The sorrow that bowed me down he leaves,
And loves and pardons because he cares.
Let all who are bowed with heart and pain,
We are not alone in our hour of pain;
Our Father stoops from his throne above
To soothe and cheer us with his love;
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Oh! it is terrible which he doth share,
Oh, rest in peace, for the Lord will care!
—Christian World.

Who Was Melchizedek?

The people are constantly asking me, "Who was Melchizedek?" Where did he live, and when? Melchizedek was the king of Salem and the priest of the Most High God. Where Salem was we do not know, nor do we know whether Salem was a place, or a mere title, meaning "king of peace." Perhaps Melchizedek was the king or ruler of a country or city called Salem, and he was the priest of his people. He was called "the king of peace," and Christ is called "the Prince of Peace." Christ is our king and our priest, and in these respects Melchizedek was a type of Christ. I suppose that Melchizedek, in his day, was opposed to war, and that he promoted and encouraged peace among the kingdoms and kings around him. He was contemporary with Abraham, lived at the same time and in the same part of the world. His home may have been in the city of Salem, afterwards the site of Jebus and Jerusalem. We say may have been because we have no certain or definite information on this part of the subject. The main point is that Melchizedek was not born a priest, did not come of a priestly family. His father was not a priest, nor was his mother of priestly parentage; hence, so far as the priesthood is concerned, "he was without father or mother." There was no beginning of his priesthood in the sense of an established order of priests. Melchizedek had no predecessor and no successor in his priesthood. He was specially called and divinely anointed for a specific work, and in these particulars he is the fittest type of Christ found in the Bible. The Jews, or Hebrews, were great sticklers for the heretical priesthood. They did not, and would not, accept any one as a priest who was not of the tribe of Levi. Christ came of the tribe of Judah. He was not of the

right tribe nor of the right family to be accepted as the priest of the Hebrews, who were exceedingly tenacious about "succession," orders, ordinances and the like.

Paul, in his letter to the Hebrews, or Jews, introduces the case of Abraham and Melchizedek, to show that the first Hebrew, the father of the faithful, recognized the priesthood of one who was not in the "succession," not of the tribe of Levi, nor of the family of Aaron. In asking them to recognize and acknowledge Christ as their priest he was only asking them to do what Abraham had done before Levi was born or the Aaronical priesthood was established. The Jews thought their father, Abraham, was the greatest man in the world; but Abraham thought Melchizedek greater than himself because he was divinely called and anointed priest of the Most High God. Anomalous as the claims of Christ might appear they were not wanting in precedent in the history of the Jews—in the word of God.

Paul admits—yes he affirms—that Christ is not of the tribe of Levi, not of a priestly family, not after the order of Aaron, not in the "regular succession;" but he is divinely called and appointed "to be a priest after the order of Melchizedek," to bring in and establish a new, better, everlasting and unchangeable priesthood.

The Levitical priesthood was preparatory—a schoolmaster to bring them to Christ, a finger-board pointing to completeness, fullness and permanency. The priesthood of Christ is not heretical, not Aaronical, but Melchizedekian. As "the king of the Hebrews, or Jews," he came of the right tribe, and he had a birth-right to the throne of David, but as a priest he was specially called and divinely anointed—was confirmed in his priesthood by the oath of God. He is our king and our priest. He needs no successor because he lives forever.

All this hue and cry about orders, ordinations and ordinances is after all only the remains of an effete system of Judaism. It is a new statue on the old pedestal. The foundation is the same. Men hope to attain and obtain perfection by the law, by ceremony, by ritualism, by orders, by imposition of hands and by a succession of baptisms. For the sake of order Methodists conform to order, but they set no soul-saving store by it. If we are divinely called and anointed by the Lord, as was Melchizedek and Christ, we are not concerned about "tactical succession," and "successional baptism." While others are wrangling about priestly paternity and maternity, about the imposition of hands and about the modes and methods of ritualism, our business is to go forth as "flames of fire," fed by the oil of grace and win the world for Christ. Give us the divine anointing and we would not give a fig for a "succession in orders and ordinances," even though they came from the apostles and from our Lord himself.

A divine call to the work, and a divine anointing for it, is worth a million times more than all the ritualistic regulations of all the churches in all the ages of the world. Paul's letter to the ritualistic Hebrews is a centre shot against ritualism in all its forms. The Hebrews had the succession and the orders and the ordinances linked and locked like hooks of steel, but with all these they were slow of heart, blind, deaf, dumb, dead and ready to be plucked up by the roots. And so it will be with us and with any people who attach more importance to the modes and methods of doing things than to the unction of the Holy One.

GILDEROY.

This is from the Methodist Protestant. We met a brother recently who must be blood-kin to that "old farmer."

I heard of an old farmer who had taken a paper for years without making a return. At length a bill was presented to him. He gazed at it in great astonishment, and then indignantly exclaimed: "Look a-here, I've been supportin' this here paper for eight years, and never had nothin' of this kind poked at me before; now you can just scratch my name off your list; I won't support you no longer," and, boiling over with virtuous indignation, he stalked away.

Our First Three Conferences Were neither Informal nor Illegal.

BY REV. J. G. JONES.

Mr. Editor: When I first began to notice such things I found a tradition among the Mississippi preachers that our first three Conferences were informal and illegal, and that the first legal Conference was held in the fall of 1816, at William Foster's, on Pine Ridge, near Natchez. I looked in the General Minutes and found that the Mississippi and Louisiana districts were included in the minutes of the Tennessee Conference in 1813 and 1815, and adopted the vague rumor that our first three Conferences were informal and illegal, and so wrote of them in my little book, published in 1866, entitled, "The Introduction of Protestantism in Mississippi and the Southwest." But when I was requested, by the unanimous vote of our Conference in 1872, to write a "Complete History of Methodism in the Mississippi Conference," I borrowed the written journal of our first Conferences from our secretary, and when I got to 1813 I wrote with that journal constantly before my eyes, and was not a little surprised to find in the journal and other official documents that our first three Conferences were as fully authorized and as formal and legal as any Annual Conference ever held in the absence of a Bishop. I will briefly state the facts in the case: The General Conference in 1812 divided the Western Conference into the Ohio and Tennessee Conferences, and authorized the Bishops, if they thought it best, "to appoint another Annual Conference, in the interval of the General Conference, down the Mississippi," etc. This they determined to do, and early in 1813 Bishop McKendree, with the concurrence of Bishop Asbury, wrote to Samuel Sellers, the presiding elder of the Mississippi district, to convene the preachers of the Mississippi and Louisiana districts at Sprigg Hill, in Jefferson county, November 1, 1813, for the purpose of organizing and holding an Annual Conference to be called the Mississippi Conference, and promising to be there himself. When the Bishops attended the Tennessee Conference, Bishop McKendree was still intent on visiting the Mississippi Conference, but such was the danger of traveling through the intervening Indian nations on account of the Creek war then raging in Alabama that the Tennessee Conference passed a formal resolution requesting him not to risk a journey through the Indian wilderness to Mississippi. He submitted with great reluctance, as he was compelled to do for the same reason in 1814 and 1815, but in accordance with the law of the church, as it was then, he appointed Samuel Sellers each year to preside over the Mississippi Conference, and we had the written journal of two of those Conferences with sundry official documents on file duly written and signed until they were consumed last January by the burning of our secretary's house in Vicksburg. The journals showed that those Conferences were legally held according to the laws of the church and all their transactions in the way of admissions on trial, election to orders, locations, etc., were sanctioned by succeeding Conferences in due course of time. The Conference of 1813 was held at Rev. Newell Vick's, near Spring Hill; the Conference for 1814 at Rev. John Ford's, on Pearl river, and for 1815 at a camp meeting, on Amite river, in Amite county. The fourth Conference, and the first one attended by a Bishop, was held at William Foster's, on Pine Ridge, in 1816. Bishop Roberts got there about the middle of the Conference, but said not a word about organizing or legalizing a new Conference. He took up the business upon which the Conference had just adjourned for dinner and finished it in the usual way. As the minutes of our first three Conferences had to go through Tennessee to reach the editor in New York for publication, William Vinans, at the conclusion of the first Conference, fearing that eleven young preachers might have done something illegal, offered a resolution, which passed, "that we send our journal to the Tennessee Conference for review and confirmation," but there is not one

word authorizing the Tennessee Conference to have our two districts incorporated as a part of that Conference, as was done for three years. This was a grave mistake by whomsoever committed and has tended greatly to embarrass the early history of our Conference. But the General Minutes of those days have many deficiencies and mistakes. The age of our Conference dates from November 1, 1813, and has been as formal and legal from that date to the present time as any Conference in America. We have never given our Conference any fictitious name of boasted of its being the "mother of Conferences," but as the first one of the "old guard," I may modestly say that there are twelve Annual Conferences now on territory that first or last has belonged to the old Mississippi Conference, and our preachers are scattered far and wide in other Conferences. I trust a publication will be made at no distant day that will correct all our former errors in regard to our early history. I trust those who write reminiscences of early Methodism in Mississippi will cease to refer to our first three Conferences as informal and illegal, and our fourth Conference held at William Foster's, on Pine Ridge, as our first legal Conference. If the journal of the General Conference of 1812, the official acts of Bishops Asbury and McKendree and the now lost journals of our first Conferences are to be relied on all four were as fully legal as the laws of the church required them to be.

HARRISBURG, MISSISSIPPI.

The Great Revival at Fort Worth.

Mr. Editor: As your columns are always open to the pen of any of your subscribers, and I seldom see anything from Texas, I have several times thought that, perhaps, some of your readers might be glad to hear something of the working and advancement of religion in this great State. When I came here to live, two months ago, I, together with my wife, joined (by letter) the Fourth Street Methodist Episcopal Church, South, under the pastorate of Rev. Horace Bishop, which is the only Southern Methodist Church in this city. The first thing that struck me was the large and devout congregation, the church being then and each Sunday since quite filled, and also the large proportion of hearers were young men, many of whom are members, and the reality and success of the religion that was preached, there having been on each Sunday from two to fourteen accessions. About six weeks ago Bro. Bishop began to hold a protracted meeting at the south side of the city in a large tent, which he kept up with the greatest success for about three weeks, resulting in many genuine conversions and in many accessions to the church; not only to our own, but also to some of other denominations. Some three weeks ago, in continuation of these meetings, he began a protracted service in his own church, which is still going on with unabated vigor and success. He holds a service every morning at half-past nine o'clock, which is always well attended, and such under God's blessing has been the good influence of these morning meetings that many men who are engaged in business leave their business cares for a short time and run in and stop part of the time if they are not able to remain till the close, thus showing to the world the deep interest they take in the work that is going on for Christ. The evening services begin at fifteen minutes past seven o'clock by preaching, and these services are always crowded with eager and attentive listeners. Bro. Bishop presents the gospel to his hearers with a simplicity and with a power that seems to be irresistible, and which, under God's blessing, has the effect, at the close of each sermon, of bringing many penitents to the altar seeking the salvation of their souls, and many others who are unable to overcome a natural diffidence signify their desire for the prayers of the Christian people by kneeling at their seats. God has been very gracious, and more than seventy persons of all ages have come forward and confessed their love for the Savior, and that they have found him precious to their souls, and we have every confidence

there will be still further glorious results! Bro. Bishop is a man who is filled with love to his Master; he is a pulpit orator of great power, and commands and compels the undivided attention of his large audiences; he is blessed with indomitable energy and seems to know no fatigue, for in addition to this extra work he in no way neglects his other duties. During these meetings he has been seconded and assisted in his efforts to reclaim perishing sinners by ministers of the Presbyterian and Baptist denominations.

News reaches us from other parts of the State telling of the successful work for Christ going on there also, notably from Waco, where Rev. Sam Jones has been doing good and successful work, until from physical inability he has been obliged to give up and return to his home in Georgia. So let us thank God that this revival is not local only, but that the Holy Spirit is being poured out over the whole State. Prayer can accomplish anything, and let all good Christian people pray that the good work may now go on until this whole State, instead of being as is thought by many, the resort of the lawless and godless of mankind, shall shine forth before the world as a truly Christian State, and pray that our good Bro. Bishop, who began the work here, may be strengthened, physically and spiritually, to continue until he has gained the whole of this city.

PORT WORTH, TEXAS, OCT. 18, 1884.

Quarterly Review of the Methodist Episcopal Church, South.

The October number of this periodical is before me, with a table of contents full of interest to the reader. This number contains eleven articles, besides Library Table and Views and Reviews. The first article on Bishop Pierce, by the editor, is one of great value. Dr. Hinton knew the Bishop, perhaps, as well as any one having had a life-long intimacy with him. He is just enough to his friend to show the points of his character, through which he was sometimes led to misjudge the worth and ability of men. What living man is free in all the faculties of mind and soul from the infirmities of the fall? On the other hand the editor brings out in strong contrast the wonderful power and goodness of the man. There is in the article a very strong and forcible hint to the church concerning the carefulness which ought to be exercised in the election of our Bishops. An improper man in this office would work immense damage to the church. However, the church was, perhaps, never more fortunate in the selection of one of her officers than in this instance. This article deserves a close and careful reading. The editor has brought under contribution to this number of the Review the facile pens of many men who insure delight in reading the whole book. Such men as Dr. J. A. O. Clark, Prof. Long, of the University of Mississippi, Rev. William Tucker, of Ohio, Rev. W. I. Gill, of Massachusetts, Rev. G. G. Smith, of Georgia, with others, insure the readers of the October number a rare, rich treat. The price of the Review has been reduced to \$2.50 per year in advance, which brings it in the reach of all. This amount of money can not be better expended than for this well edited periodical.

Z. A. PARKER.

"Cast Thy Bread Upon the Waters."

Mr. Editor: Under this heading, in a recent issue of the Advocate, the writer made an appeal for \$125 to educate a young lady who felt called to be a missionary in foreign lands and desired to qualify herself for the work. The paper had hardly reached its last subscriber before the mails began to bring responses of contributions varying from three dollars to ten dollars until the amount has already reached sixty dollars. Greatly encouraged by this quick response from the States of Mississippi and Louisiana, and feeling assured that the amount needed will be raised without difficulty, I have decided to notify the young lady that I was ready to receive her, and by November 1 she will enter upon her duties in East Mississippi Female College. Allow me, through your

columns, to convey to those already so generously contributing to this worthy object the grateful thanks of this young lady and the heartfelt gratitude of the writer that so many have offered to help him in educating her for this great work. Let others quickly respond and make up the desired amount. If you do not feel able to give five dollars, send one dollar, or let a number unite in giving a certain amount, so that by November 1 I may be able to announce that the amount has been made up.

A. D. HAYOOD.

MEMPHIS, MISS., OCT. 24, 1884.

The Dual Biography.

Mr. Editor: In your kind attention, last week, to the work I have undertaken your statement was a little inaccurate. It was the Monday before his death that Bishop Pierce asked me to complete the biography of his father; two years ago, when it seemed for a few hours that he might die, he intimated a desire that I should undertake the preparation of a biography of himself should it be called for. At the further request of his family, and by competent advice, I have decided to do what I can to place in book form a memorial of these good and great men—father and son, Dr. Lovick and Bishop F. Pierce. It will be difficult to do this work, as neither of them kept journals. The fragments, widely scattered, must be brought together. There is material, rich and varied, if it can be commanded. The main purpose of this note is to ask the help of the many friends of the "Old Doctor" and his eloquent son. There are thousands of letters which would help me; there are illustrative incidents that are invaluable. The letters are in desks, the incidents in the memory of friends. I ask for both—letters and incidents. I will be obliged for any letters, both the Doctor and the Bishop had a trick of saying apt and bright things in unexpected ways. Many times they put in a short, private letter a wise or witty sentence. I ask you to publish this, and will thank any who publish it.

A. D. HAYOOD.

EMORY COLLEGE, OXFORD, O., OCT. 17, 1884.

The three last Lord Chancellors of England have all been Sunday-school teachers.

The one hundredth anniversary of Sir Moses Montefiore, the great Hebrew philanthropist, was celebrated with elaborate demonstration throughout the country on Sunday evening last. In this city the Touro Synagogue was crowded with an enthusiastic audience, citizens of all classes and creeds uniting in the ceremonies. Several of the prominent city clergy were on the platform. Eloquent addresses were delivered by Ernest T. Florence, Esq., and Rev. Dr. Leucht.

Those were grand words of King Humbert, of Italy, uttered in reply to an invitation to attend the races at Pordenone. He was about ready to depart for the choir district in Naples and replied as follows: "At Pordenone they make merry. At Naples they die. I go to Naples, Humbert." They have a kingly grandeur of soul that give brilliancy to his crown and honor to his great name. In the hour of his peoples' trial he turned away from merry making to minister with his own hands to the suffering and dying. On his return from Naples he was given one of the grandest welcomes that ever greeted an earthly potentate. All along the line of travel the eager multitudes crowded around the train and sought to grasp his hand. All of which teaches us that good deeds crown with highest glory, even this earthly life. Humbert, the great king of the Iron Crown, is forgotten in the sovereign of the gentle heart and loving hand.

Central Centenary Committee.

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Christian Advocate.

THURSDAY, OCTOBER 30, 1884.

For the New Orleans Christian Advocate.
THE LAST PLEA.

BY TRANSLATION.

"When he was set down on the judgment seat his wife sent him a look, saying: 'Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.'"
—Matthew xxvii, 19.

Daughter of Rome, what could have been the spell in those moments, those terrible hours, in those cavernous strife (with heaven and hell), to raise thee "among the dead and warring powers?"

To hold thee right on the gorgeous bed—
A white enshrouding of terror loom:
To bid thee slum with such a thrill of dread
The balmy kisses of the orient morn'?

To cloud thy liquid eyes transparent rays
With such a look of agony possessed?
To move thy lips and fix thy far-off gaze,
As holding converse with some invisible guest?

But thine 'twas not to bear a feeble part,
And waste the hour in fruitless dread and pain;
But thine, as nearest, dearest to his heart,
To warn thy careless lord—also! in vain.

Nay, wilt thou say in vain? The soul to abate
From Herod's mockery of the King Divine,
The mind from hasty sentence to refrain,
Perchance thy warning raised—perchance were
thine.

But thou that, while the powerful of the land,
The holy, such a wrong empire could see,
Didst nobly dare to lift the opposing hand,
To raise the pleading voice—oh! what of thee?

Didst watch those awful scenes with wondering eyes?
At Calvary's agony didst wildly grieve?
Didst tremble at the blackening earth and skies?
Daughter of guilty Rome, didst thou believe?

And like the watching soldier didst thou say,
"This righteous one! the Son of God was he!"
Or like the dying penitent didst thou pray,
"Lord, in thy kingdom, oh! remember me!"

Ah! who can say. Thy history, noble soul,
Is darkly writ, and God alone doth read;
And here accord us on the immortal scroll
Only the record of this one good deed.

That thou, a woman, delicate and weak,
"The sentence of a guilty world didst break;
And, though of alien race and faith, didst speak
The last—the only plea for Jesus' sake."

Sketch of the Life and Ministry of Rev.
Geo. Shaeffer.

(Continued.)

April, 1848: I was pleased to see an article in the Southern Christian Advocate calling the attention of the religious public to the case of overseers and managers of large plantations and factories. The remarks were just and appropriate, and I hope will not be lost.

I have been laboring the last two years on a colored mission, where I have been much in contact with this class of men, and have had frequent conversations with them upon religious subjects, and can but feel a deep interest in their welfare. I have always found them polite and friendly and quite accessible on the subject of religion.

As the writer of the above article has correctly observed, "they occupy highly responsible stations, having uninterrupted control and influence over a greater number of human beings than, perhaps, any other class of men in these United States," and it would exert a powerful influence upon the interests of colored missions and the destiny of the colored people if the overseers could be brought under the influence of Christian principles and feelings. I feel happy to state that I have seen a number of these men converted since I have been among them, and though they have a trying employment to Christian temper, they make quite exemplary and zealous Christians.

It is a general impression among the irreligious overseers that it is impossible to be a Christian and pursue their calling, and they generally compromise with their consciences by determining to quit the business after awhile and then attend to the subject of religion.

I was much interested in hearing an overseer, who was converted last summer, speaking of his exercises not long since. He said he had firmly thought that it was impossible to be a Christian overseer, but he had now come to the conclusion that religion was the best qualification for that business. His business did not harass him as it had formerly done; everything went on smoothly and pleasantly. He said, formerly, he had to be always studying about his business, and sometimes could not sleep at night because of the anxiety of his mind. Now he scarcely thought of his business at all; he seemed aided in its management, and had no difficulty in determining what was to be done without care or distraction of mind. He has erected a little church on the plantation, and has preaching two or three times in the month to the blacks, who are nearly all religious, and everything moves like clock-work. He has about fifty or sixty hands under him. I knew another overseer who was a professor of religion, but somewhat cold. He concluded last summer that he did not enjoy religion enough, and he went into his gin-house determined to pray till his soul was blessed. The Lord answered his prayers. He was powerfully blessed, and praised God aloud by himself in the gin-house. From that, a grand revival broke out among the blacks, and about thirty grown persons were converted in a few months, and the overseer is their friend and adviser on religious subjects, and does not compromise his authority either. He has good discipline, and is acknowledged to be an excellent overseer. Another was converted last summer who was a very wicked man. He told me that he could scarcely believe he was the same man afterwards. Things that once worried and fretted him dreadfully now had no influence upon him nor disturbed his peace at all.

I hope the time will come when all the overseers will be praying men, and

a chapel for the worship of God will be regarded as indispensable on a plantation as a gin-house or corncrib. The colored missions must be the principal agency by which this great work is to be accomplished. These carry the gospel to the families, they introduce our periodicals, tracts and other religious books among them, excite to reflection and conversation on the subject of religion, and bring salvation not only to the slave, but to the overseer and his master. I have heard the pious overseer praying for the convicted servant, and the pious servant praying for awakened and penitent overseers, and it was a sight over which angels might rejoice. I preached one night in a negro house. The overseer, as usual, sitting near my side. We had a refreshing time. The pious negroes were happy, and rejoicing in hope of heaven. I felt happy, and while the negroes were coming to me, taking me by the hand, as is their custom, I felt some one pulling my elbow. I looked round and found it was the overseer happy in God. He extended his hand to me and exclaimed, "Bless God, I feel like I am on my way." I love to witness such scenes; they seem to demonstrate the power of religion more than all the philosophic treatises in the world, and while the Methodist Church gives that attention to her colored missions that their importance demands, it may confidently be said the glory is not departed.

THE DISCOURAGEMENTS OF MISSIONARIES TO THE BLACKS.

I presume all ministers have causes of discouragement, and especially all missionaries. The gospel was planted in sacrifice, self-denial and suffering, and has been propagated in the world at the expense of its propagators, and thus it will be till the last victory is obtained and the last sinner converted. He that enters the Christian ministry as a refuge from toil and labor, or from motives of ease, convenience or self-aggrandizement, has utterly mistaken his calling and proves himself unworthy of the sacred office. I do not presume that the discouragements of a missionary to the blacks are greater than those of others, whose hearts are truly in their work, but as they are somewhat peculiar I will glance at some of them.

The first discouragement I will name is the humble character of the work. The blacks have no power, no patronage, their smiles are not courted, their frown are not dreaded by any. There are no laurels to be gathered among them. Even their religion is considered by many to be of an inferior grade, consisting of animal excitement and hypocrisy. Now for a minister of the gospel to be engaged in preaching to such a class of beings, feeling that himself and his work are alike partakers of degradation, will often prove a temptation to him to feel discouraged. It is true that the great and popular preachers will say it is the most honorable and important field in the Conference; but he discovers very readily that he has but few competitors for his honor, and but few of the great ones have a call to this important and honorable station. It is evident to him that many of them would feel themselves degraded to be placed in his position, and it requires much grace and humility to sustain a man as a missionary to the blacks.

Another discouragement arises out of want of suitable preaching arrangements. If there was a snug chapel erected on each plantation, with seats and pulpit, however rough, it would have an encouraging influence. But to go into a contracted, dirty negro cabin, where there is scarcely room to turn round, partly filled with the beds of negroes and old trumpery, such as old horse collars, broken stools, bread trays and little negroes, and then the house filled with smoke in winter and steam in summer is quite disagreeable.

The stupidity and insensibility of the blacks often discourages the missionary. To find half of his congregation asleep when he reads out his text, and sleeping throughout the sermon, notwithstanding all the hunching and twitching of those who sit beside them, and to see the balance listless and unconcerned, notwithstanding all the warmth, zeal and energy of his sermon is calculated to put his patience and faith to a pretty strong test. After laboring hard all the forenoon in the hot sun, and then to sit perfectly still for an hour, it seems exceedingly difficult to keep them awake. In many places it is manifest that a two-fold awakening must take place before they can be converted. I know one black man, a professor of religion, who in his zeal followed me, on foot, to three appointments on Sabbath, and slept the whole time I was preaching at each place. He seemed quite alive when waked up at the close of the sermon, and enjoyed himself much, but for all the profit he derived from my preaching he might as well have been listening to a waterfall.

The degraded state of morals among them is another discouragement. These vices and crimes that are considered highly disgraceful among the whites are scarcely regarded as wrong among many of them; lying and stealing are not discountenanced. There has been a total neglect of moral training in their children and youth, and they are generally devoid of moral principles. Nothing but fear of punishment keeps them generally from indulging in any kind of vicious conduct. They have but little self-respect. The marriage bond is exceedingly weak, and it is very difficult to elevate the standard of

morals among them. Some of them seem to think they can have two or three wives; and be very good Christians. They can steal chickens or rob the smoke-house without marring their religious prospects in the least.

The missionary has a very limited opportunity for doing good among his charge. He has no opportunity for personal acquaintance among them. On work days they work to the time of meeting, and immediately return; at night it is nine o'clock before he can commence, and by the time he is through all parties want rest. On Sabbath he has three appointments; of course no time to delay. He can not associate with his charge in that familiar intercourse which gives success to the official laborer among the whites. He must necessarily be to a greater extent a stranger among them, and of course, there will not be that love and fellowship which gives the minister so much influence among the whites of his flock. There can not be that congeniality, that sympathy which is so essential to usefulness in the ministry. There is, and must be, too great a difference in the condition of the minister and his congregation. They may respect him, they may have confidence in him, yet still there will be an immense distance between the white man and the slave. Public sentiment compels him to take a position that prevents familiarity, such as is found in white persons. There is but little chance to make special efforts for their conversion; all has to be done in the course of a single sermon, and the good impressions made at one meeting are frequently worn off before the next.

(To be continued.)

Vote for St. John.

Let every Prohibitionist—every voter in favor of no liquor—vote at the approaching election, in November, for St. John. You say, "It will do no good." Yes, it will. It will do immediate and lasting good; good that will never be eradicated in all the coming ages. I know, of course, that there is no chance for the election of a Prohibitionist President in the present canvass and election. Not even the most enthusiastic Prohibitionist hardly dreams of such an event. But Prohibitionists everywhere should poll their votes for St. John in order to educate public sentiment on the great question of prohibition. There is nothing equal to the ballot box when public opinion is to be aroused on some political issue. It is well known that the Abolitionists talked and wrote for years with little or no effect, so far as actually abolishing slavery was concerned; but when, in 1840, they changed the mode of attack and appealed to the people's great tribunal, the ballot box, they set in operation a plan that elected an Abolitionist President in twenty years, and in four years longer freed every slave living under the stars and stripes. And yet only 7,000 votes were polled then for Binney, the first Abolitionist candidate for the Presidency. Of course, not one of those 7,000 men, who then "threw away their votes," expected Binney to be elected no more than the Prohibitionists expect St. John to be President of these United States after the November election; but they did expect and predict also that their votes, which were "cast into the air," would tell upon public sentiment in such a manner as to poll an increasing vote at every succeeding presidential election till abolitionism was a success. History, experience and personal observation too well attest the speedy fulfillment of the prediction and the realization of all their anticipations. May it not be the case, will it not be the case with reference to the prohibition movement now—the abolition of an unmitigated curse—a thousand-fold greater than that of slavery? It is so predicted; it is so believed.

It will take a great deal of patriotism, pure and genuine, if not considerable grace, to vote for St. John in the coming election. Such voters will be derided and scorned at all along the line of voting precincts as means for their intimidation; by Republicans, on the one hand, to secure votes for Blaine, and by Democrats, on the other, to secure votes for Cleveland. But let no Prohibitionist, Republican or Democrat falter a moment as to his duty. The derision of a whole nation was heaped upon 7,000 brave men, in 1840, who dared to swing loose from mere party and cast the entering wedge of a successful political movement in the body politic. Prohibition as a political issue must be decided at the ballot box; but it must also have a beginning there. Why not date this wonderful beginning, November 4, 1884. Prohibition stands in the same place in one respect that abolitionism did in 1840. It must be willing to risk the defeat of this or that party at the polls before it can succeed. Seven thousand men adopted this motto in 1840 and succeeded in twenty years. Can not an immense host of Prohibitionists assert the same manhood and succeed in much less time? It is so believed.

What we need in politics more than anything else is a living devotion to principle, a disposition and determination to do the right, though the heavens fall. So far as prohibition is concerned, a Republican reign or a Democratic rule are identical; they both favor the license and sale of intoxicating liquors. This no one can deny. The way of duty is, therefore, plain to all Prohibitionists whether they be Republicans or Democrats. They should vote for St. John. Let no man shrink from duty because he happens to be in the minority. Let

every Prohibitionist summon enough moral principle on the fourth day of November to cast in a prohibition vote. This is the all-absorbing issue of the hour, and should secure our vote. The tariff question involves a financial consideration of about one hundred and thirty million of dollars, while that of prohibition is seven hundred million. Therefore let us vote in the direction in which the greater evil lies. If we had intoxicating liquors ostracised and banished from this great land of ours, the United States would be the paradise of the world. As it is, we are going to hell at a full gallop.

"We are living, we are dwelling,
In a grand and awful time,
In an age, our ages telling,
To be living is sublime."

Let our cry, therefore, be: "Down with the liquor traffic! Vote for prohibition!" Let us be called fools, impracticables, visionary men—what of it? The time is soon coming when we will be recognized as the salt of the earth. The gods will be recognized after they have left the earth. Vote, therefore, for prohibition. And if you can not vote "straight out" for electors pledged for St. John in your State, then (1) pair off with some voter in the Republican ranks if you are a Democrat, and vice versa if you are a Republican. (2) Let Republican and Democratic tickets be prepared in each State with St. John and Daniels for President and Vice-President printed at the head of each ticket. Now, let the Republican Prohibitionist who feels that he must not vote for Blaine, and can not pair off with some Democrat, vote the Republican electoral ticket which has St. John's name printed at the top. And vice versa with the Democrat. The result will be that this vote will have his vote recorded for St. John, but will actually be cast for Blaine and Cleveland, respectively. Thus the temperance vote will be recorded and nobody hurt. And let us remember that "the whisky interest of America is pledged to vote as a unit, irrespective of party affiliation, against any candidate for the Legislature or for Congress who will not in writing pledge himself against prohibition." Let us weigh the meaning of the pledge and go and do likewise. J. J. MULLINGSLEY.

Revival Correspondence.

We have just closed a good meeting at Bogue Chitto; said to be the best ever held in the place. Twelve joined the church and seven professed conversion. Bro. Robert Havers, Robert Germany and James Tucker—local preachers—gave valuable service in the meeting. We took into the church some of the best material of the town.

W. M. HINES.

October 17, 1884.

Have closed my protracted meetings on Richmond circuit. Am able to report the faith of the church quickened and a number of valuable accessions. Collections all right. Am indebted to Bros. I. W. Cooper and H. R. Singleton, of the Mississippi Conference, and T. Y. Ramsey, T. A. Adams and G. D. Wade, of the North Mississippi Conference, for faithful and valuable help. God bless these brethren.

THOMAS CAMERON.

GOULMAN, MISS., Oct. 14, 1884.

Our meeting began last Monday. The Rev. J. B. Stone, of Verona, has for the last week been preaching for us, and his ministry is in demonstration and power of the Holy Ghost. A perceptible solemnity prevails among us. Quite a number have professed conversion and joined the Methodist Church. At almost, or quite every service there are conversions. But we still hope and pray for even greater displays of power divine. Pray for us.

W. T. BOWWELL.

KOSCIUSKO, MISS., Oct. 20, 1884.

Bro. R. T. Davis held a very successful meeting this year at Salem, on the Tranquil circuit. There were twenty-two accessions and a number of conversions. Our membership at Salem was almost doubled, and all were greatly revived. The very best Christian feeling and brotherly love exist in the church at present. There seems to be a spirit of harmony prevailing, which is very pleasant indeed. Bro. Davis has done, and is doing, a great work here, and we trust that fruits will result from his labors many days hence.

HENRY CHRISTMAS.

NEAR LEXINGTON, MISS., Oct. 18, 1884.

We have just finished our round of protracted meetings. Every church was revived except one. The Lord was with us and reclaimed the backsliders. Stirred up his people to a redoubling of their diligence, awakened sinners by scores. One hundred and sixteen professed faith in Christ, and seventy have joined the Methodist Episcopal Church, South. One new church built. The attendance has been all we could have expected and, though the crops are short, we expect to report our collections in full as ordered by the Conference. Many thanks to Revs. Roberson, Porter, McKintire, Haynie and Miller for valuable service rendered.

D. W. HARR.

NEW ALBANY, MISS., Oct. 17, 1884.

I have just closed my protracted meeting at this place, which, I think, everything considered, was a success. There are only a few families in this place, and the congregation is a mixture of Catholics, Baptists and Methodists. Services were held nine times, which resulted in thirteen accessions, with some as bright, clear cases of conversions as I ever saw, and the church is considerably revived. I had no ministerial assistance at all in this

meeting, but we thank the good Lord for these good Christian ladies in our little town who are so willing to work for the Lord. Like the sunlight of a bright day their influence will live and shine long after they are gone to their reward. Pray for us.

L. J. JONES.

WINCHESTER, MISS., Oct. 17, 1884.

We have just closed a series of meetings at Friar's Point, which resulted in more than fifty conversions and a glorious revival of the church. I never saw greater power manifested before, but once in twenty-five years. The meeting lasted seventeen days. Bro. Bowen, of Corinth, was with us eleven days, and did faithful work, preaching with power and marshaling the forces as no other man in this Conference can do. He is at home in a protracted meeting, and can not be discouraged or driven from the field. We have had in this charge during the year more than sixty conversions and fifty accessions to the church and another class yet to receive. The Greenville district is on rising ground, though sorely afflicted by the floods of last spring.

J. H. HONNELL.

FRIAR'S POINT, MISS., Oct. 15, 1884.

Mrs. Emiline Hamilton.

In an historical engraving representing the pioneers of Methodism, there are nearly three hundred faces—fifty of which are portraits of mothers in our Israel—no mean proportion when it is remembered that comparatively few of the preachers in the early days were married. If we take the two hundred and fifty eminent men there represented, we find that the married among them are out of all proportion to the rule obtaining at a time when celibacy was thought to be essential to the work of the itinerancy. The most learned and the most eloquent of the heroes of Methodism were almost without exception men who married wives and brought up families, while, beyond all controversy, a like superiority is seen in the work of the pastorate. To the gentle home ministry of patient, godly, self-sacrificing wives must be attributed much of the success of the men who in their holy calling became famous in the annals of history. If those partners of their labors and sufferings and triumphs did not become famous here, their record is on high; and in "that day" their reward is sure.

It is evident that a gentle, godly woman who exercises a refining and ennobling influence over the life of a Christian minister, stimulating him to heroic effort and patient endurance in his high vocation, will prove a blessing also to the church to which he ministers. The whole church is the beneficiary of her labor of love, and they that tarry by the stuff should be sharers with those who gather spoils from the field.

One of the most eminent men our church has ever produced pays a noble tribute to his wife as being the one:

"To whose cheerful self-denial and devotion to my work; to whose rigid economy in administering domestic expenditures; to whose ready adjustment of her wants to the exigencies of a meager support in our earlier life; to whose careful and godly training of our children in my protracted absences from home, and to the example of whose faith and purity of heart I am more deeply indebted as a Methodist preacher than anyone except my Maker can know." In the light of such a tribute is it not safe to assume, that to Harriet Brotherton the church at large is indebted for its knowledge of Bishop Marvin?

In the death of Sister Hamilton our church in Mobile has been recently called to mourn the loss of one of the best of women. And we do mourn her departure with grief unfeigned. She was born in Malden, Mass., December 26, 1811, was converted in her girlhood and entered with all the enthusiasm of an ardent spirit into a life-long service for the church. In 1832 she married Jefferson Hamilton, then a young minister in the New England Conference, who after serving the societies of Weymouth, Salem, Randolph and Abington and Brookfield and Church Street stations, in the city of Boston, was compelled by failing health to come South in 1834, leaving his wife and two children behind until he could find a suitable field of labor. He attended the session of the Alabama Conference, intending to join that body; but the exigencies of the church in New Orleans, where Methodism was then struggling for a foothold, caused the Bishop to send him to that city, where he labored for two years—after which he returned to Alabama, where, after a service of thirty-five years, he died in the midst of his brethren during Conference session in Opelika, in 1874. In the galaxy of great preachers who adorned the Alabama Conference in his day he was the most conspicuous star. As was truthfully said of him by Dr. Andrews: "In the active field of Christian enterprise he was for many years without a peer. He did more than any other man in molding the character of the preachers, in directing their efforts for the welfare and salvation of the people, and in fixing a high standard of faith and usefulness." In all his labors and conflicts he was most ably seconded by his devoted wife. In devotion to the church her superior is scarcely to be found. Like Mrs. Marvin, she knew how to "adjust her wants to the exigencies of a meager support." The records of the New England Conference show that while they were stationed at Salem, Mass.,

her husband's "deficiency claim" was nearly two hundred and twenty dollars, and on this received only eight dollars and twenty-five cents. When we remember that the allowance at that day was about three hundred dollars for the preacher and his wife, we are forced to conclude that must have been a hard year at the Salem parsonage, if one they had. But it is safe to say that no complaint escaped her lips.

Sister Hamilton was a woman of fine presence and superior mental endowments. Her brain, heart and hands were always employed for the Master. She planned and worked incessantly for the church. She was a gifted conversationalist and was mighty in the Scriptures and in prayer, while her love-feast and class meeting talks were a delight to all who were privileged to hear the testimony she gave for Christ. She read much. The standard works of theology were familiar to her, and while she delighted in devotional works, she kept fully posted in the literature of the day. She was true to every call of duty. Only once in her life was she known to shrink from the path marked out for her, and that was when her husband offered himself as a missionary to Africa to succeed the fallen Melville B. Cox, who died on that inhospitable coast. She never felt that she did wrong in urging his abandonment of that enterprise; but it is probable that the fact of this refusal operated on all her after life, rendering her doubly anxious to make full proof of her ministry at home. I think she knew as many poor people as any other woman in Mobile, and as her pastor, I can testify to her zeal and liberality on their behalf. It is doubtful if she ever turned away a poor person unhelped.

She not only kept abreast, but ahead, of the great enterprises of the church. Long before the Woman's Missionary Society of our church was inaugurated she had by correspondence connected herself with that of the Church, North, but after our church took up the work she was one of its most zealous supporters, and in her will she bestowed a legacy upon it. Her interest extended to every enterprise of the church, and she rejoiced in them all. Her home was a model of neatness and thrift, and when she left the parsonage it was in thorough repair. She guided her affairs with discretion. Every tenth dollar was the Lord's, kept apart for the Master's use. The last time I looked in her little box it was nearly empty; but there was no need that it be replenished, for the sands of life were nearly run out all well. For years it had been her custom to contribute to the class-room and spend an hour in prayer for God's blessing upon her pastor and the church that day; also pouring out her soul with all a mother's fervor for her youngest son, who, a preacher in the Alabama Conference, she never ceased to thank God who had called him to this exalted station.

The infirmities of age oppressed her, still she would come with tottering gait to the house of God. At last, with moistened eyes, she said, "I can come no more." Then we knew the end was near. Nature yielded rapidly, but she murmured not. Conscious the end could not be far off, she closed her household and went with her youngest son to his home, in Marianna, Fla., where in a few weeks she received the summons, "Come up higher." As a wife, mother, Christian, in every relation to the church and the world, she served her generation according to the will of God, and so fell on sleep July 29, 1884.

R. H. CHAMBERLAIN.

Mobile, Alabama.

Mrs. Pickett's Missionary Box.

BENEFITS AT A CENT APiece.

"That there missionary box," said Mrs. Pickett, surveying it with her head on one side, as it stood in state on the best parlor mantel, "that there missionary box is worth its weight in gold two or three times over to me. You'd never believe it, Miss Malcom. The things I've been able to do ever since Mary Pickett, she brought it home, or rather the mate to it, as 'told me she'd brought me a present from meetin'."

"Do tell me about it!" said the new minister's wife, with girlish pleasure at the prospect of a story.

"I've half a notion to," replied her hostess. "You've got a real drawin' out way with you, Miss Malcom. Some way you make me think of Mary Pickett herself, that was the beginning of it all, she that's a missionary to the things I've been able to do. You know, you've got your colored hair and you're light complected like her, too. Mary Pickett was always a nigger hand for laughin'." I remember when she laughed that afternoon when she came in with them two boxes, an' 'told me she was fifteen, an' I won't say but I do know but she done it jest for a joke. It was five years ago, you know, and I was scrapin' along with my boarders, an' rents was high, an' I didn't make both ends meet. I can tell you, though it was half a century ago, I thought it was. I was that downhearted that everything looked cross to me, and I'd got to have her feelings against every one 'told me they got along easier 'n me, for all I give up going to church an' to meet, an' I was a professor, an' I won't say but what I had murmurin' against Providence—fact is, I know I had—if you ask a minister's wife, an' so it was, an' another work, from one week's end to another. I never thought of nuthin' else. Then Mary Pickett she'd come over from school, where she'd been over since she was fifteen, for she took all the money her pa left her, to get an education, so 't she teach; an' she come to place in a grammar school an' come to board with me, an' she'd told me she was full of missions to that school till the day of 'em, an' the very first mornin' after she came, she walked out in the kitchen, an' she says:

"Auntie, an' you comin' to mis-

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, REV. J. T. SAWYER, REV. W. L. C. HUNNICUTT.

THURSDAY, OCTOBER 30, 1884.

\$4,000!

This was the splendid Centenary offering at Jackson, Miss., on Sunday last. It will doubtless be increased to five thousand dollars before Conference. Many congregations in our patronizing Conferences have done well, but as yet Jackson carries the banner.

\$3,000.

Rev. J. S. Oakley, writing from Starkville, North Mississippi Conference, says: "You can put down \$3,000 Centenary contribution from Starkville station, with 'more to follow.'"

\$641.35.

The Centenary collection at Meridian, Miss., on last Sunday, amounted to \$641.35, and more to follow. So writes Bro. McVoy.

Nine pastoral charges in the Plattsburg district, Missouri Conference, paid all assessments for salaries and educational funds in full. That's a good report. The Rev. M. B. Chapman presides over that district, which may, in a measure, account for this gratifying result. We raised him in the South-west.

The presiding elders are on the fourth round. The time "that tries men's souls," as Post Oak circuit says, is upon the churches. Let special effort be made to pay up the salaries of pastors. The assessment is small, and if on that there be deficiency, the man of God will suffer want, and those appointed "to serve tables" will have solemn account to render. We plead with the church to pay her promises to the last cent. An unpaid pulpit is largely shorn of its power.

"CALAMITY WATER."—We were sitting in the office of a hotel listening to the conversation of several loquacious drummers. They were discussing a recent bank failure in the town. At length one, representing a whisky house, seized his "line of samples" and started out. Another addressed him: "Say, friend, are you an agent for bank safes?" "No," he replied, "I'm selling calamity water." It was a new name for the foul drug, and we thought quite appropriate and suggestive. It is *par excellence* "calamity water." What other thing afflicts the human family with a tinge of its sorrow? Calamity to home, society, the nation and to individual prosperity results from the traffic and drinking of that "water."

A Methodist brother, whose little daughter was attending the Sunday-school of another denomination, remarked that in such matters he thought children ought to choose for themselves. He considered his course a great expression of liberality—a rebuke to narrow, bigoted sectarianism. But we regard it a sickly sentimentalism that has in it neither reason nor religion. The idea of a child making selection of theological instructors—of following its own fancy, or folly, and for a parent to approve and applaud! Every father, by Divine appointment, is the prophet, priest and king of his own household. The duties of these offices are imperative, and can not be neglected or relegated. He is to instruct, counsel, control and direct his children. They can not be allowed to command their own actions without hurt to themselves, sorrow to the parent and a violation of the law of God. We have known a few Methodists who refrained from baptizing their children for fear that they might be dissatisfied with it in after years and prefer another mode. Without hesitancy we say such persons commit a moral wrong. If they believe the Scriptures teach the right and duty of infant church membership, wrong is done if it be denied to the little ones God gives them. What they may do in after years is not their concern. If they choose to repudiate their child baptism and consecration to God, upon them rests the responsibility. But the parents' duty is plain. All such quibbling is unworthy of a healthy religious life. Let present duty be discharged whatever the evolutions of the future.

"A Methu Pucker."

This is the title of a delectable diatribe in the last issue of our Romish cotemporary, the Morning Star. It was provoked by our articles on Romish losses. Unable to answer argument or disprove statistics, he makes a lame attempt at ridicule. No doubt "the faithful" will think he is very brave, while he fancies that he is a marvelous defender of the faith. Romish bluster has so persistently proclaimed its mighty progress in America until the uninformed have begun to believe it. And when the facts are published this Jesuitical fustian gets into a terrible rage. Without testimony he makes flat denial and, like a pouting school-boy, says, "You're another." We very naturally discounted statistics that varied three millions in ten, and asserted that no reliance could be placed in Romish pretensions as to numbers. This the Star writer, or router, strangely, but freely, admits. He says: "The CHRISTIAN ADVOCATE gentleman, moreover, is indignant that we do not know whether the Catholics in this country number seven or ten million. But this is really not our fault, as we have never counted them, nor has anyone else." (The italics are ours.) Just so. We knew there was no authority or data for his wild guess, and now the Star makes bold acknowledgment like a little man. If no one has ever counted them, why not guess twenty million? It is just as easy to say twenty as ten, and it would make you feel so much bigger. But there really is such a thing as a Roman Catholic "Year-Book," albeit the Star editor is ignorant of its unreliable contents. It doesn't pretend to give communicant members, but estimates the Roman Catholic population. Taking these extravagant estimates as true, we will give the Star an easy little sum in arithmetic. The following figures are compiled by Dr. Dorchester from church "Year-Books":

Population of the Evangelical Churches.	Roman Catholic Population.
In 1800, 1,277,052	100,000
In 1850, 12,354,958	1,614,000
In 1870, 23,368,886	4,600,000
In 1880, 35,230,870	6,367,330

These figures show the relative position and growth of these two religious classes during the century. The increase has been:

Evangelical Pop.	R. C. Population.
1800-1880, 33,953,818	6,267,330
1850-1880, 22,013,912	4,733,330
1870-1880, 11,873,784	1,767,330

From 1800 to 1880 the Evangelical population increased 5.42 times more than the whole Roman Catholic population; from 1850 to 1880, 4.80 times more, and from 1870 to 1880, 6.75 times more. The last ten years have been, relatively, the best for Evangelical progress.

But, in order to demonstrate the fact that Roman Catholics have suffered immense losses in the United States, we will quote the words of Romanists themselves. And these may be found, with reference to chapter and page, in the volume quoted above:

In 1837, Bishop England, of South Carolina, in a letter to Lyons Propaganda, said: "If there had been no losses, the number of Catholics would have amounted to 4,000,000."

In 1852, Rev. Robert Mullen, D. D., said: "Of the number of Irish Catholics emigrating to the United States, one-third, at least, are lost to the Roman Catholic Church." He also said that Rev. Bishop Reynolds, of Charleston, S. C., told him, "You will save religion by proceeding, on your return to Ireland, from parish to parish, telling people not to lose their immortal souls by coming to America;" and that Archbishop Hughes said to him, "The people at home (Ireland) do not understand fully the position of emigrants—thousands being lost in the large cities, while in the country the faith has died out of multitudes."

In 1855, the editor of the Celt, lecturing in Ireland, said to his countrymen, "Stay at home, because the Roman Catholic Church loses sixty per cent. of the children of Roman Catholic parents in the United States."

In 1862, the Bishop of Toronto put down their loss "from 3,000,000 to 4,000,000." In 1864, The Tablet, New York City, said: "Few insurance companies, we venture to assert, would take a risk on the national life of a creed which puts five hundred daily into the grave for one it wins over to its communion; and yet this is what the Catholic Church is doing in these States while we write."

The German Catholic "Year-Book," for 1869, estimated the loss at "1,700,000 in 15 years." In 1875, an Archbishop in Ireland, after visiting the United States, told the people on his return: "It is far better for you to live here in poverty, and die in the faith, and be sure of saving your immortal souls, and going to heaven, than to go to a country

where thousands of our race, our Irish race, deny the faith."

In his "Life of Archbishop Spaulding," the author, speaking of the period from 1700 to 1870, says: "We have lost in numbers by far more than we have gained, if I may express an opinion, beyond all doubt." Mr. J. O'Kane Murray, in his "History of the Catholic Church in the United States," says: "It may be safely said that more Catholics have fallen away from the faith in this country during the last century and a half than are to-day living in it."

Other testimony could be adduced; but this ought to be enough to satisfy even the dense ignorance of the Star writer. The period of largest increase to Romanism in this country was from 1850 to 1870, when immigration from Catholic countries was so enormous. The last ten years has marked a greater proportionate advance to Evangelical religion than any previous decade. The free air of liberty-loving America is not favorable to the noxious growth of the Romish hierarchy. No wonder so many go astray and so many children forsake them. Contact with intelligence destroys superstition, and when that is gone a Romish devotee ceases to be. The poet, Longfellow, describes a certain innocent class who regard the boundary line of the horizon around their homes as the end of the world. So the Star editor writes for a mass of ignorance in this city who think, because Rome is somewhat numerous here, she is everywhere. But in New Orleans her power is broken. Protestant spirit and intelligence is in the ascendant. Popular education has done the work. Roman superstition and priestcraft can not stand before the Bible and spelling-book—the school-house and an evangelical ministry. Hundreds of Catholic children attend our public schools in defiance of priestly pleadings, "puckering" and protests. All we ask, belated "Star" of the evening, is that you shed more light. If it will provoke you to open your eyes, we'll "pucker;" but in the meantime you pray—don't say prayers.

Centenary at Jackson, Miss.

Last Sunday was observed as Centenary day at the capitol city of Mississippi, and a red-letter day it was. The weather was quite inclement, with lowering clouds and a cold rain falling the entire day. But, nothing daunted, the people came out and the church was well filled. Tasteful, deft hands had appropriately and beautifully decorated the church—all of which added much to the charm and cheerfulness of the service. In the rear of the pulpit there was a large semi-circle of Roman letters in evergreen forming the words: "Centenary of American Methodism." Under one end of the arch was the name and date of "Asbury, 1784," and immediately underneath, the figures, "15,000." Under the other end of the arch was the name of "Pierce, 1884," and just beneath, the figures, "4,165,723." The whole was fringed with ivy, with an evergreen cross in the center, while on either side of the pulpit were beautifully arranged hot-house plants, and on the chancel in front a silver waiter of the rarest, brightest flowers. The cheery freshness of the church inside contrasted happily with the gloomy weather without.

In no place is the editor more at home than before that congregation, and nowhere has he ever found more generous response to his appeals. Often have we discoursed there on distinctive facts and distinguished characters in Methodist history, but the service last Sunday was seemingly none the less enjoyed. After the sermon an opportunity was afforded to make Centenary thank-offerings, and in a few minutes there was a response of \$4,000. Other amounts have been promised, but not yet officially reported. We doubt not the offering will exceed five thousand dollars. When all had joined in singing the old doxology, and received the apostolic benediction, they began congratulating each other upon the glad and grateful results of the day. A happier congregation we have not seen. And thus it all ways is after a good collection. It may begin seriously; but, if the amount secured surpasses expectation, all feel happy, and none so much so as those who give most liberally.

Much, though not all, of this offering will be devoted to the completion of the new church projected two years ago. But for certain misfortunes the building would have been finished ere this. Everything now betokens a gratifying success of the grand enterprise. When completed according to plans and specifications, it will be one of the handsomest pieces of church architecture in the State, and be at the same time a marvel and monument of economy.

The proposed children's Centenary meeting in the afternoon was neces-

sarily postponed on account of the very disagreeable weather. On next Sunday afternoon their offering will be made.

Sunday in New York.

Men make great cities; God great days. Some of these are occasional; others periodic. Some great cities—perhaps, the greatest—have failed to impress the ages with anything but their size and magnificence. Like the skeletons of the mammoth zengodon dinotherium and other monsters of animal antiquity, the bones of Nineveh and Babylon are to-day dug up and strung together. These are occasional. Political Athens, Rome, Carthage, London, Washington are repetitions of ages in the world's clock. They are periodic. With these occasional and periodic cities come days of greatness and splendor that men celebrate. But God's great days shine on his cities and they need not the light of the sun or moon. So Sunday comes in New York to shine with direct rays on God's New York and either reflected or diffused rays on the world's New York.

One can no more see all of Sunday in one day than he can see all of New York in the same time. When he attempts both at once he is a pre-organized failure. So that your readers may know that either I have taken the wrong text or that I am going to "dash." But sometimes a "dash" is better than a "center shot." Some men have been so wonderfully unlucky as to hit the mark sometimes when they ought not to. The hunter who "shot so as to kill" it was a deer and to miss if it was a calf" was so unfortunate as to fire point-blank calf range. If I do this to-day, I shall grieve.

Yesterday I walked from the Metropolitan to the Church of the Strangers. Dr. Deems has not perceptibly changed unless it be in the voice. It occurs to me that six years ago it did not take so great an effort as now. He is always distinct in articulation; but to combine that with sufficient volume seems now to cost effort. He speaks along the back of the throat and the roof of the month—a method containing wonderful intensity and edge, but lacking the sweet, soothing effect of the palatal or the roundness and volume of the *ore rotunda*. I saw but one old—quite old—lady nodding, very few weeping and none scolding with eyes open to correspond with the mouth. Yet there were tears in answer to the touching beauty and tenderness of thought despite the fault of lacking the palatal. The Doctor will take this kindly criticism kindly I hope. I enjoyed his sermon very much, and shall draw upon it when I get to a nail-hole in my keg.

One beautiful feature of the service was the congregational singing. The choir sang its voluntary anthem when the Doctor entered; but when the hymns were given out they proved to be hymns and tunes that I knew. I was as much surprised as the Dutchman who, after reaching America, when he heard the first cat serenade, exclaimed, "Vy, Hans, dose is Dutch gats; dey sing shoost like dose in der faderland!" I could have shut my eyes and imagined I was in the backwoods of Mississippi could I only have heard the drawing brother or squeaking sister that may have melody in the heart, but none in the voice. Another feature was ninety-five orphan boys on one side of the gallery and, I suppose, the same number of girls on the other. They remained (two boys excepted) through the entire service and sang to the delight of the congregation the hymn after the sermon. I mention this particularly since with us the boys and girls think, if they attend Sunday-school, they are at liberty to go where they please for the rest of the day. It saddens me to go to a church where I have to preach only to old people.

I met a warm handshake from the Doctor, who said that he always read what I wrote. This statement fills me with trembling. I had hoped that sometimes I might write a word that would escape his notice. Sometimes I want to speak behind the back of a friend. I have good things to say whose saccharine juice should be boiled down before use, and I have things to say which he might construe into undue severity that are meant only to point an instructive lesson to others. But he who reads so closely must mentally interlace with me; so that till one or the other dies too much care can not be taken in deciding what not to say.

Without taking time to eat I set out across the great bridge. I do not wonder that the architect became a physical and mental wreck. It is too big in its minutiae for one brain and one body. "We that are in the body groan being burdened." After all there may be too much granite, iron and gold on our hearts and in them. But it does seem to me the triumph of ingenuity is in the way the cars

are spirited over without an engine by means of eight little rope-climbing wheels. A pleasant afternoon with friends in Brooklyn ended too soon. But I went to hear Talmage. What of him and his work? Well, much. 1. He is ugly enough and sensible enough to make the most of his looks. And that is lawful. 2. He stirs no fresh mud, but stirs the old in a fresh way, catching the eels by the gills instead of the tail. That is also very lawful. 3. He never gets above his audience. He has them above him, literally and metaphorically. A horse that lets all the children and the nurse ride him at once will be popular. This is also very lawful. "He that would be greatest should be servant of all." 4. He does not argue to make Scripture truth stronger—he only illustrates. He who thinks he is a champion to keep the devil from disapproving the Bible needs a bandage for his head and grace for his heart. Yet there are such, but not Talmages. 5. He is realistic. He embodies and appropriates living truths in the living issues. He does not discuss the science of religion. 6. He is unsway and, after all, he tells no bad news. Sometimes mist, sometimes rain, sometimes hail, sometimes snow, sometimes the rushing storm mingled with lightning; but in all cases his cloud has water, and it drops out. Thirsty and panting people hail it if only for the moment. The dust is laid and the scorching heat of the way has been checked, and Sunday has rested the sore shoulders and aching hearts of five thousand people. If the broad Irish grin with the cup of water make the eye dance and the heart leap, God help the freeing dignity that would scare sweet gratitude or laughing hope back till they can be as grim as the awful pictures which the ancients called gods! "In Isaac shall thy seed be called;" and the world's genuine heart-laughter was never so genuine and loud as to-day.

T. A. S. A.

The Sabbath and the Exposition.

BY REV. W. T. J. SULLIVAN, D. D.

Some of the District Conferences in Louisiana and Mississippi have passed resolutions asking the managers to close the gates to the Exposition Grounds on Sunday. This is well, and it would be well if petitions signed by the Christian people could be presented making the same request. But especially does it seem to me that the larger organized bodies of the Christian churches should present this request in official form. If all the synods, presbyteries, conventions, associations and conferences, or even a representative number of them, could take harmonious action, so as to express the authoritative voice of the church on this important subject, it would, at least, have the effect of putting Christianity properly before the country as a plea for the righteous observance of her Sunday.

Whether the managers of the great Exposition would conform to the request would, of course, be for them to decide. They could scarcely feel that such a request was impertinent or that the granting of it would be harmful to any of the real interests of the occasion. So far as such request has been made it has not been in the interest of partisanship or of local favoritism, but on the simple ground of the supreme claim of the Christian Sabbath to that reverent regard and keeping enjoined by the Divine law in reference to the seventh day. If Christianity is to be represented in any request concerning the observance of her Sunday, it is difficult to see on what other ground the request can be made, or what can be asked except that the gates to the Exposition Grounds shall be closed on Sunday. There is but one consistent issue in the question. Evangelical Christianity, if she asks anything, must ask that the Sabbath day shall be kept holy, and she herself must faithfully keep her own law. It is particularly urgent in these times of self-indulgent liberty, when every species of social secular pleasure and dissipation is appropriating the holy Sabbath to its special service, that the friends of humanity and followers of God should plant themselves squarely and bravely on the side of the divinely directed use of this sacred day. Methodism holds the law of the Sabbath to be among those "commandments which are called moral," and that, therefore, "no Christian whatsoever is free from the obedience" enjoined by him who "blessed the seventh day and sanctified it." The Lord has not given us the alternative of making compromises and combinations with other religions in the use and observance of this day. It is the Lord's day, and its use is under his orders. He does not share his honor and the service due to his ineffable name with those who worship other gods or their own vain imaginations.

He commandeth all men everywhere to repent. If there is any one thing clearly taught and made emphatic in the Bible, it is the uncompromising demand which God makes for the undivided homage and service of every man. And so far as men are authorized to preach any religion at all, or to practice it, it is this Christian religion. The church can not, therefore, propose any use of the Sabbath except such as belongs to its Divine appointment. If men of the world choose to gather here and there on Sunday for amusement, for revelry, even for work or idle rest, the preacher of the gospel may go in and claim their souls, their time—their all for Christ. So, if the gates of the Exposition Grounds are opened on Sundays, Christian teachers, clerical and lay, may and should seek permission to proclaim the gospel there; but that is widely different from a proposition for Christianity to make common use of Sunday with all other religions under an organization which concedes equal rights to all.

—Mr. W. H. Vanderbilt has given \$500,000 to the College of Physicians and Surgeons in New York City.

—The Queen of England worships God in Scotland with the Presbyterians and in England with Episcopalians.

—Rev. A. D. McVoy, of East Mississippi Female College, had received up to Oct. 25, \$80 for the education of the young lady missionary. Others will respond until the needed \$125 is assured.

—The Life of Bishop Paine, by Dr. J. H. Rivers, has been issued from the press and is ready for distribution. Dr. McFerrin says it is a worthy tribute to the great Bishop.

—Harper's Young People is advertised this week. Its success as a literary venture has only been equaled by its merits. No wonder the little folks welcome so eagerly its weekly visits! It provides "food convenient for them."

—Prof. Oliveras, the new instructor in Spanish, for Vanderbilt University, is said to be a very fine scholar. The Nashville Advocate speaks of his arrival from the City of Mexico, having made the trip from that city to Nashville in five days.

—The "Confessional" was discussed quite at length by the recent Episcopal Church Congress. A majority of speakers favored the institution. Nothing so un-Protestant can ever be countenanced by others than deluded ignorant Romanists.

—The Pacific Methodist of the instant notices the arrival in San Francisco of our outgoing Chinese missionaries. They were to be extended a public reception and a formal farewell by our brethren in the "Ultimate West," and take passage in the City of Peking on Saturday.

—An exchange says that a Yorkshire Baptist Church, in a declaration of faith made in 1715, said: "We will content to be deaf where the Scripture is dumb, and to have our ears where the Scripture has a mouth." A good rule. And if fully practiced we would hear less of certain discussions that disquiet the peace of Zion.

—The last days of the presidential campaign are witnessing one of the bitterest struggles known in our political history. So evenly balanced are the two great parties that the result rests with a single state. What the issue will be no political prophet can foretell with any degree of certainty. But whatever the result the nation will still live.

—The Superior Court of Georgia has decided the case of the National Bank of Augusta against Robert H. Cunningham involving the question of cotton futures. The court held that future contracts are illegal and void, and expressed itself in whole some, vigorous English. This respectable (?) gambling has doubtless to injure legitimate business. Successful factors have failed on future.

—We notice in the appointment of the Pacific Conference that Rev. F. M. Featherston, D. D., has been transferred to the Mississippi Conference. Bro. Featherston began his ministry in the Mississippi Conference and there spent his life, doing valuable service and filling important appointments, until his removal to California a few years ago. He will find a cordial welcome from his old friends and co-laborers.

—Our readers will see that the Rev. T. A. S. Adams is "doing up" the North, visiting industrial schools in the interest of the State Female Industrial College of Mississippi, of which he is a trustee. His "notes on the way" will be greatly enjoyed. The letter in this week's issue from New York. We have one of file from Philadelphia which should have appeared first, but reached after the other was in type.

—A Centennial Retrospect of Methodism in Natchez, Miss., from 1799 to 1884, is the title of a substa-

SCARBOROUGH—In Keachie, July 9, 1883, RUPERT GAINTHA S. Scarborough, died of typhoid fever. He was born in Caddo parish, La., Jan. 10, 1851. Joined the M. E. Church in 1876, of which she lived a member till transferred by death. In 1870 she was married to R. N. Scarborough of Marshall, Texas. She leaves two children, an aged father, (H. T. K. love) and husband to mourn her. May heaven comfort the bereaved and the star of Bethlehem guide the safely into the presence of their omnipotent Lord.

She was the mother of seven children, four of whom preceded her to the beyond. A husband, two sons and one daughter linger behind to sorrow but not as those who have no home. They are members of the church of the wife and mother. We trust in the mother and wife to do. May they join the sainted wife and mother in the shades of the tree of life on the other side of the river. Sister Hilda died in Simpson county, Miss., A. M., September 20, 1884. Aged seven years, one month and eight days.

H. A. SULLIVAN

Southern Method

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THURSDAY, NOVEMBER 6, 1884.

For the New Orleans Christian Advocate,
A MARVELOUS WORK.
(Written for the Women's Foreign Missionary
Society, of Baton Rouge, Miss.)

BY MISS L. CHERRY SAILER.

"A marvelous work and a wonder!"
Till now we are doing today;
The world is to be converted,
To the Truth, the life and the Way."

The wisdom of men shall perish,
The love of the scientist rot;
Not the book that is sealed shall be opened
By one who changes not.

When the marvelous work is finished,
And "the time of the end" draws nigh,
Of the names that shall be found written
Will yours be called on high?

The gospel to "every creature"
Ever then must surely be preached;
And we who are called should be working
Till this consummation is reached.

This work we must do while the day lasts,
For the night is coming apace;
Press forward, the prize is before us—
Press forward and win the race.

This marvelous work, dearest sisters,
Should have us to do and to dare;
The stumbling-stones let us climb over,
And of hindrances let us beware.

Like Martha, "the many things trouble,"
And turn us by semblance of right,
Till the world, the flesh and the devil
Shuts the "better part" out from our sight.

O! light of the World, now inspire us
To work for the goal with a will;
Till our work is but a drop in the bucket,
Many drops the bucket will fill.

The brethren must have the glad tidings,
And our heritage be in the end;
For he that is faithful hath promised—
Our Counselor, Brother and Friend.

Sketch of the Life and Ministry of Rev.
Geo. Schaeffer.

(Continued.)

May 23, 1848: I spent a couple of hours with my friend, Capt. E. B. Randolph, this morning. He is very ill, having been in declining health for two or three years. He is evidently approaching his end. He is one of my oldest and most intimate friends, and one of the most estimable men I ever knew. He is a Christian of superior cast, possessed of the purest principles and most exalted piety. He appears to possess the consolations of religion in his sufferings. He has been suffering the most agonizing pains for several weeks, and is truly passing through the furnace. Yet he glorifies God, and his only complaint is that he does not endure his sufferings without murmuring. He spoke at length of his spiritual condition, he is calm and peaceful, his mind is stayed upon God. He says he has no fears of death, no regrets, only that he has not been a more faithful Christian. He joined me in singing a hymn, after prayer, and seemed quite refreshed. There is no man in the world that I love as much as I do him, and I shall feel that a great vacuum has been made in my circle of friends by his removal. He remarked to me on his death-bed, "I have been with you fifteen years; if not in body, in spirit. Now I am about to leave you, but I shall look out for you." I humbly hope we shall meet in heaven, where is no more parting, and shall enjoy the fullness of that religion which we have here participated in.

July 27: I returned yesterday from a very interesting meeting at New Hope; about sixteen professed religion before I left and the meeting was still progressing. I preached yesterday at eleven o'clock. There was a large congregation, although a week-day, and the whole assembly seemed deeply interested. I never preached to a more serious and attentive congregation. At the conclusion penitents were invited forward, and but two came. This appeared unaccountable, as there had been seven or eight the evening previous. After two or three exhortations, and the most zealous efforts, no more coming forward, prayer was offered. Then Bro. Wier proposed that the mourners should be taken to the grove, and prayed with there, which was done. And a powerful work commenced in the woods; three or four females and two males were converted before they came in, and when they all met at the church it was a time of great joy, husbands and wives, parents and children, rejoicing together. I was much blessed at this meeting, and felt that my faith was greatly strengthened. I feel a greater interest in the salvation of sinners, and better prepared to labor for their conversion. Oh, that I might be a purified shaft in the quiver of the Almighty, and an blessed instrument in winning souls to Christ, my Master and Savior!

August 15: I am now at Frankonia, in Pickens county, Ala. I have been attending a meeting which commenced last Wednesday at Union Chapel in Bro. William Leigh's circuit. The meeting has been very interesting, especially since Saturday. It was removed to this place yesterday because most of the seekers of religion were students of the two academies here.

Last night Dr. Cravey preached, and we had upwards of fifty mourners, over forty were converted by eleven o'clock. It was a powerful time; indeed, I never knew so many to be converted in the same length of time. This place has been occupied by the Presbyterians, who had a large church of over 100 members; but, unfortunately, difficulties have sprung up among them, and they have split into two parties, each having a separate place of worship, and very hard feelings towards each other. We have no church here, but are meeting in the female academy. All parties meet with us,

and the children of each party are being converted. Perhaps, we may have made the instruments in producing peace and love amongst them. My soul has been much blessed at this meeting. I feel renewed in faith and love, and look for great times this fall.

August 20: I left the meeting at Frankonia on Thursday evening. Sixty-five in all had professed religion, and the work was still progressing. I have been much revived at this meeting. I hope to see many souls converted this year, and feel willing to spend and be spent in this great work. I feel that the Lord has answered my prayers; that unbelief is taken out of my heart, and that I have been filled with faith and the Holy Ghost. I wish to live only to the honor and glory of God, and, oh, that I may glorify him in life and in death! I feel happy this morning. The Lord fills my heart with peace and consolation. Glory be to his holy name forever!

(To be continued.)

Columbus District.

We are now in the midst of the fourth round on Columbus district, for the Conference year, it being the fourth year of the writer as presiding elder of the district. For many weeks past the "fishers of men" have been industriously engaged casting the gospel net; sometimes toiling all night and taking nothing, and, again, casting the net at the word of the Lord and inclosing a multitude of fishes. These fishers of men are now drawing their nets to the shore and summing up results.

Two camp meetings and many protracted meetings have been held. The echoes of old-fashioned Methodism have been waked up in earnest preaching, in songs, old and new, and in shouts of praise from the lips of rejoicing Christians. The revival flame has been kindled in every pastoral charge, burning along the lines and blazing up with unwonted warmth and brightness in some places. From the reports, now in for the most part, we reckon about 800 professions of faith. The fact that the number of accessions falls considerably short of the number of conversions furnishes food for reflection. "Sam. Jones" has not been with us, but a greater than he, even the Lord Jesus, who has said, "Lo! I am with you always." We are in sympathy with the idea and work of the special evangelist, but we deprecate what seems to be a growing tendency among our people to send off for some other preacher—to wait for the specialist, and to turn over to him the conversion of souls and the general work of revival. By such course we lose sight of and discount the pastor and the means and power always at hand. "What preachers will help you?" is a question frequently asked of the pastor on the approach of his protracted meeting. Some of our people have been praying for "Sam. Jones" to come. We are expecting him, and will accord to him a cordial welcome and a hearty co-operation when he comes; but we would have all our people and our preachers remember that the Methodist itinerancy is a system of evangelism, and that every itinerant is an evangelist.

The Centenary boom has not struck us yet. We have preached and talked and planned for the Centenary of American Methodism; but our membership and congregations generally seem not to take on much enthusiasm about it. Perhaps they have not considered that that Methodism is doing well enough, and they think it better "to let well enough alone." Perhaps they have felt too poor to give beyond their usual offerings, and hence have lost sight also of the other great aims of the Centenary movement. Perhaps we, as preachers, have not stressed the importance of the Centenary movement with the earnestness and zeal that were needed. Much, however, can yet be done before Conference. Let the church wake up, and let the preachers give every member and friend of the church the privilege of making a Centenary thank-offering. The opportunity of a hundred years is at hand. It will not occur to us again.

Of the sixteen pastors on the district three are veterans; the others are young men. Two are local preachers supplying circuits. Only two have been in charge in the district since the writer took charge of it nearly four years ago. They are a band of earnest, self-sacrificing, gospel ministers, being, some of them, up to this time on scanty allowance, as our finances are moving slowly. We, however, look for great improvement in this respect by the close of the Conference year. All are married men, and will not probably grow rich with their assessments paid in full. In the severance of our official relations, the presiding elder will hold these brethren beloved in grateful remembrance for their kindly associations and their fellowship of toil for the Master.

Some interesting facts occur to us as we pass in review the work of four years now closing. Assuming what seems a safe annual average in each particular, we give some figures approximating results of the work done by the presiding elder and the several preachers: Misses traveled, 184,000. (Put these figures down beside the gospel commission, and it will appear that these itinerants have obeyed that part of the command that says, Go.) Sermons preached, 8,000. (Put these figures down beside the commission, and it will appear that the preachers have obeyed that part of the command

also which says, Preach.) More than \$30,000 have been paid for the support of the preachers on the district. (Put these figures down beside the promise, "Thy bread shall be sure," and it will be seen that the laborers have been fed.) Number of conversions, 2,500. (Put these figures down beside the prayer, "Give them souls for their hire," and it will appear that the prayer has been answered.) Raised for missions and other objects, \$7,000. When to the above we add the unmentioned details of administration by the regular ministry, the work of the local preachers and of many active laymen, the parsonages and churches built and repaired, with all of which the pastor is more or less directly connected, we appreciate the fitness of Methodist technology, according to which the itinerant is styled a "traveling preacher," and his pastoral charge, a "work."

In conclusion, we are conscious of shortcomings in duty and of imperfections in the work rendered. If our faith had been greater—commensurate even with our works—then much more and better work might have been done. As it is, we come unto the Master with our imperfect works, having nothing wherewith to boast save in the cross of Christ Jesus, our Lord; thanking God for the past, and taking courage for the future.

T. C. WIER.

Letter from Rev. John Barcroft.

Mr. Editor: Few of your readers will find enough interest in reminiscences personal to myself to justify me in writing more than an item or two for your paper.

There are three things that hinder ministerial growth and usefulness in all ages. How few are wise enough to escape this desperate trio I am unable to say. Of one thing I am quite sure: either of these evils is a misfortune to be deplored, while the three centering in one frail man are enough to deprecate him for both worlds. I allude to dyspepsia, mental indolence and the love of money.

For twenty years out of the twenty-five years of my ministerial life I have been most of the time, unconsciously, a victim of dyspepsia and its inseparable ally, mental indolence. Against this second enemy I have waged a determined, persistent, and unequal warfare. If I had been cursed with the love of money, it was the money I needed, but did not have. I, a clergy devoutly pray, "From these horrors, good Lord, deliver us." And from them all, thank to God! I am almost wholly delivered so far forth as they hinder the successful performance of any duty.

In 1881 I was in charge of the Byhalia station, North Mississippi Conference. During that year I tried all known remedies for relief from indigestion and ineffectual nervous prostration, and in July came away unbenefited by a seven weeks' stay at Eureka Springs, Ark. At the Conference at Grenada, in the winter of 1881, at which our venerable Bishop Paine performed his last official act, it was urged by a number of my brethren, who knew my condition better than I, to ask for a change of relation to the Conference. To this I yielded under constraint, feeling that I was giving up a cherished purpose never to cease active service so long as life lasted. The years 1882 and 1883 were times of sorrow and distress such as it seemed then, and, as it now seems, no mortal in this world with a pure conscience and an abiding trust in Christ could feel. If hell, as a place and a state, means more than I have felt under the anguish of nervous prostration born of dyspepsia, by the grace of God I mean to escape the condition that lands impure souls in the outer darkness.

At the last session of our Conference I was better—so much improved, indeed, as to be thought fit for work—active work—and sent to Emory, Holly Springs district. Now, Mr. Editor, if I could get the ear of my brethren who need to hear me, I would tell them how I became a dyspeptic, and how I am getting out of it, and its long train of evils; but not now.

It is, perhaps, enough to say I have been able in my way to do all the work of a preacher up to date. Indeed, this has been the most laborious year of my life, and by far the most joyous. I have held five protracted meetings of four to seven days each without help from abroad except six or seven sermons. Measured by the standard of men—my own standard—my work on the circuit has been almost a failure. We had in all our meetings but three conversions; four joined the church. They are intelligent minds, and I persuaded myself, entered the church with purpose of heart to continue to the end. It is true all our services were occasions of rejoicing. The church took higher ground in all that goes to constitute higher living, new family altars were established, and I think all were rendered more joyous; but we lacked the revival power. This lack may have come of the pastor's style of preaching or his methods of conducting revival services. Be it so. Others have their methods; he has his. Some were profited, and none more than this unworthy pastor. Thus it is: God has been divinely near me all the while—in sickness, in health, in enforced retirement or in active duty and service. I have never enjoyed so much of the Divine presence and peace as during the year of grace, 1884, and, as I trust, will be better prepared to receive with joyfulness the work to which the en-

suing Conference, in its wisdom, will assign me.

In no part in my field of labor is the financial outlook hopeful. With an occasional exception here and there, the people are in debt—many of them hopelessly so. Four consecutive years of short crops have wrought mightily to discourage our most successful farmers. It is said men do not take to plowing on empty stomachs. What relation there is between poor crops and the lack of revival power I do not know. When my acquaintance with this country began, four years ago, I heard of no lands for sale nor for a twelve-month afterward. Now any farm can be bought almost at the purchaser's own figures. This state of things makes it hard on our pastors in a country where parsonages are few and far between. Just where the remedy is to be found I can not conjecture, unless the pastors can be filled with wiseless men of few wants, of economical and industrious habits, till, in the Divine economy, a change for the better shall come upon the country.

BYHALIA, Mississippi.

A Camp Meeting—An Experience.

After a pleasant jaunt of thirteen miles to the eastward from DeSoto, on the Mobile & Ohio railroad, in company with pastor J. C. Brogan, and a rest of an hour in his attractive home, the writer reached Union Camp Ground at three o'clock P. M., October 17. About an hour later Rev. J. A. Godfrey came dashing into camp behind his spirited ponies covered with dust, though in fine spirits, improved in health and looking the veteran that he is of more than two-score years of hard service for the Master.

It was a pleasant surprise to find a well-built tabernacle with appointments of comfort for preacher and people, and more than a half-score of tents well filled with intelligent people awaiting the first service. And while there were only three itinerant preachers present, we were aided in the pulpit by the finest corps of local preachers I ever saw; were not only blessed with consistent lives that made their pulpit ministrations acceptable, but whose reading made them intelligent leaders of the Lord's host. The have read Watson and Wesley's writings with care and great diligence, and as they applied the thoughts of these wonderful men to the unfolding of God's blessed word, one could but feel that it was "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." It is also gratifying to note that the honorable representative of this county (Clark) was added to this noble band of local brethren on Saturday by the unanimous vote of the largest Quarterly Conference this writer ever saw assembled. Seventeen members and all present, and taking an intelligent interest in the church.

And while the congregations were large and serious and the preaching was pointed and searching, there was not a conversion nor addition to the church until Monday night. But toward the close on Tuesday night there were twenty-five conversions, seventeen accessions, eleven heads of families pledged to hold meetings organized among the young men, and twenty-one young persons pledged to read the New Testament through by April 1. I do not think I ever saw a pastor so universally loved, and few in our Conference have so many to love them, as has Bro. Brogan. Over six hundred children in his Sunday-school, and these all loving and praying for him because of the interest he takes in their souls, and their parents loving him because he is leading their children to Christ and making intelligent Christians of them. Who among us will be able to look upon his crown in glory?

As it was the last Quarterly Conference, there was considerable effort made to settle up in full with the pastor. Among these who were contributing I observed a local preacher paying, as I thought, quite liberally. I knew he was a poor man and did not think it quite right, for he preaches every Sabbath, baptizes more children, preaches more funerals, marries more couples, than any man in all that country, and I thought he should be excused.

He divined my thoughts and laughingly said: "It's a free will offering, and I will tell you why I make it. A few years ago when I offered to pay my quarterly the steward said no, you do enough without helping to support the pastor. I thought so too, and put the money in my pocket. The next year I bought sixty bushels of corn, for which I paid one dollar and twenty-five cents per bushel. The next year I would pay my usual quarterly, and that fall I sold eighty bushels of corn. So for several years I paid regularly and made all the corn I needed, until I began to think that experience was a mere accident, and when the steward demonstrated with me a second time I again put the money in my pocket and felt easy. But the very next year I bought a hundred bushels of corn. So that time on I have paid my quarterly and have not had to buy any corn and never expect to while I do my duty."

I could not but ask myself the question, Is there no connection between cause and effect? Is not the withholding of a support from the Lord's ministry the cause of so many failures and the countless troubles, some people suffer one way and another? "Bring ye all

the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

J. M. WHELAN.

How Shall We Vote?

Mr. Editor: We suppose this question is almost crucial to many Christians in our Southland.

The "peculiar institution" has left us a heritage much like the minasgeable elephant. In order to prevent the supremacy of an ignorant mass, who have been trained to array themselves, politically, against the native whites, it seems necessary to our best citizens to do all in their power to secure the success of the Democratic party. The apparently obnoxious plank in its present platform may be bridged by the charitable construction suggested by "Grandpa Goodale." Of course, prohibition is no more a "sumptuary" law than any other police regulation of the State. Whatever the framers of that famous platform may have meant, we choose to accept it according to its real and ancient meaning. But, since the talented gentleman nominated as Vice-President has so offensively obtruded his favor to free whisky, we think many lovers of order and good government have grave scruples of conscience about voting directly for a man, who seems to glory in opposing what we regard the chief political safeguard of our rising generation.

The indirect way in which presidential votes are cast give us opportunity to cast our ballots against the corrupt administration so long in power and, at the same time, to show our disapproval of such candidates as Mr. Hendricks. By crossing his name from the ticket (and Cleveland's, too, if any one believe him a corrupt and unworthy man) leaving the names of all the Democratic electors unscratched, we can effect the above object. If any ask, "What good in this, since the men we disapprove are thereby helped to election?" I reply, No immediate result, but a prospective good. "Availability" has become the chief concern to nominating conventions. We can warn our Democratic friends of the North that the sentiment of the law-abiding and moral sentiment of the South must be heeded if they bid any longer for our votes. We want to keep prohibition out of the maelstrom of politics if they will allow us.

A CHRISTIAN VOTER.

JEFFERSON COUNTY, Mississippi.

Resolutions Complimentary.

Whereas, In accordance with the polity and usage of our church, our beloved presiding elder, Rev. T. C. Wier, having now served for four years this, the Columbus district, of the North Mississippi Conference, will, at its approaching session, be removed to another field of labor; therefore, be it

Resolved, That he has greatly endeared himself to us, and that we now express our deep appreciation of his fidelity to all of the interests committed to his care, his impartial rulings, and unflinching courtesy in the chair, and his "godly walk and conversation."

Resolved, That we would commend him to whom, in the providence of God, he may be called upon to minister as "a workman approved of God," humble, consecrated and true. Upon him we pray Heaven's richest blessings now and ever.

Resolved, That a copy of these resolutions be signed upon the Conference minutes, and publication be made in the NEW ORLEANS CHRISTIAN ADVOCATE.

WALTER PRICE,

Sec. Brookville Quart. Conf.

Revival Correspondence.

We are winding up the year finely. All the collections ordered by Conference paid in full. We will report well on Centenary.

E. H. CACELY,

BROOKVILLE, Mississippi.

Our meeting closed last Thursday night, October 23. Twenty-five were received into the church on profession of faith. The church revived. Our people encouraged. The Conference outlook is good. May God bless and prosper both the editor and the Advocate! Bro. Ellis and Singleton did the preaching, and the Holy Ghost applied the word.

JOHN W. CHAMBERS, P. C.

CAMDEN, Oct. 25, 1884.

We have just closed a gracious meeting of five days' continuance. God blessed us by a great manifestation of his power. Bro. Bradley, P. C., was assisted by Bro. D. V. Skipper, who rendered us efficient service, his telling sermons and his earnest work in the altar will long be remembered by his many friends at Grand Gulf. Result of meeting: Three accessions, seven conversions and a general revival in the church. W. L. FAULK,

GRAND GULF, Miss., Oct. 13, 1884.

We are just through with our meetings on the Rocky Springs circuit. Twenty-one accessions and more than twenty conversions. Some of our meetings were attended with remarkable power. The church much revived, we held class meetings, prayer meetings and meetings for inquiry. The brethren and sisters holding the above meeting in the woods, each having their place of resort. These meetings were certainly owned of God. Six hun-

dred dollars raised and subscribed for building and repairing churches. R. BRADLEY, P. C. ROCKY SPRINGS, Miss., Oct. 17, 1884.

Our Shiloh Camp Meeting was quite a success. Sixty or more conversions. The membership much revived and confirmed in the faith once delivered to the saints. Not a very large addition to the membership. Most of these converted were from eight to twenty years of age. A few older persons were born of the Spirit. Dr. C. B. Galloway delivered, on Sunday, ten o'clock A. M., a very able and attentive audience. We had able and efficient preaching by Revs. F. M. Williams, P. E., J. T. Hurd, A. B. Nicholson, C. McDonald, D. Miller, J. L. Vinson, L. E. T. C. Clark, L. B. J. C. Long, L. P. Many thanks to these brethren for services rendered. All glory and honor to God. R. A. SMILEY, Pastor.

OCTOBER 24, 1884.

Facts for the People about Their Pastors.

The following admirable editorial from the New York Christian Advocate is commended to careful perusal. It is timely, practical, suggestive, important.

No people in personal intercourse show more brotherly kindness to their pastors than the Methodists—perhaps few so much. There are pointed exceptions, but this has been the rule from the beginning. But some things few seem to remember.

To mention himself in this journal, criticized as the minister must be a student of both books and men, and must read current news and literature. But books and papers cost money. He who spends less than \$100 per year, wisely and economically, for them, is probably impeding his growth. These who fill important places must spend much more.

The minister and his wife must always keep their home, their children and themselves in order to be seen in company, for guests may arrive unannounced at any moment. He must dress every day as other men dress Sunday. He must make more than twenty per cent. per annum to his family expenses.

Other men, being themselves in trade, can take advantage at lowest rates, bargain and beat, or pay in the commodities they deal in. Ministers can not. The Jewish pastor is well served, and his flock is better in any community. Thus the cost of living is materially increased.

More appeals are made to pastors for aid than to any other class of men, which they can not resist. Moreover, they are led by inclination or forced by circumstances to give liberally to every benevolent cause taken in the name of the church. As a result, they are under a great deal of strain, and must give a much larger proportion of their incomes than others, even taking into account the fact that others pay pew rents and pastors do not.

As the physician grows older his services are more in demand and his compensation less, something he never knew in youth, and an important source of revenue. The lawyer also gains in reputation and income with years. Both physicians and lawyers can take junior partners to relieve them of the more laborious work. But with the minister is no such prospect. After a period, definite in the eyes of the laity, but more or less indefinite in the eyes of the minister, he is no longer in demand. When he can not speak with variety and animation twice on the Sabbath and whenever called upon, and pass from house to house with the sick and aged, he is no longer a necessity of youth, he can neither support himself as "pastor," take a "partner," nor commit his interests to "the hands of departments."

Devotion to the ministry from youth to middle life or old age usually qualifies a man for the successful pursuit of business, especially if he be sick or infirm.

As an offset to all this, it may be said: "The pastor has no house rent to pay, he has marriage fees and gifts, he travels at half fare, and he receives reductions from regular prices."

To which we say: It is true that when there are parsonages the pastor generally pays in house rent. If he did, in many cases he could not live at all. But the moment he retires from the active ministry this ceases. Marriage fees in country churches and small towns are an item hardly enough to pay the expenses of the pastor's family. But they are much less than the pecuniary support, especially in the case of ostentatious weddings. If ministers in large city churches were to publish their fees in every case there would be some surprises at the miserably small sum. Gifts to popular men are often more than enough to support them. They are often near nothing. Not that we would say that a man could be both popular and useful, but he may be very popular and not useful, not powerful; and he may be most useful and from that very cause unpopular and receive no gifts. Gifts are more frequently the result of the popularity of youth, and are lost in the period of life when most needed. Half-starved traveling and reductions to ministers are not universal, in many communities are not known, and at the most are small items.

There are, in some cases, considerable aids, but they assist, they leave the minister still at a disadvantage for the future.

To save, except in most unusual conditions, he must be penurious, thrifty, and seek rapid accumulations. These who do the latter generally fail in money. There are, among such, a few who, through a hard struggle, are able to elect, but with the exception of that of Bishop all must run the gauntlet of a re-election every four years, and may be unexpectedly supplanted when too old, having lost adaptive facilities, to return to the ministry, and a little too young to retire.

If this be a true picture who, who would be a minister?

In the face of all this we say that the useful minister of average or superior ability has about the happiest experience

Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. O. HUNNICUTT.

THURSDAY, NOVEMBER 6, 1884.

\$2,001 25.

We had the pleasure of spending last Sunday in our old pastorate at Vicksburg. It was Centenary day, and the offering amounted to \$2,001 25. Other amounts will be reported, making it aggregate near three thousand.

\$124 85.

Bro. J. R. Bingham, of Carrollton, Miss., writes that the ladies of that church have raised \$124 85 as an additional Centenary offering. This advances Carrollton beyond two thousand.

A distinguished foreign missionary says "the greatest peril of foreign missions is the want of vital piety at home." True. The spirit that sent the gospel abroad must be kept aglow or the work will cease. We rejoice at every new recruit for the mission fields. It indicates the life and fecundity of our spiritual maternity. A church that is constantly producing missionaries can not be disloyal or superannuated.

The comparative success of the home and foreign work last year is seriously suggestive. It is estimated that, while there were about seven converts to each of the preachers of the United States, there were seventy converts to each of the missionaries in Asia. Seven and seventy. And yet some object to foreign missions because of their meagre results. But while we rejoice with our brethren abroad we might inquire what is the matter at home.

This sentence from Prof. Bowne, in his "Logic of Religious Belief," is worthy of preservation: "Within the church, also, periods of rationalizing have always been periods of dearth and death." The evangelizing spirit must be kept warm and glowing or indifference and deadness will soon ensue. Our aggressive, missionary zeal has conserved and strengthened the life of Methodism. We have had little time for literature. The itinerant has had no "learned leisure." His mission was to "win souls." To this supreme purpose we must be alike consecrated. With larger educational facilities and equipment, we must as zealously emphasize the evangelical spirit. A rationalizing pulpit preaches a lifeless gospel.

In noticing the census of the student-body in attendance at the State University of Alabama, our confere of the Alabama Advocate says some very positive and pertinent things on the subject of Christian education. They have the right ring. Educated in a State institution, and a member of its Board of Trust, we appreciate and applaud the work it and similar colleges are doing. There has been an honored history, and their field of endeavor is enlarging. But we recognize it to be one of the great missions of the church to educate. And in this Centenary year we want our Methodism to take advanced ground on this important—not to say, imminent—question. Let our colleges be endowed and their halls crowded with students.

The St. Louis Christian Advocate utters a timely word of warning against a premature division of our work into little stations and circuits. A premature disturbance of circuit boundaries has worked injury in many directions. A popular young preacher serves a circuit with great acceptability. So marked is his success that he conceives the idea of taking two appointments and making a little station for the next year, and intimates to the presiding elder that he will risk them for a support. The arrangement is made and the brother measurably succeeds. Then he is appointed to another field, and the old lines have to be re-established with more or less friction. Let our multiplication of pastoral charges have the promise of permanency. Too much temporizing to accommodate the convenience of some really superannuated brother or the aspirations of a younger one is hurtful to substantial, normal growth. Churches are a burden, and not a blessing.

Denominational Loyalty.

One of the good results we look for from this Centenary year is a more intelligent and intense denominational life. We repudiate this idea, current in popular phrase, that the denominational tie affects unfavorably the broadest Christian charity. "I'm a good Methodist, but a very poor Christian" is an expression familiar to every pastor. The truth intended to be inculcated in that remark is not a truth. No man is a good Methodist who is not also a good Christian. Dr. Chalmers said, "Methodism is Christianity in earnest." It emphasizes the great doctrine of the witness of the Spirit. A good Methodist, therefore, is an experimental, witnessing Christian; and, if so, he is a good Christian. There may be a partisan adherence to our polity, and a mental, logical approval of our system of doctrine, without being in a large, spiritual sense acquainted with the same. Such an one is not a good Methodist, and that class, we believe, is very small.

Among Methodists we need a more distinct, denominational *esprit de corps*. We have boasted of our broad catholicity until some have allowed it to degenerate into a sentimental latitudinarianism. They repeat glibly and with a great show of liberality that venerable, old deceptive platitude, "It makes no difference what church you belong to, so you are a Christian." That expression is both illogical and untrue. It has brought untold harm, and deserves to be buried beyond the hope of resurrection. Instead of depreciating, we should put a premium upon church relation. And our observation has been that where the denominational tie was slack, brittle or attenuated, it only typed the religious experience of the individual. Believing in the interpretation of Scriptures as formulated in our creed, accepting our ecclesiastical polity and approving the spirit of the church, I can not be indifferent to my relation thereto. To sever connection with the church without a radical change of opinion is both frivolous and perilous. Because some one in a congregation may have treated us unbrotherly, or the social position of the majority is far below our ambitious ideal, is no apology for seeking another communion. The one is capriciousness, and the other a silly vanity that demands all decent excommunication. Some history on this line could be written that would make the angels weep.

Other persons we have known who criticize severely the work and members of their own church, and applaud the doings of others. They bemoan the condition of their congregation—the members are penurious, unsocial, aristocratic or plebeian (according to the speaker), and Zion is languishing generally. Other pastors are more zealous, congregations more united, the service more beautiful and the people so nice. That is the surest betrayal of sacred vows and the most pitiable acknowledgment of mental, social and spiritual stupidity. Loyalty to the church demands unvarying and hearty support. The pastor, whatever his gifts and graces, his fitness or failure, should receive cordial and united appreciation of his labors so long as he sustains that relation. Nothing is so hurtful to a pastor's efficiency as unkind, disloyal criticism. Hold up his hands and cheer his efforts. In this way a doubtful appointment has been made a grand success.

We shall hope, therefore, that the services held in each church this Centenary year will make our people better Methodists. They will learn more of its history and catch more of its true spirit—the inspiration that made our fathers heroic and apostolic. We conclude these reflections by reproducing a passage from Dr. Hudson's "Methodist Armor": "Supreme loyalty to one's church does not imply, by any means, sectarian narrowness. A decided preference for your own home is not to be construed into any dislike toward your neighbor's home. The consecration of a man to his store, farm, trade or profession is not to be taken as any hostility toward anybody else's business. The fact is, the hope of evangelizing the world lies in the Methodist being loyal to his church, the Baptist to his church, the Presbyterian to his church, and so with others. Good will toward all others, but supreme loyalty to your own church, is the true principle. A fault of too many Methodists is that false kind of liberalism which patronizes the interests of others to the neglect and pecuniary damage of its own."

Delegates to the Centennial Conference, to be held in Baltimore, in December next, who have special arrangements for their entertainment, will greatly oblige the committee by sending notice thereof at once to

L. T. WIDEMAN,

143 E. Monument St., Baltimore, Md.

A Partisan Judiciary.

Nothing has a republican government so much to fear as a partisan or corrupt judiciary. It, after all, is the citadel of our security and the bulwark of our liberties. Presidents and governors are themselves powerless before our judicial system. With a passionless and stainless judiciary our rights, property, personal and civil, are safe whatever party may be dominant or whoever sits in the presidential chair. But when corrupt or partisan men become our interpreters and expounders of law, the people mourn and the flag of our liberties trails in the dust. Judges should be removed as far as possible from the passions and prejudices of party strife. Without fear or favoritism, and with all possible impartiality, they are to decide questions at issue according to the great principles of law and equity. If biased by prejudice, justice is dethroned and the rights of a people imperiled. A man who isn't broad enough to forget his party or personal affiliations on the bench, dishonors the ermine, degrades the dignity of his exalted position and bereaves the people of their inalienable rights.

To these reflections we were brought by a telegram to the Daily States, of this city, from Columbus, O., reporting that the celebrated "Scott Liquor Law" had been declared unconstitutional by the Supreme Court. The correspondent added: "The decision was rendered by Democratic judges in accordance with the principles always contended for by the party in this State." Now, we do not accept the intimation that party principles determined this decision. In the absence of their published opinions, we express no judgment upon the matter. But this correspondent, in his excessive party zeal, has made a grave charge against the purity of the court and so far discounts the wisdom and righteousness of their decision. Why state that it "was rendered by Democratic judges"? Did party affiliation cut any figure in the formation of their legal opinion? And then the correspondent adds, that the decision was "in accordance with the principles always contended for by the party in this State." So, then, it was not according to the great fundamental teachings of law, but in harmony with party declarations. Alas! If such be so. When a supreme legal tribunal becomes a party machine, to do its bidding, we may bid adieu to the sacred rights and privileges of a true republic. But, as before observed, we do not accept this intimation as fact. We shall hope for better things until further light is received. In the meantime our readers are warned against the comments of little whisky papers. They will applaud the decision and ridicule prohibition as factitious folly. The principle for which we contend has already been passed upon by the Supreme Court of the United States, and sustained more than once. And this Ohio decision was on some minor point, not on the main question. That has been adjudicated and established. But technicalities will not always etay the triumph of truth.

Since writing the above we have read an article in a Republican paper, stating, with alarm, the fact that during the next quadrennium four judges of the Supreme Court of the United States will be appointed, including the chief justice. It was urged that, if the Democrats returned to power, these vacancies would be filled by men of that party, and the line of decisions for years set aside. So we see the partisan judiciary finds favor on both sides. And the fact is to be deplored. In it we see the greatest danger to the peace and perpetuity of our republican institutions.

The Record's Rejoinder Rejoined.

Our reply to the Baptist Record's challenge to produce any scriptural or other warrant for baptizing children better than a certain old German mentioned, who had his cross, crying twin babies baptized to "sweeten their dispositions," has provoked the brother to vigorous response. He invited it by a cheap attempt to caricature the Christian practice of multiplied thousands, whose piety, possibly, the editor himself would not question. If the doctrine is harmful and wrong, he has a perfect right to point it out; but that he has not and can not do. Really, brother, that chapter of history which tells of Baptists being persecuted for denying their children church membership would be interesting reading. Is it both genuine and authentic? And in what mausoleum has it been preserved? The Record further objects to our statement that for eleven hundred years the scriptural right of children to Christian baptism was not questioned. That we reaffirm with emphasis, with the further statement that it was the uniform practice

of the church through all that eventful period. That writers here and there, like Tertullian, believed in the regenerative efficacy of water baptism neither disproves nor discounts the fact. It rather establishes the truth of history as to the practice of infant baptism. Would Bro. Gambrell discard immersion because a large sect believe in immersion salvation? Of course not. So another objection is disposed of. As to the scriptural authority for baptizing children, we do honestly believe it to be ample, clear and absolute. It is commanded in this great commission; it was practiced by the apostles, and was the unvarying practice of the church, without question or objection, for more than a thousand years. This Record thinks many Methodists are much disturbed on this subject. Well, really, we think the number very small, and they are composed only of those who are annoyed and mystified by some busy little proselyter. Our opportunities for ascertaining the mind of the Methodist Church on this and other subjects are supposed to be quite as good as our brothers', and we must depose that no such observation has been made. Possibly if we had put them through a catechism, told them they were all wrong, that they were practicing a superstition, and other well-known, staple statements; some little mental unrest might have been produced. But as we did not, in thousands of miles of travel and visits to hundreds of homes and congregations, no trouble on that subject has been discovered. On the other hand, we have seen many children brought into church, and hope all our people will likewise obey their Lord's command. If our brother of the Record prefers not to do it, we shall neither "spite" nor persecute (?).

But in other lines of work we will join most heartily with Bro. Gambrell. He preaches the great cardinal doctrines of justification by faith and the witness of the Spirit, and his people are urged to a distinct, comforting religious experience. They are doing a great evangelical work, in which we heartily rejoice. If a little less zealous about much water, they would be a wonderful people.

This and That.

Here are two pictures. There is serious sickness in a certain Roman Catholic family. They are greatly distressed and the doctor gives little hope. Days and nights wear away, while life trembles in the balance. Once a day two "sisters of charity" emerge from a convent, veiled and hooded according to regulation, and walk through the streets to the house of suffering. They spend, possibly, a half hour, count their beads, repeat several "Our Fathers" and "Hail Marys," and return home. This is observed for days. Then you may hear Protestants and "outsiders" exclaim: "How attentive they are to the sick! What devotion to suffering humanity! That's the sort of religion I believe in—a religion that helps you in trouble." Such expressions every pastor has heard. And with them reproaches of other churches for indifference and negligence. Picture number one.

That family has a Methodist neighbor. She went over when the patient was first stricken with disease. Leaving her own household, she watches at that bedside for days and nights. Her hands administer the remedies and soothe the fevered brow, and her heart utters many a fervent prayer for the dear one's recovery. She wears no uniform; she carries no cross and beads; she makes no formal, official calls; but in wrapper and slippers, without parade of toilet, she keeps loving vigils over that couch for weary days and nights. No one observes her going back and forth from home. Oftentimes she returns after night for a few hours' needed rest, and then resumes her place at the patient's couch before the gates of the morning are opened. Nobody ever applauds her devotion. If spoken of at all, "it was only a neighborly act—only common humanity." Her Christian consecration and angel ministry receive no tribute. That is picture number two, and taken from real life.

Now, which deserves the higher honor? Which more truly shows forth the Lord's constraining love? Which should have been more grateful to suffering humanity? We leave our readers to answer these questions, and consider how true Christianity is often sadly depreciated. We do not discount hooded piety, but submit that it should not wear laurels that belong to another brow. These pictures can be duplicated any week in bible and other cities.

An old Celtic rhyme put into modern English says:

Thrice the age of a dog is that of a horse;
Thrice the age of a horse is that of a man;
Thrice the age of a man is that of a deer;
Thrice the age of a deer is that of an eagle.

Centenary at Vicksburg.

Last Sunday was spent with our friends of the "Hill City" of Mississippi, and it was a day long to be remembered. Historic and heroic civil affairs and military achievement, Vicksburg also has a conspicuous place in the annals of South-western Methodism. Many thrilling and instructive incidents connected with the planting and nurturing of our cause in that place ought to be preserved and emblazoned in history. Just four miles below the city sleep the remains of Tobias Gibson, the first Methodist missionary to the West who landed at Natchez in the spring of 1799. A marble monument marks the sacred place, while over it in perpetual benediction are spread the sheltering branches of a magnificent forest oak. Many members of that congregation are descendants of his relatives and of Rev. Newitt Vick, in whose home the first Mississippi Conference was held in 1813.

Last Sunday was a bright, beautiful, balmy day. There was scarcely a deck of cloud in the sky, and not a shadow on the radiant faces of that joyful congregation. Of course the first thing in order was a visit to the Sunday-school under the superintendence of Bro. W. G. Paxton. That is a well-organized, enterprising school, and with an *esprit de corps* rarely seen. The infant department alone has an enrolled membership of about ninety, ranging in age from three years to nine or ten. In their room is a special superintendent, secretary, organist and several teachers. It was a real inspiration to see them march into the large room and join in the closing exercises. One new feature of the school quite interested us—the birthday gift box. On the anniversary day of each member there is deposited in the box a number of cents equal to the number of years of their lives. This novel idea is yielding a nice little revenue. One member, last Sunday, deposited three hundred cents—certainly an excess of liberality over longevity, for the patriarchal age is no more. This editor had to pay up for the sake of auld lang syne.

The Centenary meeting was held in the freshly and beautifully frescoed auditorium upstairs. The congregation well filled the spacious temple and entered heartily in the service. For the first time in a Methodist Church we heard a cornet in the choir. When the people recover from their surprise at the sound it will prove a real help in leading the voices. In other churches we have heard it to advantage. After a timely discourse by an ex-pastor there was a Centenary thank-offering of \$2,001 25. Other amounts will surely follow.

In the afternoon a young people's meeting was held and well attended, addressed by Mrs. Chapin, of South Carolina, Mrs. Buell, of New York, and this editor. These ladies were in the city to attend a grand temperance mass meeting at the opera house that night.

We were glad to note evidences of prosperity in the church. About thirty new members have been received within the past few months, and the entire congregation is zealously interested in beautifying and improving their church building. Pastor Woodward is closing successfully his second year of service as the shepherd of that flock. The two days of our visit passed all too rapidly. Many dear friends we wanted to visit and invitations accept, "but was let hitherto." Nominally the guest of that prince of paragonage neighbors, Dr. J. M. Hunt, we had no "continuing city." Though physically wearied with the day's labor, yet socially and spiritually refreshed, we left at eight P. M. for this office by way of Jackson, and at half-past seven, on Monday morning, reported for duty.

Trouble in China—Note from Dr. Lambuth.

Mr. Editor: At this date we are in the midst of a terrible war, and our work in the interior is greatly retarded. Even here, in Shanghai, the minds of the people are so filled with war that they can scarcely think of anything else. They are greatly excited all over the country and many are terrified, and we can not tell what a day may bring forth. Multitudes thousands have fled from our midst to the interior, fearing an invasion of the French. We are on the verge of a terrible war which may end in the overthrow of the present dynasty. That is the opinion of many Chinese. The French have a large fleet and their land forces are increasing. They have been very quiet since the terrible work of destruction in Foochow until day before yesterday. They are now on the move, and forty-eight hours from this may find them in possession of Fomosa, and then they will begin to move north. The Chinese everywhere are terror-stricken since

the destruction of their fleet at Poochow. I think it almost certain that before the close of this year, if the war continues, the whole Chinese fleet of seventy men-of-war will be captured, or destroyed by the French fleet. We may have trouble all through this part of China; but just now we can not tell what will be the result of the attack on Fomosa. They may turn north, and, if so, we shall certainly have trouble. Pray for us and for the church in China. SHANGHAI, CHINA, Oct. 2, 1884.

A New Era in Journalism.

The history of journalism is a perpetual marvel. Its growth has been wonderful. But a few years ago, comparatively, the art of printing was invented, and the first crude newspaper was issued from a very rude press. Now it has multiplied to great numbers and has become one of the mightiest factors in our civilization. Its lines have gone out to the ends of the earth. But with its growth in influence there has been marked change in its character. The newspaper of to-day is as different from that of a half-century ago, as the steam power press on which it is printed throwing off several thousand an hour, is superior to the old hand machine that did duty in the days of our fathers. Now it gathers news by lightning, is printed by steam and distributed to eager readers with all the speed of the modern railway. And so the typical editor is a new development. His work is better defined and far more onerous. All of which we have said only as an introduction to the following from the brilliant, sparkling editor of the Richmond Christian Advocate:

The National Intelligencer, with its ponderous essays, was the favorite of forty years ago. It could not compete with its brisk rivals. It died from excess of starch and sloth.

The modern reader of the denominational papers would not endure an issue with endless columns of reports, serial articles, and editorials, heavy as ore from a lead mine. He looks at the length of an article before perusal.

The editor whose sole work was to tear off two or three pages from an old sermon and turn up the corners for a "leader" is now in fossil. The paper of to-day is edited. The pen of its conductor must be seen on every hand.

It has been well said that Macaulay in the editorial chair of a great daily would write it to death in a year. The attempt to make the columns of the Church Gazette "Body of Divinity" ends in a burial of the body out of sight.

In the last five years the Southern Methodist press has set out on a new course of activity. The men who conduct it have found out the art of editing—work, work, work! The scissors give place to the pen. Field notes are valued beyond bushels of disquisitions on the Lost Tribes or the Number of the Beast. A column of "Drifts" is read where patriotic platitudes are passed by. Questions are discussed in a direct, cracking style. Condensation and variety may be seen on every page. All slovenliness in the make-up, or printer's smugness, is banished. Money is spent freely to secure freshness and vigor.

The Southern Methodist papers are gaining on our people. They have shown ability and enterprise. Their reward is sure. Interest in their wider circulation is growing. The number of men of influence and activity, adding in putting the journals in new homes, perhaps never so great. We have never known such zeal in making Methodists a reading people.

Does the Water Agree with You?

Good, pure water is indispensable to good health in any country and under all conditions. "No matter what the climate is, if the water is not pure, one need not expect to be healthy. Even in a malarious district the people enjoy measurably good health if they have good water to drink. Filtering helps impure water; but cooking before using is still better. I believe no class of persons in the world is so much affected by the water they drink as Methodist preachers. They seem to be more sensitive to the effects of bad water than other men. Usually they do not begin to discover the ill effects of the water until toward the close of the Conference year. Then it tells upon them painfully and rapidly. By the time Conference comes on, with some of them the water is a question of life and death to them and to their families. Filtering is out of the question and cooking the water will do no good. This they know without a trial. Nothing absolutely nothing, will do but a change of place to secure a change of water.

In some instances the official Board take the hint and confirm the judgment of the preacher as to the ill effect of the water upon him, though they are ready enough to believe it would not have the same effect upon some other man. The same water affects different men differently.

Not long ago, in one of our Conferences, some four or five preachers from different parts of the work fell in together at a railroad crossing a few weeks before Conference. Bro. A., from D. station, regretted that he

would be compelled to move, as the water did not agree with him; and Bro. S., from O. station, said, "I understand the water in O. does not agree with me;" and another thought, if his charge did not come up better, the water would not agree with him, and the fourth said the water always agreed with him best where they had the best parsonage and took the best care of the preacher. At last one suggested that a certain mission in the Conference was close to some famous, health-giving springs; but all agreed that that kind of water was not adapted to their cases. After a few moments' thought it was generally agreed that for many years past the healthiest and stoutest men in the Conference were sent to that health resort. What an oversight in the Bishops, and how loath the men who stand in the greatest need of a change of water are to go where the water is so good! Quite a number of preachers are excellently well suited to water where they are, and they do not want to run the risk of a change.

Among some of the preachers, "How does the water suit you?" has come to be a common mode of salutation. Does the water in the Advocate office agree with you, Doctor? If not, come up in the hills and try our springs.

OLDEROY.

Bishop Parker preached an able sermon at Carondelet Street Church last Sunday morning.

There has been a good revival meeting in progress at Jackson, La., and quite a number of the students of Centenary College have united with the church.

Centenary offerings reported in the Nashville Advocate up to Nov. 1, amounted to \$425,031. This week will doubtless advance the sum to half a million.

Rev. F. M. Featherston, D. D., and family arrived in the city, on Tuesday morning, from San Francisco. Our old friend looks not a day older than when he left Mississippi for the "ultimate West."

Bishop Keener seems to have given eminent satisfaction in the chair of the Holston Conference. The Holston Methodist says, "He leaves Bristol more esteemed and loved than when he came."

The West Virginia Conference was reorganized in 1880 with 4,000 members. Last year's reports showed a total of 15,173. That is remarkable and substantial progress, and in face of difficulties peculiar and formidable.

We regret to learn that the Methodist Church at Scranton was destroyed by fire recently. It is hoped that the amount of insurance will enable the congregation to rebuild. And this leads us to inquire how many churches are insured?

Dr. Buckley, of the New York Christian Advocate, has returned from his European tour, and sends greeting to his many readers, aptly quoting this couplet:

"If you have missed me, my absence has not been in vain;
If you have not, you surely can not complain."

Up to date the Centenary Conference amounted to \$77,000. The conference resolved to direct future efforts "more especially to the advancement of the three chosen centennial causes, education, missions and church extension."

Luther Benson, Esq., a distinguished author and platform speaker, is coming to Mississippi to lecture on temperance. He is said to have rare gifts as an orator, and on this subject is a master. We bespeak for him large audiences and an attentive hearing.

Dengue has been quite prevalent in the country for some weeks past, and the clergy have not escaped its painful touch. Last Sunday Rev. J. M. Pugh, of Anlice City, La., and Rev. W. C. Black, of Natchez, were unable to occupy their pulpits, in consequence.

The Centenary of American Methodism will be celebrated at Fidelity Street Church next Sunday. Rev. Dr. C. W. Carter, the pastor, will preach in the morning, and the children's meeting will be held in the afternoon, at 6 o'clock. A grand occasion is expected.

A mass meeting in the interest of Sabbath observance will be held at the First Presbyterian Church, this city, (Rev. Dr. Palmer, pastor) next Sunday evening. Addresses will be delivered by Rt. Rev. Bishop Hugh Miller Thompson, of Mississippi, and Rev. Dr. C. K. Marshall, of Vicksburg.

The sessions of the Centennial Conference will be held in Mount Vernon Place Methodist Church, Baltimore. The committee of arrangements hoped to secure the Academy of Music, but failed. We are glad the church has been accepted. Its seating capacity is all sufficient, and is in every way a more suitable place.

"Chinese Gordon" is a rare combination of courage and Christian consecration. His skill as a military commander is only equaled by his simple faith and devotion as a Christian. After weeks of suspense it now transpires that instead of needing relief, he is really commanding a victorious army.

The Pittsburg Christian Advocate proposes that tardy churchgoers be treated after this fashion. Let the doors be closed at the beginning of the introductory service. Then just before the sermon provide a pause, throw open the doors, and let the people walk in to a tune on the organ known as "The Laggard's March."

We regret to see that at a recent election in Minden, La., the anti-prohibitionists carried the town by a small majority. Our friends must pick their flints and try it again. We have everything to gain from agitation. Every election, though a defeat, keeps the question before the people and stimulates thought. If we can get men to think, our cause will triumph.

The new institute building at Whitworth College, erected by Dr. H. F. Johnson, was taken formal possession of on Monday, of last week, with appropriate and imposing ceremonies. Addresses were delivered by Rev. W. B. Lewis and Judge J. B. Chrisman. The college has the largest patronage of its exceptionally successful history.

The State Prohibition Executive Committee met recently in Jackson, and projected plans for a thorough canvass of the State. Rev. J. H. Ciambrell, who has been acting as state organizer, will continue in the field as corresponding secretary. Every county is to be organized, and such an influence brought to bear upon the next legislature as will secure the passage of a good local-option law.

The following statistics of relative annual expenditure in the United States at once point a moral and call us to duty: "Christian missions, \$5,500,000; public education, \$85,000,000; sugar and molasses, \$155,000,000; boots and shoes, \$195,000,000; cotton goods, \$210,000,000; sawed lumber, \$233,000,000; woolen goods, \$237,000,000; iron and steel, \$290,000,000; meat, \$303,000,000; bread, \$505,000,000; liquor, \$600,000,000."

A Bishop of the Methodist Episcopal Church said that he would not appoint a man to the presiding eldership who was over fifty years of age, whereupon Dr. Alfred Wheeler enters solemn protest in the Northern Christian Advocate. We know of no well-declined ministerial deadline. Some men do their best work after celebrating their jubilee. And then others are inefficient at thirty-five. The almanac is no criterion to pastoral activity. Better look at the man and not his birth-day.

The editor of the Religious Herald, traveling down in Georgia, notes this item of Baptist history from Augusta: "Abraham Marshall preached the first Baptist sermon ever preached in Augusta, and for doing it he was tied up and whipped in the Episcopal church-yard. The sheriff who whipped him was named Cartledge, and from that day to this the Cartledges have been Baptists as well as the Marshalls." So it was the "cat-of-nine-tails" that converted Cartledge. That accounts for their dear love of persecution. If they can only get somebody to persecute (?) them, members will be multiplied. The gospel is better than a flog as an evangelizer.

The evolution question was up for discussion in the Synod of Mississippi, at Crystal Springs, on Friday, in connection with the celebrated case of Dr. James Woodrow, of the Columbia Theological Seminary. A resolution introduced by Dr. B. M. Palmer, of this city, disapproving of such teaching in the Seminary, was passed by a vote of 42 to 8. In supporting his resolution, Dr. Palmer said he had no desire to prevent any one from studying and favoring evolution, but he objected to having it taught in theological seminaries and churches. As for the manner in which Adam was created, the Doctor said that man knows nothing about God's creative power beyond what the Bible furnishes us, and never can know such things. It is beyond the reach of science. The Synod took wise action! An unproved hypothesis should not become a subject of instruction to young ministers. We have already too much speculation in the church.

In speaking of the resignation of a prominent Baptist pastor in Boston, the Examiner says: "It is lamentable that such churches should be under necessity of looking about through months and years for the available men believed to have the ability to fill their pulpits and do the needed amount of pastoral work. How this evil is to be stayed and cured is one of the pressing and serious problems of our church life."

If there is a practical remedy, it ought to be laid hold of with vigor and persistency. The remedy is at hand. And that it is effectual is matter of observation any day. It is an itinerancy after the order of "the people called Methodists." We have no unemployed pastors and no churches without shepherds. Here it is, friends, and you may lay hold of it "with vigor and persistency" if you wish. And be assured that with many of your churches it would be like the well-known picture of "before and after taking."

The following from Rev. J. W. Butler, of the Methodist Episcopal Mission, in the City of Mexico, should thrill with new zeal every missionary spirit: "There are now 264 evangelical congregations in Mexico, with 30,000 permanent adherents. Men and women who never saw a Bible till they had spent half their money and half their lives in the Roman Catholic Church were now becoming the Christians who would go through fire and water for their religion's sake. Recently fifteen of them had been imprisoned and persecuted, but not one recanted. One congregation of 125 members, none of whom earned over thirty cents a day, have lately raised \$60 for the erection of a church. They were so generous in religious matters that they had to be restrained, or they would give away their very food and clothes."

"The Morning Star" correspondent, "Agricola," comes to the defense of that luminary and takes up the cudgel against the Advocate. He assumes two statements—first, that all Catholic converts to "the Methodist Church or any of the concurrent sects" sacrificed "internal convictions" in order to "improve their temporal affairs," and, second, that the private lives of Protestant reformers are very wicked as compared with converts to Rome from Protestantism. The first statement is the exact reverse of true history. Many a man lost friends and fortune by leaving the Roman hierarchy. Did "Agricola" ever hear of Popes and cardinals commanding Catholic kings and kingdoms to declare war against Protestants in order to whip them back in the fold? Wonder if he ever heard of the Inquisition, the Bartholemew massacre, and the fires of Smithfield? If death and exile improved "their temporal affairs," then his statement is true. But when he challenges a comparison of private life the correspondence certainly shows bravado. The disingenuous and reckless immorality of Popes, bishops, priests, etc., are the "tear spots" in the chronicles of the ages. But from uncovering that cage of unclean birds we must refrain.

Dean Alford, one of the greatest scholars and authors the Christian world has ever produced, made this very positive declaration: "The practice of infant baptism does not rest on inference, but on the continuity and identity of the covenant of grace to Jew and Gentile, the sign only of admission being altered."

To Our Agents.

As an inducement for the fall campaign, we make this extraordinary offer for new subscribers to the Advocate, viz: For ten new subscribers, with cash in full for same, we will send a full set (four volumes) of Jamieson, Fausset and Brown's Commentary, bound in half morocco; or for fifteen renewals and new subscribers, we will send the full set, postage prepaid—cash in full and names all at one time to accompany orders.

The Southern Cultivator.

From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

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SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one misarrangement will occur in one thousand. Inclose the bills, and where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

Pierce and Paine College.

There will be a meeting of the Board of Trustees of the Pierce and Paine College, at the college building, on Saturday, November 22, at ten o'clock A. M. The following are the names of the Board appointed at the last session of the Louisiana Conference: Clerical—B. F. Alexander, R. Parvin, C. F. Evans, H. Capers, J. M. Brown, S. S. Keener, John Pipes, F. M. Grace, William Hart, J. M. Beard, J. J. Cassidy, C. R. Benson, Lay—H. J. Davis, A. Massey, William Robertson, Dr. Wilson, D. A. Blackshear, James W. Gibbs, John Pike, William Hopkins, Thomas Porter, William Porter, George Martin, Joshua Saunders.

R. F. ALEXANDER, P. E.

OCTOBER 29, 1884.

To the Brethren of the Mississippi Conference.

Will the presiding elders of the several districts please send me the names of all local preachers who will be in attendance for ordination, and of the delegates-elect to our approaching Conference. Will those of the laymen who do not expect to be in attendance inform me as soon as convenient.

T. R. HOLLOMAN.

YAZOO CITY, MISS., OCT. 27, 1884.

Books and Periodicals.

MY SCRAP BOOK. Compiled by Mrs. Ann E. Snyder. Printed for the author in Nashville, Tenn.

We are obliged to the author for a handsomely bound copy of this volume. It is a compilation of judicious selections, literary and religious, prose and poetry, and arranged with much skill. None but a pure and cultivated literary taste could have edited a volume of such merit. Our copy has been read by more than one and much enjoyed.

The North American Review, for November, has been examined with usual care. We always read the North American, and often utilize it for these columns. This number has a good table of contents: "Woman as a Political Factor," "The African Problem," "Progress in Naval Armament," "Half Time in Schools," "Friendship in Ancient Poetry," "Herbert Spencer's Latest Criticism," "Over-illustration," and "Restriction of the Suffrage." Subscription price, \$7.00. Single numbers, 50 cents. New York: No. 30 Lafayette Place.

The Century, for November, is full to the brim of good things. This number begins the promised series of articles on the great battles of the war between the States. Gen. Beauregard's paper on The Battle of Bull Run will be found in this issue. Mr. W. D. Howells begins a new story and George Ticknor Curtis discusses the question, "How Shall We Elect Our President?" The editor's department is unusually fresh and suggestive. The Century Co., New York.


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Advocate Calendar.



Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

CARVER & JAMIESON, Publishers.

A little boy complains to his mother that the teacher can't remember his name. "When she speaks to me," he says, "she always calls me Silence."

The publisher of "Goblin Thoughts" on Mother, Home and Heaven" Introduction by Thos. L. Cuyler, D. D. announces the forthcoming of that work, and assures agents that have been selling it through bankrupt general agents, they can be supplied direct from the publisher, E. H. Treat, New York.

What do you suppose makes the moon so pale, darling? she asked, as they gazed at the orb of night. "I don't know, dear," he answered, "unless it is being up all night. It always affects me that way."

Hon. T. J. Sellers, St. Charles parish, La., says: "I have used the *Yucca* in my family and find it gives the best satisfaction of all preparations of the kind. Nothing like it, is the great popular remedy."

It is thought that the cab system in New York will tend to increase the number of elegants with conclusions, since all girls like handsome men.

"On what grounds do you have no without the extraordinary week's notice?" indignantly asked a thoroughly well-bred house mistress of a leaving boarder. "Coffee grounds, madam! Coffee grounds!" he fairly replied.

It is always foolish to dye the hair. Parker's Hair Balsam restores the original color, is not that better? Only 50 cents.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

The edition of Jamieson, Fausset and Brown's Commentary, issued by Messrs. Jerome B. Samuels & Co., of Toledo, Ohio, and offered as a premium in another column, is nearly found in half morocco, four volumes. It gives home inducement. Every preacher in the nation will find it a complete set. See notice.

Mr. Philip Werlein, 125 Canal street, New Orleans, sells pianos and organs at low prices and on easy payments. This house is reliable and fully guarantees satisfaction. Chickering, Nathaniel, Weirich and other pianos can be bought for \$50 cash and \$10 monthly payments. A fine Werlein, either square or upright, is \$100 to \$150 cash or cash-shipped from factory, New York, direct from warehouse. New organs, Mason & Hamlin's organs can be had at very low prices; other popular makers also. Other pianos taken in exchange for new ones, as part pay. An organ can be bought on \$5 monthly payments, \$5 as first payment. No family should be without music if possible. It is a pleasure which no one should be deprived of. All should sing and be happy.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

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Send the Advocate to your friend for the next year and you will not regret it.

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We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

To those of our subscribers, not convenient to a money order office, we would say, please inform us by postal card whether to continue the Advocate or no.

Send twenty-five cents in stamps for one copy of Kemble's Treatise on the Horse.

Ask your neighbors to subscribe for the Advocate.

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Weekly Market Review.

(For Week Ending November 4, 1884.)

COTTON.	
Low ordinary.....	7 1-10 @
Ordinary.....	8 1-10
Good ordinary.....	9 1-10
Low middling.....	9 1-10
Middling.....	9 1-10
Good middling.....	9 1-10
Fair.....	10 9-10
Salvatore middling.....	9 1-10
St. Louis middling.....	9 7-10

SUGAR.	
Inferior.....	4
Common.....	4
Good common.....	4 1-2
Good fair.....	4 1-2
Fully fair.....	4 1-2
Prime.....	4 1-2
Strictly Prime.....	4 1-2
Choice.....	4 1-2
Seconds.....	4 1-2
Yellow clarified.....	4 1-2
Gray clarified.....	4 1-2
Choice whites.....	4 1-2
Granulated.....	4 1-2

MOLASSES.	
Syrup.....	30
Straitly Prime.....	41
Choice.....	51
Fancy.....	51

RICE.	
Choice.....	52
Prime.....	52
Good.....	52
Fair.....	52
Ordinary.....	52
Common.....	52
No. 2.....	52
Rough.....	52

FLOUR.	
Minnesota bakers.....	5 3/4
Minnesota patents.....	6 1/2
Extra fair.....	4 7/8
Winter wheat patents.....	5 7/8
Choice.....	5 3/4
Fancy.....	4 15/16

CORN PRODUCTS.	
Cream meal.....	3 7/8
Corn meal.....	2 6/8
Grills.....	4 00
Houliny.....	4 00

GRAIN, ETC.	
CORN:	
White.....	54
Yellow.....	55
Mixed.....	54
WHEAT:	
Western.....	37
Texas rust-proof.....	41
Texas No. 2.....	41
BRAN:	
Sugar-cured.....	87 1/2
HAY:	
Choice.....	20 00
Prime.....	17 00

PROVISIONS.	
PORK:	
Mess.....	15 7/8
Prime mess.....	16 00
Rumps.....	14 50
BACON:	
Choice breakfast.....	12
Shoulders.....	7 1/2
Sides, clear.....	10 1/2
Sides, clear rib.....	10 1/2

HAMS.	
Sugar-cured.....	14 1/2
DRY SALT MEAT:	
Shoulders.....	6 1/2
Sides, clear.....	8 1/2
Sides, clear rib.....	8 1/2

FISH.	
MAKERAL:	
No. 1, in bbls.....	14 25
Half bbls.....	7 75
No. 2, in bbls.....	13 75
Half bbls.....	6 25
No. 3, in bbls, large.....	13 25
Half bbls.....	7 00

GROCERIES.	
COFFEE:	
Rio, choice.....	94
Cordova, choice.....	12
Java, choice.....	22
BUTTER:	
Western dairy.....	18
New York dairy.....	18
Country.....	20
LARD:	
Choice.....	8 1/2
Fair.....	25
COAL:	
Coal, cases.....	18
Coal, bbls.....	13
Cotton seed.....	50
Lard.....	80

VEGETABLES.	
CABBAGES:	
Western, bulk.....	54
Country.....	54
POTATOES:	
Louisiana.....	1 25
Western.....	1 75
KROUT:	
5 bbl.....	5 00
ONIONS:	
5 bbl.....	1 80
BALING STUFFS:	
12 b.....	10 1/2
2 b.....	11 1/2
BALING TWINE:	
5 bundle.....	11 1/2
1 bundle.....	1 25

SUNDRIES.	
POULTRY:	
Chickens, Western.....	5 00
Young.....	2 50
Chickens, South'n.....	3 50
Young.....	2 00
Turkeys, Southern.....	9 00
Eggs:	
Western.....	20
Southern.....	23
Wool:	
Lake.....	17 1/2
Louisiana.....	15 1/2
Burly.....	7 1/2
HIDES:	
Green salted.....	7 1/2
Dry salted.....	9 1/2
SKIN:	
Oak, kegs.....	50 00
Oak, barrels.....	75 00
Oak, casks.....	50 00
Oak, hoghead.....	75 00

FERTILIZERS.	
Cotton seed.....	8 00
Meal.....	22 50
Pure ground bone.....	22 00
Muriatic acid.....	8
Sulphuric acid.....	2 1/2
Bone black.....	8 1/2

Cured Chronic Rheumatism.	
"I suffered almost intolerable torments from rheumatism for many years. Parker's Tonic restored my health," says M. Alfred Baer, of Sing Sing, N. Y.	

NEWS OF THE WEEK.

DOMESTIC.
GREENVILLE, S. C., Oct. 23.—The Presbyterian Synod reached a vote on the reports of the committee on the anniversary regarding the teaching of evolution late this evening, after hearing Dr. Woodrow in his own defense for more than seven hours. Both the majority and minority reports, the one condemning and the other commending Dr. Woodrow's teaching, were rejected by a vote of 52 to 41, the synod being much diminished by departures. A resolution introduced by Dr. Thompson, of Charleston, was adopted after the rejection of several other proposed compromises by a vote of 50 to 45. The full text of the resolution finally adopted by the Synod is as follows:
Resolved, That, in the judgment of this Synod, the teaching of evolution in the Theological Seminary at Columbia, except in a purely expository manner, with no intention of inculcating its truths, is hereby disapproved. The following was also adopted: Resolved, That the Synod of South Carolina hereby expresses its sincere affection for Dr. Woodrow personally, its appreciation of the purity of his Christian character, its admiration of his distinguished talents and of his scholarly attainments, both in theology and science, and its high estimate of his past services.
The Synods of Georgia, Florida and Alabama have yet to pass upon the question before it is finally decided. The resolutions do not condemn Dr. Woodrow, but simply forbid his teaching that which he has never taught.

UNIONTOWNS, Pa., Oct. 29.—The remains of fourteen victims of the Youngstown mines' disaster were buried to-day. There is yet no well-defined and accepted theory of the explosion.

BALTIMORE, Oct. 30.—The Protestant Episcopal Convention, after taking nine ballots during the present session, on thirty-two in all, including balloting at the May session, seemed this morning as far from reaching an election as at the beginning. After the nineteenth call of the ballot for to-day Dr. Eccleson withdrew from the contest. The ballot resulted in the election of Dr. Pare, who received 91 out of 121 votes, more than the required majority. Dr. Pare is of French descent, and a native of New York. He is fifty-five years of age, and has been stationed at Epiphany Church, Washington, during the past eight years, where he is held in high esteem.

NEW IBERIA, La., Nov. 1.—Judge Fontenot and eight or ten others left this morning for Loreauville, Fausse Pointe, in this parish, to hold a political meeting in the interest of Kellogg. After the crowd assembled some disturbance was created by persons hallooing, "Hurrah for Gay." Joe Guilfoix rushed to the scene of trouble and was fired at, the ball of a shotgun hitting his hat. He returned the fire. At that moment a general row ensued, in which Capt. Bell, a prominent sugar planter and Democrat, Joe Guilfoix, a leading Gay man, and Oliver Boute, a colored Kellogg man from New Iberia, were all killed outright. The wounded so far as known are Jules Metayer, Republican candidate for sheriff last spring, thigh broken; ex-Sheriff T. Vator, shot twice in the abdomen, and a dozen others slightly wounded. Six negroes were killed as far as known.

FOREIGN.
HALIFAX, Oct. 29.—This afternoon a cage was being lowered down the Dufferin shaft when the gearing broke. As the cage fell it was caught down the shaft and overturned, throwing out the men, who fell a distance of 200 feet. Three were killed outright, and two others were fatally injured. The other one was very seriously injured.

PARIS, Oct. 30.—The Telegraphic states that Prime Minister Ferry has accepted England's offer to mediate between China and France.

LONDON, Oct. 30.—Radical members of Parliament are combining to oppose the government compromise with the House of Lords, also to oppose the government. The aim of the Radicals is to widen the present breach and maintain agitation for the abolition of the House of Lords.

MADRAS, Nov. 1.—An unusually fatal outbreak of cholera has occurred here which is aggravated by the difficulty of procuring provisions, as the terror-stricken villagers refuse to bring to the city the customary supplies.

GLASGOW, Nov. 1.—A serious panic occurred at the Star Theatre this evening, caused by the cry of fire. During the rush of the audience to escape from the building sixteen people were killed and twelve seriously injured.

Plan of Episcopal Visitations for 1884.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP GRANT.		
Daguer.	July 23.	Denver.
Montana.	Aug. 21.	Stevensville.
Columbia.	Sept. 21.	Dayton.
Pacific.	Oct. 21.	Santa Rosa.
Los Angeles.	Oct. 21.	San Bernardino.
SECOND DISTRICT—BISHOP SAN ANTONIO.		
West Texas.	Oct. 28.	San Antonio.
North Texas.	Nov. 12.	Fort Worth.
East Texas.	Nov. 19.	Longview.
German Mission.	Nov. 27.	Houston.
Texas.	Dec. 3.	Galveston.
THIRD DISTRICT—BISHOP PARKER.		
Missouri.	Sept. 17.	St. Louis.
Western.	Sept. 25.	Council Grove.
Southwest Missouri.	Oct. 1.	Jefferson City.
North Carolina.	Nov. 26.	Wilmington.
Mississippi.	Dec. 17.	Yazoo City.
Baltimore.	March 11.	Salem.
FOURTH DISTRICT—BISHOP HARRISON.		
St. Louis.	Sept. 4.	St. Louis.
West Virginia.	Oct. 8.	Greenup.
Arkansas.	Nov. 19.	Van Buren.
Little Rock.	Nov. 24.	Little Rock.
White River.	Dec. 3.	Batesville.
Louisiana.	Jan. 8.	Miniden.
FIFTH DISTRICT—BISHOP PIERCE.		
Indian Mission.	Sept. 17.	Paul's Valley.
Tennessee.	Sept. 25.	Nashville.
North Alabama.	Nov. 12.	Talladega.
South Carolina.	Dec. 17.	Charleston.
Florida.	Jan. 8.	Gainesville.
SIXTH DISTRICT—BISHOP WILSON.		
Kentucky.	Sept. 10.	St. Sterling.
Louisville.	Sept. 17.	Louisville.
Illinois.	Sept. 24.	Nashville.
North Georgia.	Nov. 26.	Atlanta.
South Georgia.	Dec. 17.	Savannah.
SEVENTH DISTRICT—BISHOP KEEFER.		
Holston.	Oct. 22.	Bristol.
North Mississippi.	Nov. 12.	Lynchburg.
North Mississippi.	Nov. 26.	Nashville.
Memphis.	Dec. 3.	Memphis.
Alabama.	Dec. 17.	Opelika.
EIGHTH DISTRICT—BISHOP McTEYRE.		
Indian Mission.	Sept. 17.	Paul's Valley.
Tennessee.	Sept. 25.	Nashville.
North Alabama.	Nov. 12.	Talladega.
South Carolina.	Dec. 17.	Charleston.
Florida.	Jan. 8.	Gainesville.

DISTRICT CONFERENCES.

CENTENARY NOTICE.—To the preachers in charge in the several Districts, North Mississippi Conference, Dear Brethren, let us not forget our Centenary year, and especially the motto: "A collection from every congregation." The opportunity of a hundred years is at hand. Let us improve it. Give every member of the church an opportunity of making a thank offering. Let it not fail in this matter. For, if we do, with Bishop Keener in the chair, we may expect to be called to account for it, when we go up to Aberdeen in November.

T. G. WIER,
Chairman Dist. Centenary Com.
The presiding elders of the North Mississippi Conference will please send me promptly the names in full, of the several delegates elect to the ensuing Conference, and of their alternates.

BYHALIA, Mississippi.
Address all mail matter to **NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.**

Quarterly Conferences.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.	
Grand Bay, at St. Elmo.....	Oct. 11, 12
St. Francis Street.....	13
St. Charles, at Mobile.....	14
St. Paul, at Mobile.....	15
St. James, at Mobile.....	16
St. John, at Mobile.....	17
St. Peter, at Mobile.....	18
St. Andrew, at Mobile.....	19
St. George, at Mobile.....	20
St. Mark, at Mobile.....	21
St. Luke, at Mobile.....	22
St. Matthew, at Mobile.....	23
St. Philip, at Mobile.....	24
St. Timothy, at Mobile.....	25
St. Titus, at Mobile.....	26
St. Thaddeus, at Mobile.....	27
St. Ambrose, at Mobile.....	28
St. Anselm, at Mobile.....	29
St. Boniface, at Mobile.....	30

EUFAULA DIST.—FOURTH ROUND.

Louisville circuit, at Tabernacle.....	Oct. 11, 12
Clayton.....	13
St. Paul, at Eufaula.....	14
St. James, at Eufaula.....	15
St. John, at Eufaula.....	16
St. Peter, at Eufaula.....	17
St. Andrew, at Eufaula.....	18
St. George, at Eufaula.....	19
St. Mark, at Eufaula.....	20
St. Luke, at Eufaula.....	21
St. Matthew, at Eufaula.....	22
St. Philip, at Eufaula.....	23
St. Timothy, at Eufaula.....	24
St. Titus, at Eufaula.....	25
St. Thaddeus, at Eufaula.....	26
St. Ambrose, at Eufaula.....	27
St. Anselm, at Eufaula.....	28
St. Boniface, at Eufaula.....	29
St. John, at Eufaula.....	30

PENSACOLA DIST.—FOURTH ROUND.

Powhatan, at Byrnesville.....	Sept. 29, 30
Milton station.....	Oct. 1, 2
St. Paul, at Pensacola.....	3
St. James, at Pensacola.....	4
St. John, at Pensacola.....	5
St. Peter, at Pensacola.....	6
St. Andrew, at Pensacola.....	7
St. George, at Pensacola.....	8
St. Mark, at Pensacola.....	9
St. Luke, at Pensacola.....	10
St. Matthew, at Pensacola.....	11
St. Philip, at Pensacola.....	12
St. Timothy, at Pensacola.....	13
St. Titus, at Pensacola.....	14
St. Thaddeus, at Pensacola.....	15
St. Ambrose, at Pensacola.....	16
St. Anselm, at Pensacola.....	17
St. Boniface, at Pensacola.....	18
St. John, at Pensacola.....	19
St. James, at Pensacola.....	20

GREENSBORO DIST.—FOURTH ROUND.

Greensboro circuit, at Carthage.....	Sept. 29, 30
Greensboro circuit, at Carthage.....	Oct. 1, 2
Greensboro circuit, at Carthage.....	3
Greensboro circuit, at Carthage.....	4
Greensboro circuit, at Carthage.....	5
Greensboro circuit, at Carthage.....	6
Greensboro circuit, at Carthage.....	7
Greensboro circuit, at Carthage.....	8
Greensboro circuit, at Carthage.....	9
Greensboro circuit, at Carthage.....	10
Greensboro circuit, at Carthage.....	11
Greensboro circuit, at Carthage.....	12
Greensboro circuit, at Carthage.....	13
Greensboro circuit, at Carthage.....	14
Greensboro circuit, at Carthage.....	15
Greensboro circuit, at Carthage.....	16
Greensboro circuit, at Carthage.....	17
Greensboro circuit, at Carthage.....	18
Greensboro circuit, at Carthage.....	19
Greensboro circuit, at Carthage.....	20

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.	
Logansport, at Logansport.....	Oct. 22
Grand Cane, at Grand Cane.....	23
Amite, at Bayou St. John.....	24
Amite, at Bayou St. John.....	25
Amite, at Bayou St. John.....	26
Amite, at Bayou St. John.....	27
Amite, at Bayou St. John.....	28
Amite, at Bayou St. John.....	29
Amite, at Bayou St. John.....	30
Amite, at Bayou St. John.....	31
Amite, at Bayou St. John.....	32
Amite, at Bayou St. John.....	33
Amite, at Bayou St. John.....	34
Amite, at Bayou St. John.....	35
Amite, at Bayou St. John.....	36
Amite, at Bayou St. John.....	37
Amite, at Bayou St. John.....	38
Amite, at Bayou St. John.....	39
Amite, at Bayou St. John.....	40

DELLI DIST.—FOURTH ROUND.

Royville, Little Creek.....	Oct. 18, 19
Montrose.....	20
Land Grove, Little Creek.....	21
Montrose.....	22
Land Grove, Little Creek.....	23
Montrose.....	24
Land Grove, Little Creek.....	25
Montrose.....	26
Land Grove, Little Creek.....	27
Montrose.....	28
Land Grove, Little Creek.....	29
Montrose.....	30
Land Grove, Little Creek.....	31
Montrose.....	32
Land Grove, Little Creek.....	33
Montrose.....	34
Land Grove, Little Creek.....	35
Montrose.....	36
Land Grove, Little Creek.....	37
Montrose.....	38
Land Grove, Little Creek.....	39
Montrose.....	40

OPELOUSAS DIST.—FOURTH ROUND.

Washington and Vermilionville.....	Oct. 25, 26
Grand Cane.....	27
Grand Cane.....	28
Grand Cane.....	29
Grand Cane.....	30
Grand Cane.....	31
Grand Cane.....	32
Grand Cane.....	33
Grand Cane.....	34
Grand Cane.....	35
Grand Cane.....	36
Grand Cane.....	37
Grand Cane.....	38
Grand Cane.....	39
Grand Cane.....	40
Grand Cane.....	41
Grand Cane.....	42
Grand Cane.....	43
Grand Cane.....	44
Grand Cane.....	45
Grand Cane.....	46
Grand Cane.....	47
Grand Cane.....	48
Grand Cane.....	49
Grand Cane.....	50

HOMER DIST.—FOURTH ROUND.

Spaulding circuit, at Evergreen.....	Oct. 4, 5
Spaulding circuit, at Evergreen.....	6
Spaulding circuit, at Evergreen.....	7
Spaulding circuit, at Evergreen.....	8
Spaulding circuit, at Evergreen.....	9
Spaulding circuit, at Evergreen.....	10
Spaulding circuit, at Evergreen.....	11
Spaulding circuit, at Evergreen.....	12
Spaulding circuit, at Evergreen.....	13
Spaulding circuit, at Evergreen.....	14
Spaulding circuit, at Evergreen.....	15
Spaulding circuit, at Evergreen.....	16
Spaulding circuit, at Evergreen.....	17
Spaulding circuit, at Evergreen.....	18
Spaulding circuit, at Evergreen.....	19
Spaulding circuit, at Evergreen.....	

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IN THE SECRET OF HIS PRESENCE.

BY REV. HENRY DUTTON, M. A.

In the secret of his presence

I am kept from strife of tongue;

His pavilion is around me.

And within are countless songs

Of his love and his sweet will.

Heed without, but can not harm.

For the Master's voice is stilling

Storm and tempest to a calm.

In the secret of his presence

Jesus keeps, I know not how;

In the shadow of His ghost,

I am resting, hiding, now!

In the secret of his presence

All the darkness disappears;

For a sun that knows no setting

Throws a rainbow on my tears.

So the day grows ever lighter,

Bringing in the perfect noon;

So the day grows ever brighter,

Heaven is coming, near and soon.

In the secret of his presence

Neteopore can give alarm;

In the shadow of the light,

I can meet them with a smile;

For the strong, swollen flood me-

Tues their very darts aside,

And I know, what'er befalls me,

I shall live because He died!

In the secret of his presence

Jesus keeps, I know not how;

In the shadow of His ghost,

I am resting, hiding, now!

Letter from China.

(Continued.)

MR. EDITOR: It is just thirty years to-day since we first landed in Shanghai, China, among this strange people. Surely God has been gracious unto us all these years, and we will praise his holy name. He has never forsaken us a single day, but has surrounded us with his loving kindness and tender mercy, and we feel earnestly desirous of reconsecrating ourselves to his service. We earnestly pray for divine guidance in the future that we may live more entirely to the glory of God. The goodness of God has followed us all our days, and we feel that the remainder of our life should be spent in gratitude and praise. When we look back upon our past life in China we mourn that we have been able to accomplish so little for our blessed Savior. Our work in this land has all been done for him, because of the love which he had for us, and the desire we have had to make known this love to these dying heathen.

After getting acquainted with our native preacher, Bro. Liew, I formed a very strong attachment for him, and often visited his home, which was near us. He was deeply interested in the study of the word of God, and was always thankful to any one who would give him any assistance. I recollect one day, about three weeks after we arrived, seeing him in great distress of mind. On asking the cause, I was told the mission printing press had fallen into the canal, and he was using every effort by means of many coolies to recover it, and finding it impossible to do so had proposed to those present and interested should unite with him in earnest prayer to God for help that they might recover the lost press. A young man, the son of a missionary standing by, laughed at him for expressing a desire to pray to God for help. He was deeply grieved that the son of a missionary should thus reproach him for his trust in the

power and goodness of God. He mourned over this many days, and to my knowledge offered up many earnest prayers for the conversion of that young man. They recovered the press, and the heart of our native brother was filled with joy and thanksgiving. He was a very conscientious man, and had daily family prayer with his wife and servants, for he had no children. On many an occasion when with him, morning and evening, I have greatly enjoyed the reading of the word of God, and uniting with our brother and his wife around this family altar in earnest prayer for God's blessing. It was truly inspiring to hear the pleadings of Bro. Liew in earnest prayer at a throne of grace for the blessing of God to rest upon his own people. His faith in God's word was firm and unshaken, and no persecution or ridicule could move him from the stronghold which he had taken.

By October 12 the situation was getting more serious all around us. Orders were given by our consuls and military authorities that no foreigner should attempt to enter the city, for it was considered dangerous to do so. The insurgents were fighting among themselves, and were discharging heavy guns from the city wall all day and night. It was no pleasant news to us to hear on the morning of the thirteenth that the Imperial officers of the district were preparing a large force to attack the British consul and all foreign residents. We were near the city and quite away from the foreign settlement and surrounded by Chinese. It was an anxious day with us, and we waited to see the result, fully trusting all in God's hands. The Chinese had frequently put out such reports to frighten foreigners, and we learned during the day that this was a false alarm.

I visited a large temple during the day and found some eight Buddhist priests dressed in their long robes, with various instruments of music and the inevitable gong among the number. They would sometimes kneel and then slowly bow their heads to the ground, calling on the name of Buddha and repeating their formulas. All the while they were making a hideous noise with gongs and shouting to Buddha to hear them. This noise is no doubt made to wake him if he be asleep, as do the Japanese when they clap their hands before bowing their heads to their idols. A little boy was on his knees before them, dressed in white, and with his head bowed to the ground. He had before him two large tables filled with rice, wine, tea, cakes, fruits and many other articles of food. All this was for the spirits of his ancestors, and especially for the spirit of his deceased father, to feed upon. On the table candles and incense sticks were burning, and a large lot of what is called ghost money, made of tin foil, was ready to be burned for the use of the spirits in the world of darkness. The little boy kneeling was dressed in white, the badge of mourning in China. His little brother was sitting near him, and he too was dressed in white. I saw that white cords had been bound in their queues, which is the sign of the death of an elder in the family. The elders of a family never mourn by dressing in white on the death of younger persons of the family. The husband never dresses in mourning on the death of his wife, but the wife must do so for the husband. I found this was a funeral occasion, and the priests were praying the dead man's soul out of purgatory. The whole ceremony was ended after, perhaps, forty-eight hours of noise and chanting by the loud explosion of crackers to frighten away evil spirits that may have followed the more fortunate one from the world of darkness who had been, according to Chinese ideas, released from a place of punishment by the prayers of the priests. As soon as this was over, and the priests had reported the spirit of the father safe, they all sat down and demolished the rice, cakes, tea, fruits, etc., and finished with the wine, as it seemed to be, and they soon became a merry crowd. Before their departure the fee was paid them for their valuable services, and the amount is always in proportion to the wealth of the family.

A poor man, nearly blind, came to see the doctor, and, while receiving treatment, was asked if he had ever heard of Jesus, and he replied he had never heard of such a man. He was then asked if he had ever heard of God. He replied, "I do not know what you are talking about." The names of several of the Chinese idol gods were then mentioned, and was asked if he had ever heard of them. He replied, "O yes, I have heard of these all my life, and I have burned incense before them, and worshiped them; but I have never heard of Jesus or the true God." He was then told that when Jesus was on earth in the form of man he went about healing all diseases, and healed the blind by speaking a word to them. He expressed great surprise at this, for he had almost lost his sight, and no doubt secretly wished Jesus was there to heal him. We felt sorry for him, and the doctor did all he could to restore his sight, with what result we never heard. There were millions of perishing heathen around us, whose spiritual vision was darkened and were needing all the blessings of the gospel.

An old school teacher in the employ of the mission had been reading about Adam, and wanted to know of the missionary what language he spoke, when he was told it was not known. The missionary then asked him what language he thought Adam spoke, and he replied, "I think he spoke the Shanghai dialect." A servant in a missionary family was asked who Jesus was. He replied in a very confident manner, "He was a Canton man."

While taking a walk I saw many miserable looking human beings, for all such sights were new to me and attracted my attention. I came to a house where several persons were weeping. They had incense burning before the door, and inside was an open coffin. Some persons were busy getting it ready for the dead. A great quantity of linen was placed in the bottom, and then some coarse paper, and upon the paper was placed the pith of a weed found here. Upon the top of all this was placed a silk covering. The coffin was moved near the body, where the priest sat smoking his pipe. The whole family were weeping and keeping up a terrible noise. I pressed my way in through the dense crowd and watched them as they took the body and placed it first on the side and then gradually turned it on the back. The body was dressed as if going to a feast, with a long robe, boots and a peculiar hat which is always worn at feasts. Then some copper cash was placed in the coffin, also a large lot of ghost money. This was for the use of the spirit on approaching the world of darkness, for the spirit will be met by a number of hungry ghosts acting as police, ready to drag them before the authorities unless he has sufficient money to bribe them. I am,

Yours in Christian fellowship,

J. W. LAMOUTH.

SHANGHAI, CHINA, Sep. 27, 1884.

The Mississippi Synod.

This body met in Crystal Springs, October 23, at seven P. M. Rev. Mr. Buchanan, of Hazelhurst, Miss., was elected moderator, and Col. Dennet, of Brookhaven, Miss., clerk. There are in this Synod 69 ministers, 175 churches and 9,188 communicants. On Friday Dr. Woodrow and evolution were under consideration. The following was offered by Dr. Palmer: "In the judgment of this Synod the widespread agitation on the subject of evolution, occasioned by the new departure in the seminary of Columbia, S. C., can not be allayed until the mind of the church is ascertained. Under this conviction the Synod of Mississippi deprecates the introduction of this theory as endangering the peace and unity of the church, and can not consent that an hypothesis, confessed by its advocates to be unverified, and which therefore can not be dignified as science, shall assume to control the interpretation of the inspired word." A prolonged discussion ensued. The following are a few points made in the speeches: Mr. Finin, of New Orleans, said that while Dr. Woodrow believed in evolution he also held to the inspiration of Scripture and the doctrines of the Presbyterian

Church. That he believed in the immediate breathing of the human soul as a separate creation, etc. The speaker held that theistic evolution is consistent with the freedom and responsibility of man and with the doctrine of design in nature. Also that the theory of evolution is non-theological and purely scientific, and that therefore the church should forbear any deliverance on the subject. Mr. West, of Aberdeen, Miss., held that the paper under consideration did great injustice to Dr. Woodrow by placing upon him the responsibility of "the widespread agitation on the subject of evolution," whereas the true cause was the heresy-hunting proclivity of the church. He held that evolution conflicted with the word in only one point, and that was in the "dust."

Mr. Woodbridge, of Wesson, Miss., did not know or care whether evolution was true or false. He knew the Bible was true, and loved the church, had given his life to it, and would die for it now. And he did not want the church to make any deliverance on the subject. Dr. Palmer, of New Orleans, said evolution was not only "an unverified hypothesis," but in the very nature of the case it could never be verified, for nobody was there to see God create man, and that all we could know of the process was what God revealed to us. If evolution conflicted with the inspired word at one point, which its advocates confess it does, that is enough. The eyes and naps being called for, the paper was adopted, the vote standing thus: Ayes, 42, and nays, 8.

On Friday night we had an address from Dr. Houston on foreign missions. This was one of the best missionary addresses I ever heard. It did not provoke even a smile at any point, but it made the missionary the glow on every Christian heart. It made a profound impression for good on a large audience, without the slightest compromise of the true dignity and Christian propriety of the occasion.

Dr. Houston is a returned missionary, and the assistant secretary of the Board of Missions. He went to China in 1865, and returned on account of failing health in 1871. In 1881 he went back to China, but in 1883 his wife having died, he brought his children back to America, and while here was elected to the office he now holds, and decided to remain.

The Southern Presbyterian Church has missions in China, Brazil, Greece, Italy, Mexico and the Indian Territory. The stations number about 75. The whole number of laborers sent out from this country is 59. The native helpers number 55. There are 43 organized churches in connection with these missions, with about 1,750 church members. Last year there were added to these churches 217 members. The missions have 9 boarding-schools and 12 day-schools, in which there are 531 pupils, and there are 4 theological training classes, in which there are 14 pupils.

The amount contributed last year for the support of these missions was \$50,000. Of this sum \$2,841 was contributed in the Synod of Mississippi. The church proposes to raise this year \$100,000 and of this amount the Synod of Mississippi resolved to undertake to raise \$5,500. These items were kindly furnished your correspondent by Dr. Houston.

The Synod adjourned late Saturday night to meet in Shreveport, La., in November, 1885. Many of the preachers remained over Sunday, and all the pulpits of our town were filled by ministers from the Synod.

W. M. LEWIS.

Stray Thoughts from a Note-Book.

FROM OUR WASHINGTON CORRESPONDENT.

Slowly the darkness falls

"As a feather is wafted downward
From an eagle in flight."

The clouds drift in murky folds across the sky and a wintry chill pervades the air, causing the passer-by to draw his wraps more closely about him and hasten on to home and cheery fireside. Already the leaves have donned their burial robes and fluttered down to die pressed close to earth's heart. In the parks great drifts of them are swept

into pitiless, dull heaps, while the branches above sigh in the winds for the companions they have lost. We feel winter's frosty weather and know that he will soon turn the corner and be upon us before we are quite ready to receive him. Washington is beautiful now, and will continue to be beautiful when winter has placed his coronet of glittering crystals on earth's brow and thrown a mantle of snow ermine over her bare shoulders.

Only a few weeks since we complained of the heat and sought cool spots, and now our noses turn blue when we take them out and our toes have a tendency to get numb.

Only a few weeks since I wandered through Oakland Cemetery, where the flowers bloomed in wild profusion; roses and heliotropes scented the air; now the sweet flowers have been taken up and put away where wintry death may not touch them as it has the quiet sleepers below.

Standing before the monument of John Howard Payne in the beautiful cemetery, I read the appropriate words of his epitaph:

"Sure, when thy gentle spirit fled,
To rest beyond the state dome,
With outstretched arms, God's angels said,
Welcome to Heaven's home, sweet home!"

A wanderer always in life, he was a wanderer still in death; but at last his bones rest in native soil, even as his gentle spirit rests in "Heaven's home, sweet home."

"Home, sweet home!" Hark! I catch the notes even now, stolen by the chill wind from a strolling hand organ whose homeless owner shivers in his rags. "Home, sweet home!" The notes reach happy firesides, whose smiling circles re-echo the glad refrain. "Home, sweet home!" A woman in costly raiment hears it as she treads on marble floors, and a ghill, like death, creeps to her heart at the mockery of the words. To three souls, homeless as ever Payne was, when standing outside in the cold and the storm, he heard a happy group within singing his matchless words, the notes come with a sobbing wall, borne on the autumn winds. Homeless ones! look aloft, and thank God for "Heaven's home, sweet home!"

The other day, in the quaint old library of the Georgetown University, I saw a lot of ancient manuscripts. The text, like print, and the illuminated pages, like the work of monkish hands, four or five hundred years ago. Shut in from the world's turmoil, between the repetitions of his "Kyrie Eleison, Christe Eleison," he toiled over his copies of the Scriptures. In our busy day, of printing presses and telegraphs, one can but regard with wonder the work of these patient monks, even as we return thanks that the bread of life is to-day thrown broadcast upon the rushing waters of progress, whose streams carry it to famishing thousands of every land. It is no longer the undigested food of monks and priests.

Politics! Politics! We take it in with our food, we see it in the anxious faces of knaves and crowds of men gathered at every street corner; the banners flaunt it in our faces with the names of Blaine and Logan, Cleveland and Hendricks; the very air is full of it. The political heart of the nation throbs mightily in eager excitement, though it can only throb, while the great arteries and small that go out from it must do the work of sustaining and purifying the great body of the nation. Perhaps all the blood it has sent out has not been pure; but we, who must be silent watchers, for no one votes in the District, trust that it may be purified by its passage through Democratic lungs, and return fit to reanimate the languishing frame of our great republic.

Since coming to Washington I have had the pleasure of attending frequently upon the ministry of Dr. William A. Bartlett, pastor of New York Avenue Presbyterian Church, a man of broad views, wide observation and grand intellect. With a vast fund of information, a ready command of language, a full pleasing voice, and a fine appearance, he approaches my ideal pulpit orator. His sermons abound in rich gospel truth, so beautifully expressed as to please the most fastidious, and yet so simple as to reach the heart and the

understanding of the most ignorant. There is but one Southern Methodist Church in Washington, Mt. Vernon Place Church, and though its congregation is small, and not exceedingly fashionable, my heart turns toward it as it does towards everything—Southern and Methodist.

Now I fear Mr. Editor's wrath will come as the untimely frost and nip my literary aspirations in the bud unless I desist; so I desist.

Yours,

1.

Have We Not All One Father?

What a rebuke to all uncharitableness lies in these few and simple words of the ancient prophet! How far-reaching, searching and powerfully restraining is their gentle tone! All unbrotherliness, whether between man and man, or family and family, or nation and nation, melts before them like icebergs beneath the sun. The stripes of tongues, the frauds of trade, the oppressions of power and the treacherous bespatterings of party rivalries stand revealed in the presence of this question as fratricidal cruelties—the word of Cain, hated by every human soul, yet repeated, more or less, in every un sanctified human life. "Am I my brother's keeper?" was a murderer's question, and is asked again only in brother-deceiving selfishness all along the ages. With what overwhelming amazement shall mankind, at last standing in the all-revealing light of the judgment day, see and feel what each against his brother has done! How many then shall confess, even as Joseph's brethren did, "We are verily guilty concerning our brother!" Not only are all unkindness and cruelty by these words removed, but harmony, co-operation and mutual reconciliation are implicitly enjoined. In all things men should live as brethren.

Before this paper reaches its readers the important question who is to be President of these United States for the next four years will have been decided. We are to have one President for all the people and for all the parties. Herein is beautifully signified the brotherhood of all the citizens of all the States. Mutual forbearance, and that broad-minded altruistic spirit which sees and appreciates the good that is in others, even in opponents or enemies, should take the place of vindication and self-seeking partisanship. The recriminations and frauds and bribed deeds, alas! that they should have been, must now be repented of and forgotten. Whoever the President may be, may God make him the friend of all, the benefactor of all! The President represents the unity of the federal fraternity. The slowness of the head of each nation is a type to it of the undivided sovereignty and fatherhood of God. There can be little doubt that factions, opposition to the last elected President in his attempt to organize his cabinet, resulted in his death. Let the people support the chief magistrate in his administration of the government, or quietly submit to his authority. If he shall say,

"I'll search the land and raise the just
To possess of honor, wealth and trust;
The men who work the Bishop's will
Shall be my friends and favorites still,"

let all the people say, Amen!

W. L. C. H.

Centenary Conference.

The propriety of calling a preliminary meeting of the delegates from the Methodist Episcopal Church, South, to the great Centenary Conference having been suggested, the undersigned has been requested to call such meeting for Tuesday, Dec. 9 at 3 P. M., in Trinity Methodist Episcopal Church, South, Baltimore. A full attendance is earnestly desired.

J. D. McFARLIN.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.

REV. E. R. HENDRIX, D. D.,

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REV. W. P. HARRISON, D. D.,

Secretary.

JUDGE JAMES WHITWORTH,

Treasurer.

Christian Advocate.

THURSDAY, NOVEMBER 13, 1884.

For the New Orleans Christian Advocate.
PRAYER FOR THE HOLY SPIRIT.

BY W. L. C. C.

Lord, unto the Spirit give,
By that alone I wish to live;
Without it, Lord, my soul is dead,
For thy good Spirit, hear my cry.

Let me the Spirit daily have,
His constant grace I need and crave,
For him each hour my soul shall wait,
He only can my peace create.

Where'er I am, O Lord, I pray,
Able, thou comforter, with me;
Thy dear companionship be mine,
And make the night about me shine.

In thought, in word, in act each day,
Spirit of Truth, direct my way;
My heart on earth shall be begun,
While every path of sin I shun.

Thou Light of life, my soul's desire,
Giver of peace, O Father, give;
Consume my sin, my being fill,
Conform me all to thy best will.

Thou, Spirit, art essential good,
My famished soul is longing food;
Give me thyself, and all is given—
Thy presence is essential heaven.

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Continued.)

September 5, 1848: I have just returned from the Prairie Hill Camp Meeting, where the Lord poured out his spirit graciously—sixty or seventy whites and a good many blacks were converted, and the Christian church much revived. Last night, in Columbus, we had a prayer meeting at Bro. Holder's dwelling, and five ministers came forward for prayers. We had a happy time; a powerful time.

I have been much blessed in my own soul, and one of my children (Brett) professed religion at the camp meeting. May be a shining light! I feel, and believe, we shall have a glorious revival in Columbus. I think it has commenced.

September 25: A revival of religion commenced in the prayer meetings in Columbus. It was removed to the church, and ten or twelve persons were converted.

October 25: I feel very barren this morning. I find it difficult to fix my attention on heavenly things, and when I attempt to pray I have not the spirit of devotion. My heart is hard and unfeeling, my mind is wandering, and I find the same difficulty in preaching. I am not blessed in my public exercises. I preach without the spirit. I feel less spiritual strength, less power over my body. I am much disposed to ease, sensuality, and self-indulgence. Yet I desire to be holy. I feel that if I do not find happiness in God, I shall not find it anywhere else. The world can not satisfy the desires of my soul. I am not seeking happiness from it if I know myself. Yet "the little foxes spoil the tender vines," little compromises, little indulgences, little neglects, eat out the spirit of devotion. Oh, how difficult to preserve perfect purity in such a world as this, where the current sets so strongly from God and religion, where there are so many unsanctified influences to lead us astray. How I envy the happy saints in glory who are delivered from all these difficulties! There every influence is favorable to holiness, every breeze wafts us towards the throne, every inhabitant is a loyal subject of the King of kings, every eye beams with purity, every heart beats with love, every tongue is tuned to praise. There is no night there, no child of God shall ever there complain of a beclouded sky or an unfeeling heart. Oh, Lord, shall I ever get to heaven? Shall I ever be so happy as to be associated with angels and glorified spirits in that heavenly state? I sometimes feel like I shall get to heaven, notwithstanding all my spiritual conflicts, that I shall get to rest with my Savior at the end of my earthly pilgrimage. How delightful the thought! At other times I feel cast down and discouraged, I feel so unworthy. I find so much corruption in my heart. I am so prone to backsliding that I think I surely can not be found worthy to associate with such a pure and spotless company.

I am so unfaithful that I can not feel worthy to be admitted to the same honors and privileges that the faithful martyrs, and devoted, and self-sacrificing Christians of every age have attained. If I ever get to heaven I will be by the pure mercy of God, and I can only be found worthy to wash the saints feet, to perform the lowest service in the temple of my God, I shall be happy indeed. Oh, Lord, cast me not off from thy presence, withdraw not thy spirit from me, but help me and make me useful in thy church on earth, and finally admit me to join the church triumphant and dwell in thy presence forever and ever.

November 30: I have a calm and placid soul to day. I feel fully given up to God if I know myself, yet I want more faith, more spirituality, more concern for the condition of sinners. I do not feel that travail of soul that I want to feel all the time. This feeling would make my appeals to sinners far more moving and powerful. I too often preach as though I did not enter into the spirit of my subject. I appeal to sinners in a kind of mechanical way, and the words do not come burning from my heart as they should do. This is what gives success to the efforts of the minister. When sinners perceive that the minister is actuated by love to

their souls, and speaks from a heart deeply affected in view of their condition as sinners exposed to wrath, and when he labors as one that expects to give an account to God, they can not resist him, their hearts will relent and they will be constrained to glorify God. Lord, increase my faith.
(To be continued.)

"Reminiscences."

BY REV. G. J. DARRIN.

CRYSTAL SPRINGS CIRCUIT, MISSISSIPPI CONFERENCE.

For reasons that I can not now recall the colored mission work along the Bayou Pierre was, at the close of the year 1846, merged into the regular circuit work. It does not appear upon the minutes as a separate charge for 1847. I was appointed to Crystal Springs circuit, as junior preacher, with Bro. E. R. Strickland. Two married preachers and but one parsonage—a very small house, and located at an extreme point on the circuit (old Crystal Springs.) My senior, of course, took precedence so far as parsonage accommodations were concerned, and I had to find shelter for my family wherever I could. My lot fell at Cayuga, in Hinds county, where I spent a pleasant year among kind friends and neighbors. I was fortunate in securing much more comfortable quarters than the parsonage afforded—quite convenient to a (then) prosperous church, with Sunday and week-day school privileges; so that, while I was loathe to part with my friends and patrons of the colored mission, I realized that God had provided others where he, I trust, had sent me. We had so much home-room that my children, who were old enough at the time to remember the place, speak of it as "Cayuga Long House" by way of distinction from other and less pretentious habitations we enjoyed (?) both before and since. The history of Crystal Springs circuit from that period to the present illustrates the wisdom of lessening the field in order to improve and increase the crop.

In 1847, and, perhaps, for a few years after, the Crystal Springs circuit embraced all the territory from Brownsville, in Hinds county, including the Edwards circuit, that is, now a part of Raymond circuit (omitting Clinton and Raymond,) and, sweeping southward, took in old Salem Church, near Baldwin's Ferry, on Big Black; thence, by way of Cayuga, to Rocky Springs, in Claiborne county; thence in a north-easterly direction, taking in Myor's School-house, Utica, Bear Creek, Crystal Springs, Spring Ridge and River's Chapel. There are now five separate pastoral charges within this territorial limit: one a station able to entertain an Annual Conference; each supporting a pastor, and all but one, I believe, having a parsonage. How the times have changed!

In the bounds of this extensive circuit there lived at that time men and women whose names and deeds deserve to have honorable mention and record upon the "roll of honor." Some, perhaps, at that time were unknown beyond the limits of their own neighborhood; yet now, when they are gone to their home in heaven, the savor of their pure and holy lives is seen and felt in the church; and, as I write these papers to perpetuate the memory of others, I must have liberty to devote more than one chapter to this good old circuit. By this course the necessity for recurrence to men and things as I found them after an absence of two or three years, when I returned to reside at Cayuga again, though I traveled another circuit.

The year preceding my appointment to Crystal Springs circuit was a year of extensive and blessed revival under the ministry of that wonderful man, Pleasant B. Bailey. The mention of his name will bring both joy and sorrow to many hearts. He was instrumental no doubt in the conversion of hundreds of souls; but, alas! his brilliant and successful career in Mississippi had an inglorious ending with us here. It is due to his memory, however, to say that in Texas, whither he immigrated, he was restored to the church and to the ministry as a local preacher, and was useful. His dust sleeps in the midst of a most intelligent and refined community at Sulphur Springs, Texas, among whom there are many who cherish pleasant recollections of his name and of his usefulness. It was my privilege to visit his children and grandchildren, and to find them enjoying social position that commanded the respect and good-will of the very best people in the beautiful little city of Sulphur Springs.

Cayuga and Utica, and all that part of Hinds county, before Bro. Bailey's advent among them had been noted for sporting and dissipation almost without a parallel; but under his ministry it was completely revolutionized. Card playing, horse racing, drum drinking, Sabbath breaking was the order; but when I came there I found all those who had been ring leaders "clothed and in their right mind, sitting at the feet of Jesus." Col. John McGuffey, once a prominent politician and member of the Legislature for Hinds county, resided then at Cayuga. Like too many, he had given his whole life down to old age to worldly pursuits and worldly practices. He was converted at not less than three-score years, and ever afterward led a "quiet and peaceful life in all godliness and honesty." His house had been in former years the headquarters for

sportsmen, and he had thrown all of his great influence into the scale of impiety and irreligion. Now it had become a house of prayer and a pleasant lodging-place for the man of God. Nearly all of his family came into the church. One son became a traveling preacher; was a member of the Mississippi Conference, Bishop Green ordained him, however, that he was not exactly in the succession, and he went to the Episcopal Church. I do not think that he ever attained to the dignity of a rectorship of any parish. He passed into obscurity. He may be dead now. If so, I trust he has gone to heaven, notwithstanding the slight mistake he made in the route he took.

Gideon Johnston, one of the purest minded men I think I ever knew, was another example of the miracle-working power of grace in old age. He had lived to rear a large family of sons—perhaps about as many as the old patriarch, Jacob—most of them to be grown or nearly so—before he became religious. He had taken part with his neighbors in the popular vices for which the community had been notorious, with the exception that he never indulged in the use of intoxicating liquors. But the work of grace which was thorough, genuine. He was noted for his stern integrity of character even before his conversion. The name of "Uncle Gid. Johnston" was the synonym of all that was honorable—an exceptional case even while he took part in the sports of the times. He was not demonstrative as a Christian, but firm as a rock. The preacher never had a better friend, and his good wife was a helpmeet. When he entered the service of God he gave himself fully to that service. He was a faithful class leader and steward, always attended the weekly prayer meeting and was an active worker in the Sunday-school. God honored his faithful service by calling two of his sons to aid putting him in the ministry. The career of the elder son, Vernon H. Johnston, was comparatively brief, but brilliant and successful. He was a close student, ambitious to learn. His father had many sons to educate, and he being considered among the poor men of the time, Vernon had to depend mainly upon his own energy and efforts to secure an education. He did not reach the goal of his ambition in a literary point of view. Nevertheless he had made respectable attainments when he entered the ministry, and, being fully consecrated, he soon gained enviable distinction and filled some of the most important appointments in the Conference. He traveled the Bayou Pierre circuit in 1858, and carried up to the Conference the largest missionary collection ever reported by any preacher in the Conference. At the Conference held at Jackson, in November, 1859, he was appointed agent for Centenary College. He had considerable success in this field, but not so great as in gathering missionary money. Bro. V. H. Johnston was admitted on trial in 1856, and died some time during the year 1862. His end was peaceful, triumphant.

Of the younger son, Pinkney A. Johnston, I will not venture now to write all I feel and all that he deserves as a faithful minister of Jesus Christ. Some other pen will make up his record, perhaps, when he and I are both in our graves. According to his own account repeatedly given, when the great harvest time comes I may, though unworthy, present him among the sheaves that, through God's help, I gleaned. He was converted while I was praying for him. The memory of the sainted father and mother of these dear brethren is enshrined in my memory. I have made this record to do honor to the name of Gideon Johnston, whom God was pleased to so honor and reward for his undeviating piety.

MARTIN PARSONAGE, Oct. 13, 1884.

Letter from California.

MR. EDITOR: The thirty-fourth session of the Pacific Conference closed in Santa Rosa, on Tuesday evening, October 14, having lasted six days. It was the most delightful Conference that I have ever attended. The brethren all seemed to be in good spirits and in the Spirit. We had more preaching than usual, and the sermons were such as we usually expect in revival meetings. The new Bishop was at home in the chair, and by his earnest gospel preaching he won all hearts. At the Conference love feast, on Sunday morning, we had a feast indeed. The Holy Ghost came down in great power, and every heart was made to rejoice. While there has been a falling off at some points, the reports showed, on the whole, an advance in everything: the membership had increased, the collections were larger than usual and the ministry had received a better support.

One of the best things done during the Conference was the response made to the appeal of the agent of the Pacific Methodist College. Six thousand dollars were received in notes to liquidate the debt. We have in Santa Rosa a fine college property and a good school; but its work has been much retarded by debt. The entire amount has now been secured, making due allowance for losses on notes and subscriptions. Surely the college has a brighter day before it.

One of the most impressive occasions was the memorial service on Monday afternoon. Two of our members had died—Lewis R. Featherston and S. W. Davies. Bro. Davies was one of the oldest and most highly respected members of the Conference. Bro. Feather-

ston was known to many of your readers; but they did not know him at his best. He grew, his light shone brighter after leaving his native State, and a more glorious deathbed scene was never witnessed. As brethren paid their tributes of respect, every eye was moistened and every heart was full.

We received from the Mississippi Conference seven years ago Rev. F. M. Featherston; we now return to you Dr. F. M. Featherston. We part with him reluctantly. He made many friends—both ministers and laymen. He was well adapted to the work here, and we can ill afford to lose him; but to the inevitable we must submit.

I leave Modesto and the great San Joaquin Valley to which I feel very much attached. That portion of the State has a great future before it and so, I trust, has our church there. "I leave it reluctantly, but asked for a change on account of my wife's health. We are now at Gilroy, a town of about twenty-five hundred inhabitants, in the coast range of mountains in Santa Clara county, about ninety miles south of San Francisco. We have not been here long enough to express an opinion about either the country or the prospects of the church here. We shall ever consider Modesto home, for there, on January 21, we laid away the body of our precious little Freddie, by the side of whom we expect ere long our own dust to rest.

In a few days I will mail you a copy of The Pacific Annual, containing our Conference minutes and much additional matter. If any of our friends wish facts in regard to California and our church here, they will do well to get this pamphlet. It can be obtained by enclosing address and twenty-five cents to the writer. Your brother,

W. P. ANDREWS.

GILROY, CAL., Oct. 27, 1884.

From Bro. Pipes.

MR. EDITOR: In the Advocate of the sixteenth instant I read a letter headed "From an Itinerant's Daughter," which transported me back to the days of my early ministry. Rev. D. M. Higgins, the subject of the letter, gave me license to preach at a Quarterly Conference on Washita circuit, Monroe district, Mississippi Conference, dated March 25, 1843. He was my first presiding elder in 1841, when I was on Calico circuit, Louisiana Conference. I was young and inexperienced as an itinerant preacher, and he took me with him to a number of protracted and camp meetings during the year, no doubt, that he might initiate me properly into the itinerant work. I was with him a great deal, heard him preach often and was familiar with his manner of life, and a better man I never knew. I looked upon him both as a model Christian and itinerant Methodist preacher. He was no fanatic or enthusiast, though he did profess to enjoy the blessing of sanctification and his whole deportment in life was uniformly consistent with his faith. He was plain and unassuming, but a forcible and an effective minister of the gospel of Christ. Such was the searching character of his sermons, often when sinners heard him portray their character they would go away and say somebody has told that preacher about me. He was a stern man and always fearless. At a certain camp meeting he reproved some of the gentlemen for their misbehavior so severely and timely that they became incensed and swore vengeance against him. Some days after the camp meeting he passed through the city where they lived, and sure enough they attacked him, and demanded that he take back what he had said. He replied, looking over his blue spectacles as is his custom was, in measured tones: Gentlemen, I presume you know what I did say; if you do, I want you to understand distinctly that I have no apology to make. They were unnerved, and got off by saying: If you ever come back here, we will give you the worst whipping you ever had. In speaking of the matter he would often say, when they gave me credit till next time I thought I was doing well.

When the Mississippi Conference was divided in 1846, and the Louisiana Conference was set off, he went East and I came West, and we met no more. I loved him much, and rejoiced when I saw the above notice in the Advocate from his daughter, who seems to breathe the same spirit of her sainted father. The dead rest from their labors, and their works follow them.

We would direct attention to the timely and opportune call of Mrs. E. J. Fullilove, president of the Conference Woman's Missionary Society. Let all Conference auxiliaries and pastors heed the call and prepare for a grand rally at the annual meeting of the missionary women at Minden, La., next July. We would remind corresponding secretaries of the auxiliaries that it is made their duty by a law of their order to correspond with the corresponding secretary of the Conference society, quarterly giving them information of the working of their respective societies. In this way much useful information may disseminate throughout the church.

We were surprised and saddened to day when we saw the death of Baxter Clegg announced in the Advocate. We thought of him as we had been associated with him on the circuit at the session of the Conference and on committee work, and our verdict is that Bro. Clegg was a sincere Christian, a laborious, self-sacrificing itinerant Methodist preacher, and in all these respects has left an example worthy to

be imitated by his younger brethren. You see from Dr. Grace's letter that the college is coming to itself, begins to show signs of life. According to Heracles' rule help the man that helps himself. We ought to rally to the help of Dr. Grace and the college.

MANFIELD, LA., Oct. 24, 1884.

Revival Correspondence.

The Providence Camp Meeting, four miles east of Sparta, was a grand success. Result: Forty conversions, twelve accessions to the church, the membership greatly revived and built up. The protracted drought will greatly affect the finances, as the cotton is the source of revenue, and it is almost a failure in this section.

R. S. COLLIER.

SPARTA, LA., Oct. 25, 1884.

I have just finished my protracted meetings on the St. Helena circuit for this Conference year. We have had good revivals at all the churches except one. About forty conversions and seventy accessions to our church. The work is all ablaze with revival power. We have the largest congregations I have ever seen anywhere outside of the large cities. We have preached to these kind people for six years, during which time we have received over 500 members into our church. The collections will all be in by Conference. We have built one new church as a Centenary offering to the Lord, which with everything complete will be worth \$100.

J. S. PARKER.

I have held six protracted meetings on the Winchester circuit the present year. The good Lord has blessed us wonderfully. We started with two hundred and eleven members the first of the year, and have added one hundred and four. We have up to date three hundred and fifteen members, and are expecting others to join before we leave for Conference. We have received ten members by letter, ninety-four by experience, twenty-three infants baptized. We have our collections raised in full, and expect to go just as far beyond the assessments as we can on our last round, and will give every member a fair chance to subscribe for the Advocate. Our beloved presiding elder, James A. Godfrey, is on his last round looking well, and seems to be thankful to God for the advancement of the Meridian district.

J. J. JONES, P. C.

WINCHESTER, Oct. 31, 1884.

The wheel has revolved, and I am where I started from, in the itinerary. In 1858, many changes have taken place; some better, some worse. Finances, not so good; morals, better. Unwavering trust in God would bring up both. We have had some refreshing showers to thirsty souls this year. Those who sought with the heart found, and many sought. Our meetings were successful. Bro. Mat. Miller, from the beautiful circuit, rendered us good service. Bro. Hazard Smith, D. S. Presbyterian, did some good work for us. He says, "If the Methodists go on as they have done, they will take the world before another century." May they be found worthy! The Sunday-school course on the circuit has had no revival; though most of the accessions have been children of school-age. I fear I will not be able to report *heavily* on any of the collections. My own not excepted. I proposed to take corn for missions. Could you send it to them? The cotton crop is cut down one-half; the low price is the saddest. Would it be a good thing if that goat could die? Paul said his people had zeal not according to knowledge. We lack the zeal with our knowledge.

L. P. MAGAOR.

WALTON GROVE, MISS., Oct. 19, 1884.

Now Prospect Camp Meeting, where but a few years ago was the West Pascagoula mission, is now Vanceville circuit, in the Seashore district of the Mississippi Conference. The fifth camp meeting held at New Prospect, began Friday night, October 24. Owing to the absence, by illness, of Rev. B. S. Rayner, P. C., the meeting was in care of Rev. A. P. Cox, P. C. The opening sermon, by R. B. Downer, was upon "Consecration." Saturday, at eleven A. M., the subject was "Prayer," by T. S. West; four P. M., "The perpetuity of a personal devil," by W. W. Hopper. The subject at night was "Transfiguration," by T. S. West. Sunday, at eight A. M., Thomas Price preached a clear, comprehensive sermon upon "The indwelling kingdom;" eleven A. M., T. S. West preached a centennial sermon with special reference to the bearings of Methodism on "The theology of the world;" R. B. Downer, at three P. M., had for his subject, "Escape for thy life," followed at night by W. W. Hopper on "Faith." Monday, amidst continued showers of rain, we had the four services, and on Tuesday, eight A. M., prayers. Applicants were received into full connection, and the meeting closed. Fifty conversions were reported, and members were added to the adjacent circuits. Some regard this as among the best of the meetings held there.

Our struggle at church building is still going on. Our Farmville church has been at a standstill for some time for the want of material. The saw mill was under water until the first of July, the time at which we expected to occupy our church. Doors and sash are ready, pulpit made, but no material to make seats. Our Shiloh church is up and covered, flooring ready to put down, but the workman thinks it

best not to put the floor down until the doors and sash are ready to be put up, so here we are at a standstill, for we do not go in debt. And here we want to say that the membership, with a few exceptions, have done nobly, and as we have made application to our Church Extension Society for help, I feel assured that they could not help a more worthy people, and none who have sustained a greater loss; for they completed a new church about seven years ago at a cost of over \$1,500, and it was burned in a few months by the explosion of a lamp. And I would also appeal to the Methodists of the Louisiana Conference to help us here at Shiloh to rebuild our church, which was so soon consumed by fire after its completion. We are also building a new church at the Tennessee appointment, the old house being almost rotten down. The new church here will be a neat box house. It will be completed by the second Sabbath in November, at which time we expect to protract the services, and we are praying for a revival of religion here which is much needed as all over the work. We have not held but one protracted meeting. Result: Nine accessions to our church, and some to the Baptist Church. Now you see, Mr. Editor, we expect to claim the Farmville circuit as the banner circuit of the Louisiana Conference in church building this our Centennial year.

J. M. JOHNSTON.

Hon. Richard H. Powell.

MR. EDITOR: The death of the distinguished gentleman whose name is written above occurred at Union Springs, Ala., last week. As he and his father before him were among the early friends and supporters of the NEW ORLEANS CHRISTIAN ADVOCATE, it seems proper that a notice of his death should appear in that paper. I first met Bro. Powell in company with his father, Dr. N. B. Powell, at a State Temperance Convention, held in Selma, Ala., in the fall of 1841. I was on my way to join the Alabama Conference, at Marvin; but, being a delegate to the Temperance Convention, I had the pleasure of meeting many warm friends of the cause in Selma. Among these none were more zealous than the Powells, father and son.

The next occasion that I recollect which threw us together was on my journey from Tuscaloosa to the Annual Conference, at Enfield, in 1859. My traveling companions were Robert K. Hargrove (now Bishop) and Walter C. Harris. We were in a private conveyance, and, after a long journey on the road, we drew up one Saturday evening at the gate of Bro. R. H. Powell, at Union Springs. The son came out, and said: "What are you doing here? I never allow Methodist preachers to stand at my gate." We enjoyed a delightful entertainment that night, and next morning we proposed to go on to Channahowee Ridge to attend church. Bro. Powell told us that an old local preacher had an appointment there that day, but did not tell us who he was. Thus our surprise when it was found that the local preacher was Dr. N. B. Powell, Dick's father, who late in life had begun preaching! He soon invited one of his traveling brethren to fill the pulpit, and Bro. Harris preached the sermon. We dined at Dr. Powell's residence, near the church, where we met an elegant company of East Alabama Methodists. That evening we drove on to Ebon, to spend the night with Uncle Jammy Banks, father-in-law of Dr. Fitzgerald, then in California. Bro. Hargrove preached in the Ebon Church at night, and never did three traveling preachers have a happier Sunday than we had with the Channahowee Methodists; for the "Ridge," as it was called, for twelve or fifteen miles was the seat of elegant homes and pious people. It was a favorite scene of old Dr. Powell to endow the NEW ORLEANS CHRISTIAN ADVOCATE, and he was wealthy then; and had his idea been popular, no doubt he would have become a large subscriber.

In 1874 I met Bro. Powell (R. H.) again in an Editorial Convention, at Montgomery. He was then the editor of the Union Springs Herald, a paper that has always borne a high character, and of which he was the founder. By a sad coincidence his valiantly addressed on retiring from the press was published on the day of his death. In 1875 the Press Convention of Alabama made an excursion to visit a similar association of editors in the State of New York. Bro. Powell was the president of our association, and I had the pleasure of traveling with him for three weeks through the cities of New York, and down the St. Lawrence to Montreal, back by way of New York and Philadelphia and home. We were met with distinguished honors by our New York confreres, and were hosted and traveled through the richest scenery of the world to our heart's content. Bro. Powell was now a very poor man and a widower—his best days were in the past; but with a noble independence and true piety he was renewing the battle of life, and, as before, was winning golden opinions from his fellows. Though wine was often set before him, he was true to temperance; and many were the pious talks he enjoyed with Father Grant, Joel W. Whitten and myself—all of us being Methodists, and two of us preachers. Alas! I alone am left of the four to tell the story. Together we stood by the

NEW ORLEANS CHRISTIAN ADVOCATE

Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND
NORTH MISSISSIPPI CONFERENCE OF
THE METHODIST EPISCOPAL
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

Rev. F. A. S. ADAMS. Rev. J. T. SAWYER.
Rev. W. L. C. HENRICHT.

THURSDAY, NOVEMBER 13, 1884.

\$450 20.

At the Felicite Street Centenary meeting last Sunday morning, Rev. Dr. C. W. Carter, pastor, there was an offering of \$450 20. The sermon was preached by the pastor, and is reported as being equal to his finest efforts.

To preserve the fruits of our labor we must nurture the young converts. Give them a good Methodist start at once. In a letter to a friend George Whitfield once wrote: "My brother, Wesley, acted wisely. The souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labor. This I neglected, and my people are a rope of sand."

Mathew Arnold said that "Wesley had a genius for godliness." What an eloquent tribute to the singular salubrity of his life! Of how many of us can it be said that we have "a genius for godliness"? But that gift is within the reach of all. We may not have Mr. Wesley's great breadth of intellect, or his profound scholarship or ecclesiastical statesmanship, but all we emulate his "genius for godliness."

The Bishop of Worcester has subscribed £10 toward the liquidation of the debt on the Primitive Methodist Chapel, at Worcester. A very generous and worthy thing for his lordship to do. He certainly has no sympathy with that Archbishop who discharged an organist for playing on one occasion in a Methodist Chapel. "The Church" is so richly irrigated by our Methodist "overdew" that it would seem good policy to help every chapel struggling with a debt or other difficulty.

A brother was asked to prepare a memoir of an aged Methodist by certain members of his family for publication in this ADVOCATE. They were anxious to ascertain its cost, promising to meet all expenses. The brother instituted rigid inquiry and learned that not a member subscribed for the paper. He then replied: "If you will give me two dollars I will have the obituary published, send you the ADVOCATE for one year and pay the balance." A very proper response. And yet our obituary friends are numerous who do not subscribe for the paper, and only want it to canonize their dead.

A subscriber to the Southern Churchman takes that editor severely to task for his liberality. Says he doesn't inveigh against "the non-Christian character of the bodies about us in regard to their ministry, etc." That narrow, little High Churchman must be a fossil of a prehistoric age. More than a hundred years ago the Archbishop of Canterbury, in speaking of the Methodists, said: "These gentlemen are irregular, but they have done good, and I pray God to bless them." The Archbishop didn't pronounce them non-Christian, but just the reverse. Alas! for such bigotry that can't distinguish between a supposed irregularity in ecclesiastical administration and the Christly spirit of a people.

Bishop Huntington, of Central New York, has addressed some very plain and timely words to the ladies of his diocese. All of us like to be endorsed, and, as his warnings are entirely accord with an editorial in this ADVOCATE, some time ago, on "Periodical Piety," we take pleasure in reproducing a liberal extract. In advance of the leuten season they may be pondered and inwardly digested. "I give notice that, when the ladies of a parish descend so far as to lay plans during Lent for a gay diversion in a play-house in Easter week, with dancing and feasting, and are heard of as hawking tickets about the town in the days which commemorate our Savior's agony on the cross, from which he cries to us to count it our glory if the world hates us because we cling to him, they must be told that they are not only lowering themselves in the eyes of their neighbors, but they are humiliating us all, and even the church herself, by a misdemeanor so flagrant. Were there evidence that one of our clergy connived at the offense I should refuse to hold a confirmation where the capacities of our faith had been recently so disturbed."

After the Election.

Another exciting presidential contest has ended, and the sovereign people have decided at the ballot-box who shall fill the highest offices of the government for the next four years. The campaign has been exciting, personal, bitter and aggressive on both sides. If one-thousandth part of the ugly things charged upon each leading candidate be true, neither is worthy of the suffrages of freemen or competent for so distinguished a trust. But it is understood that these are only the staple arguments of a political contest—a sort of Pickwickian episode in our national life. After the battle they are "remembered no more forever," unless one or the other should aspire again to political preferment. In some aspects, however, it is to be hoped this recent campaign may never be repeated. The disgusting details of private immorality should never be displayed to public gaze. Not that private morals should be ignored in public men. That doctrine is dangerous and should be discarded. But these facts ought to be canvassed before the nomination is made, and by them candidates made to stand or fall.

Now that the election is over our friends are reminded that politics do not bring prosperity. Our lands will produce as well under one party administration as another. Industry, integrity and frugality alone can give us true progress and happiness as a people. Personal habits and principles are the basis and promise of national wealth and stability. One thing is most noticeable and commands the admiration of the world—the ease with which an entire change of administration can be effected without revolution or in any wise affecting the integrity of our national life. The English papers teem with editorial comments on the recent election and the fact that party policy and domination can so quietly change hands without fear or friction. The stock market indicates no unusual excitement; capital, always timid, manifests no special nervousness, and all the lines of business move on with accustomed courage and confidence. This is cause for congratulation on our part and wonder by our friends abroad. No other government, republican or monarchical, can endure such strains without more or less of revolution. This indicates the wisdom of our institutions, and the profound attachment of the people thereto. After all the crimination and recrimination of stump speakers and partisan newspapers, patriotism is higher than partisanship. Above the contests for party triumph there is a supreme love for our great country.

Another matter is worthy of emulation. Let not the excitements of the campaign cause or perpetuate personal estrangements. Differences of opinion on political questions or policy of administration should not allow personal enmities. A man's views on the tariff do not affect his integrity. Tolerance of political opinion is necessary to the growth of republican governments. A government of the people, for the people, and by the people, is an ideal possible only to the largest liberty of opinion and freedom of expression. Two evenly balanced parties as to numerical strength, with a large number of political ecclesies, independents, "vest-pocket voters," who support the worst men, will heat secure this great and gracious result.

The successful can afford to be magnanimous. They may be elated without being offensively elevated. A man who can be generous and respectful to a defeated opponent for public position wears the badge of true royalty. Only those of narrow, contracted sympathies exist in the griefs and disappointments of their enemies.

Our people of the South especially have a grand opportunity before them. Nearly three-fourths of the electoral strength that achieved this result is in the Southern States. So recently in rebellion, we have been distrusted as to the sincerity of our patriotism and the purity of our fidelity to the federal Constitution. Now our people can demonstrate their loyalty to the general government and their kind consideration for the lately enfranchised negroes. We believe they will do it, and, forgetting the points of the compass, emulate the truest patriot of the North in advancing the prosperity and glory of our common country. There will be no disposition or effort to reverse the legislation of the past for the negro's protection or to defy the amendments to the Constitution. Large liberality will be shown these "wards of the nation," and the fact demonstrated that the colored man has no truer friends in the North than in the South. As a religious journalist, we have no party pride or pain over the result—no shout of victory or wail of defeat. But, as a patriotic Christian citizen,

we pray for blessings abundant to be given our entire land—that sectional discord shall cease and fraternal concord be perpetually enthroned.

The Attachment of Anxiety.

Some recent words uttered by the Czarina of Russia state and illustrate a beautiful lesson. In speaking of the constant peril of the Czar's life, she said: "I am thankful to the nihilists for one thing. They have made me love my husband dearly. Our home life has become so different since I began to look upon him as though he were under sentence of death. You can't think how deeply his menaced state attaches me to him." Anxiety for his personal safety, and knowledge of the fact that bitter malignity shadowed his every footstep and exhausted all human and inhuman ingenuity to achieve his death, awoke every secret and latent sentiment of hers out toward him. It opened an undiscovered fountain of affection, and made the indifferent bride a tender, watchful, comforting, loving companion. She became to him more a wife than a queen. Intense and tenderest love succeeded cold, formal respect. And all because he seemed to be under a perpetual death-sentence, with the executioners ever and eagerly ready to strike the fatal blow.

Anxiety, always increases attachment. An imperiled friend commands our intensest concern. To stay the evil hour and overthrow the dark plot that threatens his life compel every energy and effort to do and dare their utmost. Our own safety is jeopardized in endeavoring to secure his. This is the *abandon* of love, and love itself is intensified by our friend's danger.

This is eminently true of spiritual anxiety. We become more concerned for a soul as we see his increasing danger. "Condemned already," we know that he is hastening the day of execution. Every hour lessens hope of rescue. Hence the Christian's burden of anxiety. How lovingly and longingly a pastor lingers at the bedside of a dying man who is without God and without hope in the world. The fact that the hours are few for him to live; and the last opportunity has arrived to do him any possible good, concentrates in that supreme moment every affection of the soul and every aspiration and inspiration of faith. How eagerly the countenance is watched and the faintest whisper caught to note the answer of prayer and the intelligent grasp of faith upon the great promises of God!

And thus we get an intimation of our Lord's love for the world. It was the "lost" that prompted his descending love to come in the humble form of man. And the persistent peril of the soul, after the sacrifice of his own blood, makes him intercede for us with loving, mighty plea. He is represented as standing and knocking at the door of the heart. After making salvation possible he pleads with man to accept it—after purchasing pardon he treats the captive to receive his liberty. And that attitude is the anxiety of love. The soul's danger intensifies concern. So dreadful is the issue and imminent the peril; he patiently stands without and knocks. Then let us learn that while anxiety intensifies attachment, it also discloses danger. If the results were not so momentous, the Gospels would never have been written and love would never have endured such painful strain. In love's anxiety we see the imminency and eternity of the soul's peril.

Sir Henry Fawcett.

A telegram from London, on Friday last, announced the death of this distinguished scholar, author and statesman. In his history the tragic and heroic united in an eminent degree. Gifted, ambitious and highly educated, his brilliant prospects in life were interrupted, but not defeated, by the total loss of his eyesight in early manhood. But, nothing daunted, he pursued his high purposes until he became one of England's greatest statesmen and ablest officials, having for years and at the time of his death filled the office of Postmaster General. His name will go down to history in connection with many of the most important reforms in the marvelous postal service of Great Britain. The development of the fast mail system, the postal telegraph and cheap postage have been largely the result of his able administration. Along with Sir Rowland Hill, the author of the pre-paid postage by means of small adhesive labels, he will rank as a practical, progressive, distinguished statesman. And all his work has been wrought in total blindness.

Born in Salisbury, in 1833, he graduated at Trinity Hall, Cambridge, in 1856, and the same year was elected to a fellowship. Two years thereafter, in September, 1858,

he met with an accident while out shooting that cost him the sight of both eyes. But his lofty ambition could not be restrained. He became a voluminous writer for reviews on political science and economy, an author of several volumes, professor of political economy in the University of Cambridge and a member of Parliament. His parliamentary speeches have been collected into a volume, and add to his fame as a statesman.

The career of such a man, rising to the highest distinction and leaving the indelible impress of his great character and attainments upon the institutions of his country, should stimulate the laudable ambition of young manhood everywhere. If so much was accomplished against such a sad disability—the helplessness of total blindness—the more highly favored should not fear or fail. England mourns the loss of an honored son and trusted official, and the world is richer for his heroic life. Dimmed was his physical vision, but his mental eyes had the keen glance and majestic sweep of an eagle's. We trust that his spiritual vision was alike cloudless and more glorious.

A Conference Scene—Dr. Winans' Reliving.

In his charming biography of Bishop Paine, Dr. Rivers describes a scene in the Mississippi Conference during the session of 1851. It was the occasion of Dr. Winans retiring from active work. Nothing so affects us as the superannuation of an itinerant minister—the forced surrender of the glorious privilege of preaching the blessed gospel. To be no longer able to shout to the battle—to sit idly by in age and feebleness while others lead on the bannered hosts—must chafe and try the spirits of a valiant veteran. With all its perils and privations, its conflicts and toils, it is a loved employ. And how great the sorrow when infirmities compel retirement! The eloquent words of Bishop Paine must have softened the blow to our great leader. We quote as follows:

"At the Mississippi Conference Dr. William Winans was compelled by the state of his health to ask a superannuated relation. He was not more than sixty years of age. It was not, then, the infirmities of old age, but a severe bronchial affection which made the request necessary. He stated the case himself to the Conference in a modest, manly way. He stated his belief that the days of his efficiency were past. He feared that he would never be able to take regular work again. He bowed cheerfully to the will of God. In the Mississippi Conference he had spent the vigor of his youth and the prime of his manhood. He had enjoyed the largest confidence of his brethren, for which he was deeply grateful. He hoped the Conference could readily grant a request which nothing but inability to do full work could have forced him to make. Saying this, he left the Conference-room. Before putting the vote as to granting his request the Bishop said: 'Brethren, this request affects me greatly. It pains me beyond measure to hear my old friend declare his inability longer to do effective service. Time has been when William Winans would have been gladly welcomed to any station in the church. He was capable of filling any place. In intellectual power he has no superior in the Church, North or South. He indines now in no manner. He is satisfied. He retires so gracefully, so uncomplainingly as to excite my highest admiration. I have seen old men retire most ungraciously, uttering their complaints as to want of appreciation by the church and their hard lot in being cast off in old age. Dr. Winans never appeared grander than he does to-day. I have been with him in General Conference when he shone like the sun at mid-day in cloudless splendor. He was then the peer of any man on this continent. To-day he reminds me of the setting sun. He still shines in full-orbed splendor, his round of rays complete. The light may not be so dazzling; but its mellow radiance touches the tenderest sensibilities, and assures us that when the clouds of death shall gather they will be gilded with holy light, giving us with the assurance that death itself can not quench the brightness of a luminary which shall shine forever, undimmed by the clouds of death. Of course you will grant the request of Dr. Winans. The request was granted amid as deep feeling as was ever witnessed probably on any similar occasion."

Though not acknowledged by the Republican party managers as yet, it seems quite sure that Hon. Grover Cleveland, of New York, and Hon. Thomas A. Hendricks, of Indiana, have been elected President and Vice-President of the United States. They have 219 electoral votes.

Village and Neighborhood Libraries.

Books were never so numerous, so cheap and so accessible as now. The opportunities for the masses to cultivate and develop themselves were never so many; but this favorable condition of things should be more fully utilized. We have been thinking one way to do this would be to establish village and neighborhood libraries. If, for example, the pastor, the Sunday-school superintendent, or any social leader, would call a meeting and propose the establishment of a library, setting forth in a few remarks the intellectual, social and pleasurable benefits of a common library for the use of all, we must think that it would not be difficult to secure a number of subscribers at a dime per month—only a dollar and twenty cents for subscribers per year. Forty subscribers would be an aggregate of forty-eight dollars. This in four years would purchase quite a respectable library. By sending a few cents to pay the postage, any of the large publishing houses will send a catalogue of their publications, from which suitable selections could be made. In order to cultivate a love for reading select interesting books of travel, of biography, small histories of the principal nations of the ancient and modern world. There might also be selected small and popular works on some of the sciences, as physiology, geology, botany and astronomy. Such books would impart much useful knowledge and create a thirst for more. This love for reading would be a great resource against temptation. Such persons are little tempted to go in search of sensations. Country life would be relieved of much of its dullness, and hundreds would be kept from rushing into city life, and thus their health and morals would be guarded. There are too many people in our cities. Labor-saving machines have taken their place, and cities can not find as much employment for large populations as formerly. We must make country life more attractive, and keep the young from crowding into cities in search of sensations and employment. There are in all communities bright young minds who only want the means to develop their mental powers to become shining lights in the world. The love of reading is one of the purest, cheapest and lasting of all pleasures. He that has this taste and good books about him, has a pleasant occupation for every vacant hour, and he feels little need for stimulants, crowds and noise to save him from the oppressions of dullness.

Will not some one who reads the suggestions in this short article be prompted to make the effort in his village, his neighborhood, to establish a library. We know of no movement that at so small a cost, and with so little trouble, would likely be productive of so much benefit and so much pleasure.

J. H. WALKER.

—The Centenary offerings reported to the Centenary Committee up to November 8 was \$442 187.

—The West Texas Conference met its full missionary assessment with an excess of five hundred dollars.

—"Missionaries," said Dr. Haygood, in a recent speech, "can never be bred in the houses of fashionable Methodists."

—"The days of the 'fly-sheets' and 'pamphleteers' have returned to Texas. Judah and Ephraim had better cease vexing each other."

—A valued and distinguished friend thus closes a private note: "It is a pleasure for me to say that the ADVOCATE continually grows in worth and usefulness."

—The Pacific Methodist, by Conference action, has become the property of its editor, Wick B. Parsons. He is making a good paper, and deserves the largest success.

—About ten thousand dollars have already been paid of the proposed Centenary offering of \$50,000 for the "Rio Girls' College." So writes Rev. J. J. Ransom, our Brazilian missionary.

—A grand cathedral has been built in Moscow to commemorate the retreat of Napoleon from Russia. The edifice will accommodate 10,000 worshippers, and has cost over eleven million dollars.

—The Holston Methodist Publishing Company has reorganized with Rev. R. N. Price as editor and Thomas A. Lewis, local editor and manager. The paper will be removed to Morristown.

—The German Church, at Osyka, Miss., which was destroyed by a cyclone some months ago, has been rebuilt, and was dedicated by Dr. J. B. A. Ahrens on last Sunday. A large congregation attended the interesting service especially in the evening, when Dr. Ahrens preached in English.

—The editor exceedingly regrets having failed to meet several Centenary appointments last week. He was quite sick during the entire week, and prepared some of the copy for this issue in bed.

—Sweden has only three Romish Churches within its limits. Happy Sweden! But what about those high-church Lutherans? They spoiled a meeting of the Evangelical Alliance, at Stockholm.

—While the population of the United States from 1870 to 1880 increased over twenty-five per cent, the number of persons unable to read increased less than nine per cent. So there is some light in the sky.

—Joaquin Miller, the famous California poet, has been in New Orleans for several weeks. His letter in the Times-Democrat, of Sunday, is a very cordial tribute to the hospitality, comfort and enterprise of the Crescent City.

—Bishop Granbery has finished his work on the Pacific coast and returned to the east. He preached in St. Louis, on a recent Sabbath, en route to his Virginia home. He is to preside at the South Carolina Conference.

—We acknowledge the pleasure of a call from our old friend, Dr. C. K. Marshall, of Vicksburg. Next week our readers will have the opportunity of seeing the Doctor's admirable address, delivered last Sunday evening, on Sabbath observance.

—The strike of the car drivers is over in this city, and we again have the privilege of riding for five cents. The strikers are satisfied with the advance of wages and everything moves on as before. They were surely very poorly remunerated—from \$30 to \$15 a month for eighteen hours' labor a day, and seven days in the week.

—The "hazing" abolition in our colleges and universities ought to be stamped out. The recent death of Cadet Strang, from Oregon, in the Naval Academy, at Annapolis, indicates the necessity of adopting the most vigorous and rigorous measures to put it down. He was a young man of fine presence and promise, but fell a victim to a brutal outrage that has awakened national condemnation.

—"The Aberdeen Centenary" celebrated recently, which is the centenary of the gift of the episcopate by the Church of Scotland to the American Church, reminds us that the Episcopal Church in these United States just barely escaped alliance with the Lutherans. If their request had been delayed a little longer, the American child would have had another mother. There is some interesting history along that line.

—The Rev. J. W. Wightman, D. D., of the West Virginia Conference, has joined the Southern Presbyterian Church. He left "solely for the reason that he might secure a more permanent pastorate." Whether he succeeds or not remains to be seen. Permanent pastorate are very exceptional in any denomination. And in some of the exceptional permanency means a platitudinal pulpit and a pastorless pew.

—The Franchise Bill has passed its second reading in the English House of Commons by a decisive vote of 372 to 232. This has become the great question in British politics under the championship of Mr. Gladstone. From recent expressions of the people we doubt not its ultimate triumph. The shadows have passed and Mr. Gladstone's star shines out in a clear sky. He is the grand parliamentary leader of this half century.

—The following items we have received from Anite City, La.: Last Sunday was a quarterly meeting occasion; but the Rev. D. A. Little, presiding elder, was sick with dengue fever and could not preach. A lady member of the church, Mrs. Milhark, attended morning service, returned home and died in less than two hours. At the recent election "no license" for 1885 was carried by a majority of 73. Some of the old timers voted "for Peggy and the children."

—There was a mass meeting at the First Presbyterian Church, on last Sunday night, in the interest of Sabbath observance. Eloquent addresses were delivered by Bishop Hugh Miller Thompson and Rev. Dr. C. K. Marshall, of Vicksburg. Rev. H. H. Waters, the secretary of the Sunday League, read a report of the year's work. Memorials had been presented to the Board of Management of the World's Exposition from various religious bodies, including forty-six Protestant Churches in the city of New Orleans. The action of Mr. Blaine, then Secretary of State, in having the American part of the Paris Exposition closed on Sunday was read, and the fact stated that Mr. Frelinghuysen, Secretary of State, had been asked to close the government building during the Exposition in New Orleans.

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Our Children.

DEAR CHILDREN: In my previous
articles, I think, I have said enough
to satisfy you that children can be created
anew in Christ Jesus and become true
Christians even in childhood, and also
that they may safely be admitted to the
fellowship of the church quite early in
life. But as there is an erroneous pre-
judice, even with some grown professors
of religion, against children joining the
church too young, before they know
whether they can hold out or not, I will
say a few more words on that point.
How can any one, young or old, know
whether they can hold out until they
make a fair trial? If children who join
the church at a tender age are properly
instructed and cared for by their pa-
rents, pastors and the older members of
the church, they are more apt to be
faithful to the end than those who join
toward or after the middle of life. Our
church registers, carefully examined,
will prove the truth of this statement.
About the first person I ever saw join
the Methodist Church was a very lady-
like little girl about eight or nine years
old. She was cordially received by the
pastor and her name was duly regis-
tered. I joined the same church soon
after, and often enjoyed Christian fel-
lowship with her for the next fifty-five
years, when in a good old age she fell
asleep in Jesus. As she was a first
cousin of mine we were very often to-
gether. I knew her intimately in her
childhood, in her young womanhood
and married life, and through all the
vicissitudes of life if she ever made a
crooked step in religion I never saw or
heard of it. Children you can all be as
good Christians as she was, if, like her,
you daily trust in your Savior to help
you and do the best you know how.

I suppose near forty years ago I was
holding a protracted meeting under a
brush arbor at one of my country ap-
pointments. The Spirit of God evidently
rested on the large congregation and
there was much feeling manifested,
especially among the children and
young people. At the close of the
meeting I opened the door of the church
when a little boy and girl about eleven
years old came up and offered them-
selves for membership. They belonged
to different families, but their parents
were Methodists and were delighted to
see their little ones join the church, and
gave them all needed encouragement to
be faithful. They became solid mem-
bers of the church and remain so to the
present time. There were two rather
bright boys about sixteen years old, the
sons of Methodist parents, who mani-
fested deep religious feeling and wished
to unite with the church, which their
fathers saw and whispered in their ears
that they had better not join the church
so young; they had better put it off
until they could feel assured that they
would be able to hold out faithful. The
poor boys were most sadly disappointed
and went away sorrowful. One of them
soon lost his religious impressions, be-
came wicked and dissipated, and, in a
few years, filled a drunkard's grave.
The other one grew to manhood and, as
if by way of retaliation, turned his
back upon the church of his parents',
and, greatly to their mortification and
sorrow, joined another church. I say
then let the children join the church,
and let parents and older members and
especially their pastors will do their
duty in teaching and caring for them;
they will make as good members in all
after life as we have in the church.
When these four articles are published,
I may write to you all again.

HAZLETON, Mississippi.
J. G. JONES.
Mr. Editor: Since I have written
my last letter to the little friends,
which you had the kindness to publish
in your good paper, I feel encouraged
to write again, as some of my questions
have been answered. I was afraid for
the want of merit and interest that my
other letter would find its way into the
waste-basket. I am always glad to get
the Advocate to read the letters that
are published in the little folks column.
I always feel interested in answering
the young folks questions. I think it is
a very good thing, for it requires a
great deal of Bible reading to find
them. Papa says it is a good way to
get the young folks to read the Bible,
which is a duty that every body should
perform. I am a member of the Meth-
odist Sunday-school. Mr. C. Newton
is our superintendent. Papa and
mamma are members of the Methodist
Church. I will recommend to my little
friends half hours with the Bible. It is
a very interesting book. I will now
answer Maury Hargrove's question:
"Which is the longest verse in the
Bible?" It is found in Esther viii, 9.
I will answer Lizzie Morris's question:
"How old was Moses when he died?"
He was one hundred and twenty years
old. It is found in Deut. xxxiv, 7.
"How old was Abah when he began to
reign?" Twenty years old. It is found

in II Chron. xxviii, 1. I will close by
asking some questions: Which is the
shortest verse in the Bible? Which is
the shortest chapter in the Bible?
Where is mother-in-law mentioned in
the Bible? CARL A. ROBERTS.
BASTROP, Louisiana.

Mr. Editor: As I see no letters from
Simshoro, I concluded I would write
one. I am a little girl eight years old.
Papa has been taking your valuable
paper ever since I can recollect. I like
to read it, especially the children's
column. I have four sisters, three
married and one single; and one dear
little sister and brother in heaven. My
papa, mamma, and all my sisters are
members of the church. Bro. J. H.
Stone is our pastor. He is always wel-
come at our house, for we all love him.
I will answer Sallie Neyland's question:
Isaac was the sixth son of Jacob. It
is found in Gen. xlii, 14. I will close
by asking a question: Who was Josiah's
mother? Your little friend,
LUCY R. ROBINSON.
Simshoro, Louisiana.

Mr. Editor: My mother takes the
CHRISTIAN ADVOCATE, and likes to
read it. Sometimes she gives me the
children's corner to read. I have not-
iced no one has sent you a letter from
this place. If you think it worth read-
ing, I will tell you of our little church
at Jonestown. It was built last year,
and is very pretty, but quite small
compared with city churches. We have
a good organ, but no pews yet. We
have to sit in chairs until we are able to
buy pews. Rev. H. B. Hamer is our
pastor, and everyone likes him. One
year ago we attended services in an old
school house. Will any one tell me
where Christ calls Mary, "Mother," in
the Bible? ANGELINE ALCON.
EARLE'S NEST.

Mr. Editor: As I have not written
to your valuable paper for some time,
I thought that I would write again. I
live 4 miles from Westville, a country
town. I have been going to school, and
am sorry to say it closed on Oct. 31.
My grandpa is living with us. He is
about ninety years of age. My grandma
is dead. I am going to answer Miss
Sallie Neyland's question: The sixth
son of Jacob was Zebulun. It is found
in Gen. xxxv, 23. I am going to ask
some questions: Who drove a nail
through Simeon's temple? How old was
Joshua when he began to reign? With
much success to your paper, I am,
Your little friend,
J. B. LOCKHART.
Westville, Mississippi.

"As One Whom His Mother Com-
forteth."

A little boy came to his mother one
day, and with quivering lips and tear-
ful eyes, said:
"Mamma, need I go to school this
afternoon? I don't want to go. I can't
go!"
"Why! what has happened?" asked
the mother. "I hope you have not
been a naughty boy."
"No, mamma, I was not naughty. I
just turned around in my seat a little
minute, and the teacher came up and
struck me with his ruler, and I don't
want to go to school ever again. She is
a horrid teacher," and the little breast
heaved with mingled wrath and indigna-
tion.
His mother knew that although the
blow might have caused him pain, it
had fallen heavily on the little sensi-
tive heart; so she drew him into her
lap and laid his head upon her bosom,
where he sobbed out his grief. Then
putting back the hair from his heated
brow and kissing him, she spoke words
of tender affection.
"When he lay quietly in her arms, she
said: "Little boys do have trials, and
sometimes they are almost as much as
such little hearts can well endure; but,
Alfie, everybody has trials, and some-
times they give up to them when they
ought not. Now," she continued, "I
want my boys to be good men by and
by, if you keep going to school, you
would stop learning, and that would
not do, for you must learn a great deal
in order to be a good, strong, Christian
man."

"But it is hard sometimes, isn't it,
mamma?" he asked, finding comfort
in her arms.
"Indeed it is," was the reply.
He patted her on the cheek, smiled
and said: "You are a good mother."
"Now," said she, "go bathe your
face, and we will go to dinner."
When the hour for school came, he
threw his arms around his mother's
neck for a moment, and whispered, as
though desiring assurance of her sym-
pathy, "It is hard, isn't it?" She as-
sured him again that it was, but he
must not permit trials to discourage him.

With a light heart he went whistling
on his way to school, comforted in the
thought that his mother knew and ap-
preciated the difficulty.
Nearly a hundred years ago, a homely
old gentleman, who had been a mechanic
and was the son of a mechanic, was sent
as an ambassador from this country to
France. There came to the full the splendor
of the French salons, and the grace and
charm of the society he met there. A
weaker man, or one with less tact,
would have tried to imitate and con-
form to it.
But Franklin knew his own founda-
tion, and stood firm on it. He kept his
simple, grave dignity, his Quaker dress
and his plain language. The result was
that the enthusiastic Parisians made a
denial of him; men of the highest
rank paid him homage; beautiful women
crowded about him, actually entering the
boudoirs from his coat for a moment.
Not one of the other ambassadors at
the French capital, at that time, are re-
membered now, though they belonged
to some of the noblest houses in Eu-
rope; while the advent of "the great
Franklin" still remains a favorite social
tradition in Paris.
America's first abroad could study
the secret of Franklin's success with
Europe. There is scarcely a capital in
Europe where wealthy Americans are
not to be found "in society," too often
pushing themselves by every mean art
and sordid expedient in their power
among people who are as a rule, no
more cultured or better bred than
themselves, but who have titles. The
result is, that they only win contempt

from these foreigners, when simple
self-respect would command their re-
gard.
The same mistake is repeated with
infinite variations in our own country.
The average American, whether old or
young, is seldom content with his own
social position or circle of friends. He
is perpetually pushing himself into
some other place which he imagines to
be more fashionable; he is incessantly
stung by snubs from people who are
inferior to himself. In short, he takes
voluntarily the position of a lackey
when he might be an equal by simply
keeping his own place and bringing to
adorn it all the strength, grace and
charm which he possesses.
There was a ring of the true metal in
the reply of the Highland chief when
seated below the salt at a state banquet,
"Where MacGregor sits, there is the
head of the table!"—YOUTH'S COMPANION.

Caught by an Octopus.
A diver who was trying to find pearls
off the Alaska coast, found none, but
found himself, all of a sudden, in the
grasp of an ugly octopus with arms
twenty-seven feet long. Such an ex-
perience is rare; but there are thousands
of people who are caught by dyspepsia,
which is quite as bad. An octopus
hates to let go. So does dyspepsia.
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SMALL THINGS.

Despise not them small things.
The soul that longs for wings
To soar to some great height of sacrifice, too oft
Forgets the daily round,
Where little cares abound,
And shakes off little duties while she looks aloft.
God has sent some below
Who must their all forego,
And while bidding give their love, their best,
The lot of some, like thine,
Is small things to resign.
Tell them give that little, thou too art blest.
Thou tread'st a lowly way,
Be willing day by day
To give up little comforts at God's call;
Then thou may'st be ready
To yield up cheerfully,
When he shall crave thy dearest and thine all.

Letter from China.

(Continued.)

MR. EDITOR: The more we saw of the superstition and idolatry of the heathen around us from day to day the more we felt they needed the enlightening influences of the Gospel of Christ. My greatest desire was to be able to tell them of a better way, and I made use of every opportunity to do so.

Late one afternoon we went to visit a little boy who was sick. He was a member of the mission school, and lived in a small hut of bamboo not far from us, in a small room not more than six feet square. An old woman was sitting by his side and looking the picture of despair. The little boy was glad to see us, and asked us in a pleasant way to come in. Everything around us showed their poverty, and the place seemed though it had not been cleaned for years. In the same miserable room were some eight women and as many children. They had an idol over the cooking range and other small idols in different parts of the room. After talking with the child and giving him some medicine we went. In the evening we found him much better. The old woman was still sitting by his side and attributed everything he said and did to the medicine he had taken. The little boy said he was nearly well, and thought if he could take the medicine once more he would be quite well. These poor people were full of superstition, and no doubt this old woman believed we had bewitched the little boy by giving him foreign medicine. Tell them of the one true God and they listen attentively; but they are so ignorant many can not understand. They admit their idols do not save them, and yet they go prostrating themselves before them. Bro. Lew preaches earnest, plain and pointed sermons against idolatry, in which he spurs no one. He told Buddhist priests were considered by one of their emperors to be worth listening attentively, while others laughed. Some said he is trying to get us to cast away our unclean idols and worship the ancestors of foreigners. Others said he wants us to worship heaven and earth. A month after our arrival a poor man came to the door of the mission house with some articles for sale. I went with him through an interpreter. He was asked if he had ever heard of Jesus the Savior of men. He replied he knew nothing of Jesus, and had never heard of him. Said he was not able to read, and was very poor. He was then told Jesus loved the poor as well as the rich, and that we had come to

tell him how he might be saved. We told him Jesus died for our sins and would save all who put their trust in him. He wanted to know how to believe, and was willing to receive instruction. Many times during our missionary life we have been asked that question. My heart yearned to tell him of the love of Jesus, but my lips were sealed. I gave him a catechism of Christian doctrine, and he went away much pleased.

About this time a young man came every day and sat at the mission gate begging. He had a lame foot which the doctor had kindly dressed for him, and money had been given him from time to time. On the day I speak of he had the place dressed and was told to go to work as he had done a month before. This he promised to do, but said he wanted to be paid for having his wound dressed. The doctor will remember well this poor beggar. He said people despised and kicked him about and called him a poor beggar. I will give a short history of this poor boy for the three or four years I knew him. About the time I reached Shanghai he became a beggar. Before this he had employment as a coolie carrying bricks, and was then supporting his mother, sister and himself. One day a brick fell upon his foot and made an ugly wound. A missionary, seeing his condition and knowing him to be an industrious boy, with a mother and sister dependent upon him, gave him a small sum of money. The next day or two the same amount was given, and so on for some time. The doctor did all he could to cure him, but in vain, for he would irritate the place at night, and return in the morning in a worse condition, begging for money. As soon as this was known he received no more money, and from that time he began to beg from house to house. Six months from that date he was offered good wages if he would leave off begging to go to work. He worked half a day in the garden, then threw down his hoe and said, "I thank you, I believe I had rather beg, good-bye." Weeks, months and years after that I met that young man begging from house to house in the city. When begging at the door, if something was not given him at once he would enter the house, work his way to the inner rooms and persevere until he received a cash or two—the tenth part of a cent. Years after this when we had opened a chapel in the city this beggar boy would come in, listen awhile and leave. I often had conversation with him during these years, and tried to lead him to repentance and faith in Christ. He would always say, "Thank you, your advice is good, and I believe in Jesus; but I am a poor, despised beggar, and no one cares for me. There is no hope for me, good-bye."

In 1859 he came to the chapel one day, and shaking a few dollars in his waist-band, said, "Lan-sieu-sang, I am going to a foreign country to get rich, and I am come to say my last good-bye. You see the money the foreign man has given me?" I said, "I am afraid that you are deceived and that you will regret it some day." He replied, "I am not deceived, for the foreign man tells me I will get rich in that country, and I am happy." I asked him to remember what I had often told him about the love of Jesus, and, while talking with him, he wiped off a few tears from his cheeks and said he would remember it, and with a bow said, "Good-bye." I never met him again as he went to Cuba in a French ship.

Near the close of October we heard the insurgents had captured a foreigner who had been employed in the imperial army. Heavy chains bound his hands and feet. Some foreigners were in to see him, and he said to them, "For four months I have been chained in close confinement, and not able to see the face of a white man. I expect to suffer extreme torture and death in this place." He was considered by his own government as an outlaw, received no protection, and, no doubt, suffered untold agony until death put an end to his life. The imperialists and insurgents were fighting almost daily around us, and cannon balls were passing

day and night uncomfortably near our mission house. Dr. Jenkins' house was struck on several occasions by shot and great openings were made in the walls. One ball passed over our mission house and fell in a field beyond. Some Chinese near where it fell ran, dug it out of the ground and carried it away. Battles were almost a daily occurrence, and balls fell thick and fast all around us. One ball struck a few feet from the door of the mission house, and another passed through the veranda. During one battle we saw one insurgent killed and fall into the canal. Some imperial soldiers ran to the spot, drew out the body, cut off the head and threw back the body into the canal, carrying off the head with them. At another time we saw an insurgent captured and led off the field by two men.

About this time imperialists began to throw up fortifications just back of our mission house, not more than thirty yards distant, and everything became so threatening we felt it was not safe for us to remain there any longer. The insurgents had attacked a body of French soldiers, killing one man, wounding another and wounding four Chinese. They reported the French protecting imperial soldiers and cutting off their supplies, all of which was very true. For this they threatened to burn all foreign houses in the French settlement, ours included. The French on the other hand threatened to exterminate the insurgents in the city and destroy the whole place.

On the night of November 5 we were so disturbed by the guns from both parties, also by the savage yells, and every moment expecting an attack, we determined on the morning of the sixth to leave the mission house we had been occupying for the one in the American settlement. Threats came from the insurgents in the city that they were coming to burn our house. On our way to the new mission house we found all the ferry-boats guarded by imperial soldiers. Foreigners were expecting every day to have another difficulty with the imperialists, and were preparing for it. In a few days after leaving our mission house thousands of imperial and insurgent soldiers were engaged in a severe battle around the house. Several persons were killed and many wounded. Not long after the mission house was abandoned, it, with Dr. Jenkins' house, was burned by imperial soldiers, and immense cannons were planted almost on the very spot where the mission house once stood.

Yours in Christ,

J. W. LAMBUTH.
SHANGHAI, CHINA, Sep. 30, 1854.

Methodism, Whence?

BY REV. ANOUS DOWLING.

Methodism is a child of Providence. This child was generated by the active forces of divine grace under the guidance of divine wisdom. The forces were in the written word and Holy Spirit. Their united power and fruit were seen and felt during the passage of the Wesleys across the Atlantic on their mission to Georgia to preach the gospel to the Indians. Although coming to the United Colonies to preach the gospel of salvation to others they themselves had not yet been saved. The Wesleys found on board the ship upon which they were to take passage one hundred and twenty persons, twenty-six German Moravians with their Bishop, David Nitschman. The great event of the voyage, as affecting the history of Methodism, was the illustration of genuine religion which the little band of Moravian passengers gave during a perilous storm. Wesley had observed with deep interest their humble piety in offices of mutual kindness and service, and in patience under occasional maltreatment; but when the storm arose there was opportunity of seeing whether they were delivered from the spirit of fear as well as from that of pride, anger and revenge. During the storm a terrible alarm and outcry arose among the English, but the Germans calmly sang the praise of God. Wesley asked one of them, "Were you not afraid?" He answered, "I thank God, no." "But were not

your women and children?" "No; our women and children are not afraid to die." Wesley felt that he had not so learned Christ, and retired to lay the lesson to heart. He was impressed by the simple beauty of the religious life of these Moravians. He found the same simple beauty in the lives of the members and ministers of this church. Although deeply awakened he still clung to the ritualism of the church of England and vainly sought relief in an ascetic life. Thus he toiled and struggled for more than two years. In this state of soul he returned to old England, and was not relieved till May 24, 1738. He went to a meeting at night conducted by a layman. While this layman was reading Luther's preface to the Epistle to the Romans, describing the change which the spirit works in the heart through faith in Christ he realized his heart "strangely warmed." Then and there the Rev. John Wesley was scripturally and soulfully "converted."

Let us now briefly consider the forces employed in the conversion of Wesley, and consequently in the formation of Methodism: 1. By reading carefully the word of God in the original Greek he saw that he was an unrepentant sinner, although an ordained deacon and priest in the Church of England. In this he saw that deep learning and standard church theology did not satisfy the demands of an awakened conscience. 2. By the lives of the humble German Moravians he saw illustrated the very thing he so much desired and sought after. But how to obtain this sought for blessing and still be a true and consistent churchman he saw not. He was hampered by his penance as Luther did. He lived on bread and water, lay out the ground for a bed and went barefoot in order to get the blessing while in Georgia. He was so severely rigid in his churchism in conducting service that he drove many of the people from him and provoked persecution. He would not even baptize an infant except by immersion, and allowed that no one—adult or infant—had been baptized if not done by the Church of England. Hence he failed and went back to England much troubled. 3. But at last he was saved by simple faith in the truth of God's word, including the atoning virtue of the life and death of Jesus Christ and operation of the Holy Spirit. The truth of revelation and the value of redemption became potential in his personal salvation by the agency, and only by the agency of the Holy Spirit. These all became personal to him by faith therein.

Then Methodism is the outcome of the Bible, including the light and power of the Moravians and Lutherans. When the Council of Constance decreed the burning of Jerome and Huss it touched a force that sprang the Moravians into burning embers and produced Methodism. When the Diet of Worms sought to overthrow Martin Luther it came into contact with power that shook kingdoms and dissolved thrones and produced Methodism. If there is force in an honored ancestry Methodism has force. She is the result of Moravia and Lutheran teaching and living with the superadded light and glory of the Holy Spirit. This is Methodism.

—BIRMINGHAM, ALA., Oct. 24, 1884.

"A Partisan Judiciary."

MR. EDITOR: I notice on the fourth page of the ADVOCATE of the sixth an anonymous article with the above caption. I think you ought to apply the rules strictly in regard to communications which are likely to be taken as editorials and require the writer to sign his own name. I came very near taking the article alluded to as from your own pen, and it was not until I had twice written a reply to it that I decided that it had slipped in when you were out upon a Centenary tramp. Although the writer of the article has withheld his name from the public I want to file a bill of objections. 1. A man who decides a legal question according to a declared principle in a party platform is not *eo facto* a partisan. Example: Chief Justice

Taney remanded fugitive slaves to their masters, while Abraham Lincoln declared all slaves in the Union free. Both were party but not partisan decisions.

2. Parties embody certain principles in platforms, and those who are elected are pledged beforehand to enforce the construction of the law endorsed by their party. If then an erroneous or corrupt decision is rendered it is the party and not the functionary that is to be arraigned. The functionary is not actually sworn to so decide, but he is bound by his word of honor which is as sacred.

3. A law is not understood until a judge has passed on it, no matter how explicit it may appear. "Thou shalt not kill." I have just killed. What? A wasp. Have I violated the sixth commandment? No judge but a wasp would so decide. A case decided is a definition of the law which everybody is bound to abide until reversed. If appealed to the highest court and reaffirmed then it must so stand until a future plebiscite. Absurdity of decision is not supposable in the legal sense. Two of the highest functionaries of our church are in evidence to this point.

4. The statement of a reporter is not ground for an attack upon the grave decision of a supreme court and the arraignment of a party. There might be two reporters, one approving and the other disapproving. Both may be wrong in assuming the state of mind determining the action of the court. The court may not have been influenced by the consideration named. If it were it attaches to the people behind the court. If the court itself announces that it is looking to certain principles or interests that involves the court but not necessarily the party. The court for reason can not go outside court jurisdiction, and courts do not construct platforms.

5. The boomerang is an Australian weapon for killing kangaroos and other marauders. Europeans and Americans often commit suicide with it. Two good reasons exist why we should not shy a boomerang at a kangaroo: (1) We do not know just when, in what direction and how far a kangaroo will jump, and (2) in throwing we might drop out of saddle kangaroo's pocket.

T. A. S. A.

"This and That." Picture Number Three.

MR. EDITOR: In the ADVOCATE of last week, you gave us two pictures, to which I wish to add a third. A member of the Roman Catholic Church in this place was taken sick about a week ago and died yesterday morning. During her illness she was attended by Protestant friends, who, with loving hands and sympathetic hearts, ministered to the comfort of her body and prayed for the comfort of her soul. And when death came they bore her remains to the church of her choice, where a funeral oration was pronounced by the priest in which he took occasion to say to his Protestant audience, for a very few Romanists were present, that the house in which they were assembled was the only house of God in town. That to him had been given the keys of the kingdom of heaven, and that whosoever he bound on earth would be bound in heaven, and whosoever he loosed on earth would be loosed in heaven. That he would loose no one from his sins who refused to confess to him and do penance. That none were Christians but members of the Roman Catholic Church. That all Protestants, being heretics, were exposed to the damnation of hell. That though he used such plainness of speech he hoped they would not be offended. And they were not offended, for at the close of his remarks they took up the dead body and bore it to its last resting place and, without the aid of a single Romanist, gently laid it away to await the resurrection morn.

Returning home they comforted one another with the words of Christ, "Blessed are ye when men shall revile you, and shall say all manner of evil against you falsely. Rejoice and be exceeding glad, for great is your reward in heaven." This, too, is a picture from real life.

M. C. GALLOWAY.

Some Interesting History.

We made brief reference last week to the facts in the following extract from the Central Christian Advocate. A candid and impartial reading of the same would clothe some ecclesiastical small talkers with more becoming modesty:

It is known that some of our Protestant Episcopal friends are extremely sensitive lest the public should not understand that they consider themselves in possession of a better quality of the episcopacy than the Methodist Episcopal Church. They claim not only a superior article—an older brand—but would like to make it appear that they were first on the ground in this country with a Bishop and general church organization. We are ready to concede to them all they can prove, for no intelligent Methodist attributes any merit whatever to any particular line of prelatical or priority of church organizations. The facts, however, since they are being canvassed, are about as follows: A number of the Church of England clergymen in 1783 elected Dr. Seabury, of Connecticut, and sent him to England to obtain Episcopal ordination. The English Bishops refused to consecrate the American candidate, on account of the unsettled civil relations between the two countries. Wearied out by waiting for a settlement in civil affairs, on November 14, 1784, as a last resort, he accepted consecration from the Scotch Bishops, who were not in good ecclesiastical standing. Bishop Seabury did not return to this country till June, 1785, when he reached Newport, R. I., and preached his first Episcopal sermon in this country. He was never very well received by some parties on account of the doubtful quality of his Episcopal order; and the history of the care that was taken to rectify and heal the irregularity is very amusing to a Methodist. He was no doubt a worthy man, and as truly a Bishop as those who obtained their orders in after years of the Church of England Bishops.

Mr. Wesley, seeing in 1784 that the time had come for an independent organization of Methodism in this country, determined to recommend and provide for it an Episcopal form of government. He had no doubt of his authority to make suitable provision for the Altholists in this country, and he had all the precedent needed for one in his position. From a high-church point of view his right to consecrate a Bishop was quite as good as that of the Scotch Bishops. So early in September, 1784, more than a month before Dr. Seabury was consecrated, Mr. Wesley consecrated Dr. Thomas Coke, a Church of England presbyter, to the Episcopal office and commissioned him to exercise Episcopal functions in the United States. Bishop Coke sailed immediately, and after arriving here called the Methodist preachers together at Baltimore in December, 1784, and the Methodist Episcopal Church was organized. Bishop Coke ordained Bishop Asbury and a number of elders and deacons during the session of this Conference. All this occurred more than five months before a Bishop of the Protestant Episcopal Church had arrived in this country. That God has bestowed on the Methodist Episcopal Church as great favor as on the church which claims a more churchly organization, is patent to the observation of any one. And as the church exists for the salvation of souls we are quite content with the recognition that God gives us.

Good Words.

I praise thee while my days go on;
I love thee while my days go on.
Through dark and dreary, through fire and frost,
With steadfast arms and treasure lost,
I thank thee while my days go on.
—R. B. Browning.
—The man who can see nothing in the fire of Jesus which nerves him to try to do something for the good of others does not know Jesus.—D. L. Wilson.
—Teaching men morals is as though I had a clock that would not go, and I turned round one of the cog wheels. But faith takes the key and winds up the mechanism, and the whole thing runs on readily.—Spurgeon.
—To be ignorant of what is impossible to know is to be learned; to be ignorant of what God has revealed, and call it modesty, is neither modesty nor learning.—Calvin.
—Faith is letting down our nets into the untransparent deeps at the divine command, not knowing what we shall take.—Faber.

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Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS. REV. J. T. SAWYER.
REV. W. L. C. HUNNICUTT.

THURSDAY, NOVEMBER 20, 1884.

\$512!

We learn from Lt. Gov. Shands that this was the creditable offering at Senatobia, North Mississippi Conference, last Sunday week. We regretted not being present according to appointment, but severe sickness prevented.

\$108 75!

This was the Centenary offering at Algiers, La., last Sunday morning. Bishop Parker preached the sermon and Pastor Wright lifted the collection.

\$102!

This amount should be added to the Centenary offering of Felicita Street reported last week. It comes from the Sunday-school.

NOVEMBER 14, 1784.—That is a memorable day in the history of American Methodism for three reasons: 1. It witnessed the first meeting of Dr. Coke and Mr. Asbury, the first and second Bishops of the Methodist Episcopal Church. 2. The administration of the ordinances of baptism and the Lord's Supper for the first time in America by regularly ordained Methodist ministers. 3. The preliminary arrangements for the organization of the Methodist Episcopal Church, at Baltimore, on December 23, following. All this occurred at Barrett's Chapel, in Kent county, Del., eleven miles from Dover.

In nothing has Methodism so amazed the world as in the rapidity of its growth and the greatness of its numerical results. False prophets were many in the early days who foretold its speedy death. Isaac Taylor gave it ninety years to live. When Barrett Chapel, in Delaware, was being built, in 1780, a gentleman "of quality" remarked: "It is unnecessary to build such a house, for by the time the war is over a corn-crib will hold them all." But after other wars have ceased and a hundred years have passed we know of no corn-crib, county or commonwealth sufficiently capacious to comfortably accommodate "the people called Methodists." Its capabilities were never more prophetic of marvelous growth than at present.

The Supreme Court of the United States, the highest judicial tribunal in this nation, has again pronounced itself on the constitutionality of prohibitory liquor laws. That this decision should have been rendered so soon after the Scott liquor law of Ohio was declared unconstitutional by the Supreme Court of that State—three judges in favor and two against—is a happy coincidence. The whisky organs had scarcely time to rejoice over a supposed victory before the court of last resort affirmed its deliverances of many years ago. It was an appeal case from Kansas. A county attorney had been removed for refusing to prosecute offenders against the liquor laws. He appealed to this court, first, on the ground that the prohibitory law was unconstitutional and, second, that he should have been proceeded against in a criminal court. The Supreme Court affirmed the decision of removal, and we hope has settled forever the legal status of the issue. When the full text of the opinion is received we will give it to our readers.

"According to reliable statistics," says the NEW ORLEANS CHRISTIAN ADVOCATE, "there are two hundred Christians who favor infant baptism to one who opposes it." A fit occasion this for remembering who has said, "Thou shalt not follow a multitude to do evil." (Exodus xxiii, 2.)—Christian Index.

What an air of complacent infallibility bath this judge in Israel! The reference to the quoted text, however, indicates more narrowness than wit. We hardly supposed the most contracted landmark would call almost the entire Christian Church a generation of evil doers. But to such extremes superstition will sometimes lead. To this brother we might apply the words of Sidney Smith in characterizing Dr. Whewell. He said: "Whewell's forte is science; his folble is omnipotence."

The Wesleyan Missionary Secretariat.

The London Watchman, of October 22, ultimo, contains an elaborate account of the Special Committee meeting on the missionary secretariat. We read the entire proceedings with profound interest, together with the admirable editorial on this same subject. At the last Conference there was an animated "conversation" on the propriety of reducing the number of secretaries in the mission rooms. In this spirit of "retrenchment and reform" the Leeds district meeting had memorialized the Conference to make such reduction, and inveighed somewhat vigorously against the excessive cost of administration. There are now four secretaries, besides clerks and a special book-keeper. It was proposed to reduce this number to three, and curtail their "allowances." After much debate the whole question was referred to a large committee, selected on a broad basis, consisting of the President of the Conference, together with fifteen ministers and fifteen laymen not members of the Missionary Committee, and fifteen ministers and fifteen laymen who should be appointed by the Missionary Committee. There was a full attendance, and in all respects it was a notable gathering. The great, representative men of the Connection were present, and the discussion was able, candid and exhaustive.

Two important points were to be considered: First, was it expedient to reduce the number of the general secretaries? And, secondly, was any modification of their work advisable? The first of these questions was decided in favor of retaining four secretaries by an overwhelming majority—only six recording their votes against it. But the discussion, and not the decision, interested us, for it covered the whole range of missionary administration. The proper work of secretaries, the amount expected from them, how their time was employed, their labor divided, methods used and the expenses of their offices were all passed in critical review. There were no concealments or condemnations. The lights were turned on from every quarter, the secretaries rigidly criticized and all needed facts discovered. The speech of Mr. Kilner, the senior secretary, was a masterpiece of lucid statement, keen analysis and broad comprehension. He evinced equal acquaintance with the smallest details of his office and the grand, underlying principles of the missionary cause. Surely that office is no sinecure, though filled by four of the ablest men in the Wesleyan Connection. They are never unemployed or idly employed. On this point the Watchman aptly observes: "We are quite sure if there were any aspirants for the secretariatship present, Mr. Kilner quenched the fire of their ambition, and sent them back to their circuits with bosoms filled with sweet content. It is one of the weaknesses of human nature to suppose that the work of other persons can not compare in importance and exhaustiveness with our own. Every man whom we meet with thinks that there are vacant spaces in our life which could easily be occupied with toil. A decisive check to this delusion, as far as missionary secretaries are concerned, will be administered to anyone who will carefully study Mr. Kilner's statement." Wise, well-spoken words, and they have a marked application to our western longitude and southern latitude.

The Wesleyan Missionary Society is an old and thoroughly organized institution, collecting and disbursing large sums and doing a great work in winning the heathen world to the Lord Jesus. From its long history, its loyal support by the Connection, the liberality of the people, and their excellent methods of raising revenues, it would seem that less than four secretaries and several clerks could administer its affairs. But after studying the proceedings of the committee we feel assured that wise administration has been the secret of its success. Southern Methodists have only two salaried officers—one secretary and one treasurer—and yet in some quarters there are occasional complaints of "office expenses." And just here let it be said that Southern Methodism spends a smaller per cent. of her missionary revenues in administration than any of the leading denominations in England, or America. Whether or not this is false economy is hardly an open question.

This time of the Wesleyan secretaries is entirely occupied with "deputation work"—visiting churches and attending anniversaries, district meetings, etc.—meeting committees of various sorts, and preparing reports therefor, corresponding with missionaries, editing "Missionary Notices" and the general report, preparing occasional pamphlets to meet special emergencies, receiving callers on mission business,

periodical visits to the several foreign fields and "following every sixpence of the money to see that it is rightly expended." No wonder Dr. Punshon uttered those pathetic words before the Conference in 1877: "If you can allow us to have four secretaries, we may then have a little time for reading, and one of us can now and then afford to be ill."

As to "deputation work," which answers to our secretaries' visits to churches and Conferences, Mr. Kilner said that there could be but one opinion as to its vital importance. Spending one-fourth of his own time in that way, attending, as a rule, three services on Sunday, he yet argued that there were many and powerful reasons why that department should have increased attention. And then the thought occurs, if "deputation work" be so imperative in old England, with her homogeneous society and tried methods, how much more important in our country. One speaker objected to taking able and eloquent men from the circuits and putting them in the departments. He insisted that they wanted clerks in the mission rooms, not preachers, and concluded by saying that if God had have given them a Spurgeon, they would have sent him to his orphan house or to the Pastor's College, and so lost the influence of his preaching. In reply the venerable Dr. Osborn made a vigorous and impressive speech, a few sentences of which we reproduce: "The secretaries ought to have time to stand on the watch-tower and survey the world. Fancy a man whom no one wished to hear preach standing by the side of the secretaries of other societies! Think of him in communication with the Colonial office, defending the rights of oppressed aborigines! We need men as secretaries who can lead the mind of the connection. In the nineteenth century only the best men can carry on the work of the Missionary Society." And to that work English Methodism has consecrated some of her noblest blood. To the eloquent pleadings of such men as Jabez Bunting, Robert Newton, Dr. James, Luke H. Wiseman, William Morley Punshon and William Arthur is the society indebted for its noble history. And that platform service is yet a necessity.

Another matter mentioned by Mr. Kilner, and urged as very important by Dr. Riggs and other speakers, was the careful editing of "Missionary Notices"—that is, the collecting and sending out of missionary bulletins to the church. A similar department in our administration our friend, Dr. Potter, of the Wesleyan Christian Advocate, has advocated with zeal and ability. As a stimulus to the intelligent faith and liberality of the people, its value can not be overestimated. But it requires time and sanctified learning. Then articles and pamphlets are to be written in defense or advocacy of a certain cause or policy—all commanding the richest gifts of the church.

But possibly of greatest importance in effective administration is the secretaries' official and semi-official correspondence with the missionaries in the field. Wise and friendly letters frequently addressed to men in their different stations are inestimable. How lonesome and forsaken that missionary must have felt who for fourteen years received no such letter from home! Mr. Kilner is an old missionary himself, and laid great stress on the good results of frequent correspondence. These letters often involve difficult and complex questions, and require promptness and great discretion. In speaking of his own labors in that department, he said he wrote four or five hundred official letters in a year, besides very many of a shorter description. He thought that the secretaries wrote annually four thousand official and friendly communications to the several missions, and yet so pressed was he for time that one hundred unanswered letters were then upon his desk.

Other points we might consider, but these are sufficient to command the serious thought of our ecclesiastical statesmen. They indicate the necessity for enlargement in our own methods of operation. Let these facts be remembered:

1. With the increase of our missions and the multiplication of missionaries the labor of the home office becomes more burdensome. What one secretary did when our receipts were less than seventy-five thousand dollars and we had but few missionaries in the field, can not now be successfully done by two active, full-worked men when we disburse two hundred thousand dollars and have scores of laborers under employment.

2. "Deputation work" can not be dispensed with. Pulpit and platform must thunder with the appeals of those specially commissioned by the church to direct her foreign operations.

3. Money paid for wise administration is the best and cheapest

money the church can expend. A high-salaried supervising architect is the most economical investment in building a house. Our superintending episcopacy is the cheapest department of our service, and always has been in the history of American Methodism.

An Independent Judiciary.

On this first page will be found an article by our special friend and correspondent, "T. A. S. A.," commenting adversely upon a recent editorial of ours on "A Partisan Judiciary." We admit his criticism without hesitation, and for two reasons: First, an editor should lay no claim to infallibility, and, secondly, an exchange of opinion is helpful to a clearer discernment of the truth. Some further thoughts on the subject may not be inappropriate, as many of our readers are clothed with the solemn responsibilities of citizenship and are under imperative obligation to discharge its important functions.

All political authority is vested in three great co-ordinate departments: the executive, the legislative and the judiciary. If all these powers were concentrated in one person, we would have an absolute monarchy; if in a select few, an oligarchy; but when derived from the people and distributed into different departments, we have a true republic and the surest guarantee of liberty and safety. This legislature represents the collective will of the community in matters of public policy and administration. It makes and unmakes laws, levies taxes, directs the collection and disbursement of revenues and controls all governmental affairs in the interest of the public good. It is very properly elective at short intervals, and is representative of the current thought of a commonwealth or confederation. The policy and trend of legislation will depend upon the party in majority. But in an ideal republic, and in harmony with the purpose of our federal and State constitutions, the judicial department of government is to be independent—not biased by fear or favor, passion, prejudice or party clamor. Therefore the judiciary has no discretion; its course is definitely fixed. It is to determine questions of personal, property or governmental rights, by great legal and constitutional rules, and apply the same with rigorous and impartial exactness. If a court becomes the agent of a faction and decides questions at issue by caucus dictation or convention platform, justice degenerates into mere travesty, and the citadel of our security is ingloriously dismantled. The perpetuity and grandeur of true republicanism—a government that guarantees the largest liberty and safety—is dependent upon an independent judiciary. While passion surges through legislative halls, the judiciary should be unimpassioned and impersonal—as firm and undisturbed as Gibraltar against which the wild waves of ocean dash in harmless fury.

Under this system, rightly administered, the personal rights of the humblest citizen are as secure, even against a whole community, as the most distinguished official. Before an independent judiciary a pauper is the equal of the President of the United States. And the Chief Executive himself can not abridge that man's liberty without the authority of law. He is protected by a Constitution and certain fixed laws which a President dare not defy. This law the judiciary represents. Not popular clamor, not party policy, not a favored class, but certain constitutional and legal principles and imperatives that preserve and guard the rights and liberties of every citizen alike. And this has been the theory of all our political writers and the eloquent boast of our ablest statesmen.

That this has not always been the history of our judiciary we may admit. Partisanship has possibly invaded in some measure our several courts from the highest to the lowest. But there has been sufficient adherence to principle and the great sanctions of law, settled by a long line of decisions, for it to be the trusted arbiter of our rights and liberties. To perpetuate its independence, and thereby preserve its purity, should be the aim of every true citizen. A partisan and corrupt judiciary in England had its culmination and flower in "the bloody Jeffreys." The Jacobin party in France could never have wrought its ruin and reigned in terror but for a servile and shameless court of law. These historic examples warn us to preserve from stain or wrinkle the judicial ermine. However reprehensible and base the methods of party politics, the judiciary must be enthroned above them in inapproachable security.

We are indulging in no sentimentality. We know the weakness

of human nature and the temptation of even jurists to allow party prejudice to affect their opinions. The ideal of our Constitution may not be realized, but nothing less should be our aim and demand. How the superior courts of the land have been our great breakwater in periods of political and parliamentary peril is history known and read of all men. Of two things we are sure: this has been the theory of our republic from the beginning, and is its surest hope of permanency in the future.

Death of Rev. F. A. Mood, D. D.

In the death of Rev. Francis Asbury Mood, D. D., our church in Texas loses one of its ablest, noblest men, and profound sorrow is felt throughout our broad connection. A prince and a leader has fallen in our Israel. He died at Waco, whither he had gone to attend the North-west Texas Conference, and passed away about the time the appointments were being read. While his brethren were receiving their assignments for the year he heard his Master's call, "Come up higher."

Born in South Carolina, of good Methodist stock, he served the church of his native State with great ability and acceptability until transferred to Texas. We have heard it stated that his grandfather, father, three brothers, six uncles and eight cousins were Methodist preachers. By tradition, conviction, inheritance and training he was a Methodist, loyal, loving and true. In early childhood he was converted and joined the church, and to the day of his death, at fifty-seven years of age, he lived a life of singular saintliness and beauty. For sixteen years he served in the pastoral relation, and for a long time was the accomplished secretary of the South Carolina Conference.

He wielded a polished, vigorous pen and became an author of distinction and popularity. His history of Methodism in Charleston has a permanent place in our literature. As a preacher he was lucid in exposition, rigid in analysis, felicitous in elaboration and fruitful in illustration. And in all the relations of life he was a scholarly, refined, elegant gentleman. Broad in his sympathies and gentle in manner, he was yet manly, courageous and enterprising.

But as an educator and the administrator of a great university will his name abide in our annals. Dr. Mood was the Wilbur Fisk of Texas Methodism. He so unified the church in that State that a number of small, poorly patronized institutions were organized into the South-Western University, at Georgetown, under the joint supervision of the five Texas Conferences. That was a noble achievement, and could only have been accomplished by a masterful leader. That university is a grand monument to his memory, as it is also the crown of glory upon the brow of our "Lone Star" Methodism. He leaves a wife and a large family of children the legacy of a spotless character and well-spent life.

This from the Church Record, of Cokesbury, S. C., is good enough for wide publication. Too much Annual Conference inquiry has also eliminated many things.

One of the speakers at a recent political meeting in the State paid a fine tribute to Methodism without specially designing to do so. He was arguing the importance of a change in the administration of the federal government in order to institute an inquiry into the expenditure of the public moneys by the party now in power, and he illustrated his argument by relating an anecdote of a man of rather loose morals who withdrew from the Methodist Church because, said he, "these Methodists have too many inquiry meetings to suit me."

—And our old friend, the Rev. J. A. Hackett, of San Antonio, Texas, has joined the editor of the Baptist Record in a bit of discussion on the subject of infant baptism. His reference to the editor of the ADVOCATE was a rather lame attempt at facetiousness. But that was perfectly excusable, for the old gentleman was over on a second bridal trip. How funny an old bridegroom can be when he tries! His experience as a Methodist and the occasion of his going over may be satisfactory to him, but are of no force as an argument. The fact that Bro. Hackett, a young Methodist, became Elder Hackett, a Baptist preacher, is a matter of small consequence in the baptismal controversy. Unless his scholarship entitled him to bear authority and his logical discernment was phenomenal, his change of church relation is no more significant than that of other lads. These changes are occurring all the time to and from the Baptist and other churches. There is nothing peculiar in Bro. Hackett's case that we can see. All who change their party politics or church relations are alike radical. That they do to justify their course.

—Bishop Granbery will make his home in St. Louis after the first of January.

—Sir Moses Montefiore, the celebrated philanthropist, has 311 grandchildren.

—The Hon. Frederick T. Frelinghuysen has been elected President of the American Bible Society.

—The Alabama Advocate has resumed its original folio form, though somewhat enlarged. We like the return of the good old face.

—A large company of Northern Methodist missionaries bound for India, sailed from New York, November 1, in the steamship City of Rome.

—During last year 2,104 persons, mostly Roman Catholics, joined the Evangelical Church in Germany, being two hundred more than in the previous year.

—Wah Sin Lee, a Chinaman, who has made \$15,000 at the laundry business, has applied for admission into Cornell University, to prepare himself for mission work in China.

—The Rev. H. D. Kimball, pastor of Moreau Street Church, left for North Louisiana last Monday, on a thrilling mission. We forward congratulations in anticipation.

—Benjamin Franklin left \$5,000 to Boston, to be loaned in small sums to young married mechanics under twenty-five. The fund now amounts to more than \$290,000, and is increasing at the rate of \$10,000 a year.

—The Pittsburg Conference Historical Society has been presented with a silver-headed cane made of wood taken from the traveling carriage of Bishop Asbury. It was carried by the late Rev. James G. Sansom.

—The question of dividing the North Carolina Conference at the next General Conference is being discussed. Dr. Burkhead defines his position thus: "An equal division of the present territory, membership and property of the Conference or no division."

—One of the results of the revival in Japan is the maintenance of a four o'clock morning prayer-meeting at Abashiki, where there is a mission under the American board. The city has 17,000 inhabitants, and three of the largest liquor-dealers have attended the meetings.

—The secret of the great revival in Texas is stated by Dr. Bourland, in a letter to the Texas Christian Advocate. He says the preachers have ceased this year "preaching about success, falsely so-called, and have preached repentance, faith, regeneration and a holy life."

—Last Sunday was Centenary day at Algiers, Rev. J. L. Wright, pastor. Bishop Parker preached the sermon, and he struck fire. There was a good old Methodist time. The pastor was radiant and jubilant, even on Monday morning. The offering amounted to \$108 75, which is very creditable to that little flock.

—King Humbert's kindly generosity and kindly philanthropy are still being displayed. He has requested the municipal authorities of Rome to devote to the relief of cholera sufferers in the several cities, the money he was intended to appropriate for preparing a grand welcome to the king on his return to the capital.

—The North-West Texas Conference, which met in Waco, November 6, was formerly welcomed to the city by the Mayor, Hon. J. S. Wilks. In reply Bishop McTyeire made a characteristic speech. He said that the second time he had ever been welcomed by a mayor. The first was at the Ecumenical Conference in London.

—Centenary Church, Richmond, Va., is to have a new pastor next year. The officials returned to the old paths, by agreeing upon a statement of their condition and needs, and then joined in prayer to God to send the right man. Our Richmond conferees say, "We hail this move as a good omen."

—The Rev. Jno. A. Ellis, president of the Jackson district, Mississippi Conference, and Miss Lizzie Ellis, of Amite City, La., were married on the 12th instant, the interesting ceremony being performed by the Rev. J. M. Pugh. We congratulate our special friend and brother on his rare good fortune. May blessing attend their itinerant career.

—The Board of Church Extension of the Methodist Episcopal Church recently in session at Philadelphia makes a fine report for the year. The Board has added 138 churches, more than nine per cent, and forty-one more than the preceding year. Receipts from conference collections, \$151,083 63; donations and loan fund account, \$71,806 38; balance from last year, \$104,594 70. Disbursements were as follows: Donations to churches, \$141,295 60; loans to churches, \$186,254 13.

Weekly Market Review.

(For Week Ending November 18, 1884.)

COTTON.		
Low ordinary	7 1/2	@
Ordinary	8 1/2	—
Good ordinary	9 1/2	—
Low middling	10 1/2	—
Middling	11 1/2	—
Good middling	12 1/2	—
Middling fair	13 1/2	—
Fair	14 1/2	—
Galveston middling	15 1/2	—
Mobile middling	16 1/2	—
St. Louis middling	17 1/2	—
SUGAR.		
Inferior	34	—
Common	35	—
Good common	36	—
Fair	37	—
Good fair	38	—
Fully fair	39	—
Prime	40	—
Strictly Prime	41	—
Choice	42	—
Seconds	43	—
Yellow clarified	44	—
Gray clarified	45	—
Choice whites	46	—
Granulated	47	—
MOLASSES.		
Syrup	27	—
Fair	28	—
Strictly Prime	29	—
Choice	30	—
Fancy	31	—
RICE.		
Fancy	6 1/2	—
Choice	6 1/4	—
Prime	6 1/3	—
Good	6 1/2	—
Fair	6 1/4	—
Ordinary	6 1/3	—
Common	6 1/2	—
No. 2	6 1/4	—
No. 3	6 1/3	—
No. 4	6 1/2	—
FLOUR.		
Minnesota bakers	4 50	—
Minnesota patents	5 50	—
Extra fancy	4 75	—
White wheat patents	5 25	—
Choice	5 50	—
Fancy	4 05	—
CORN PRODUCTS.		
Cream meal	3 25	—
Corn meal	2 50	—
Grits	3 25	—
Hominy	4 00	—
GRAIN, ETC.		
CORN:		
White	45	—
Yellow	50	—
Mixed	—	—
OATS:		
Western	37	—
Texas rust-proof	43	—
BRAN:		
1st cwt.	80	—
2nd cwt.	70	—
Choice	18 00	—
Prime	16 00	—
PROVISIONS.		
MEAT:		
Prime mess	14 50	—
Rumps	13 25	—
BACON:		
Choice breakfast	12 1/2	—
Shoulders	—	—
Sides, clear	9 1/2	—
Sides, clear rib	9 1/2	—
HAMS:		
Sugar-cured	13 1/2	—
DRY SALT MEAT:		
Shoulders	6 1/2	—
Sides, clear	7 1/2	—
Sides, clear rib	7 1/2	—
FISH.		
MACKEREL:		
No. 1, in bbls.	14 25	—
Half bbls.	7 75	—
No. 2, in bbls.	13 75	—
Half bbls.	6 25	—
No. 3, in bbls.	13 25	—
Half bbls.	7 00	—
GROceries.		
COFFEE:		
Rio, choice	9 1/2	—
Cordova, choice	12 1/2	—
Java, choice	22	—
BUTTER:		
Western dairy	18	—
New York dairy	20	—
Country	20	—
LARD:		
Choice	8	—
Fair	8	—
TEAS:		
Choice	50	—
Fair	25	—
OILS:		
Coal, cases	18	—
Coal, bbls.	13	—
Cotton seed	50	—
Lard	80	—
VEGETABLES.		
CABBAGES:		
Western bulk	8	—
COUNTRY:		
POTATOES:		
Louisiana	1 35	—
Western	1 35	—
KROUT:		
1 bbl.	4 00	—
ONIONS:		
1 bbl.	1 40	—
TURNIPS:		
1 bbl.	75	—
BALING STUFFS.		
BAGGING:		
1 b.	10 1/2	—
2 b.	11 1/2	—
BALING TWINE:		
1 b.	1 25	—
TIES:		
1 bundle	1 25	—
SUNDRIES.		
POULTRY:		
Chickens, Western	4 00	—
Young	2 00	—
Chickens, South'n	3 00	—
Young	1 50	—
Turkeys, Southern	9 00	—
Eggs:		
Western	25	—
Southern	25	—
WOOL:		
Lake	17 1/2	—
Louisiana	15 1/2	—
Hops:		
Greenaltd	7 1/2	—
Dry salted	7 1/2	—
STAVES:		
Oak, kegs	50 00	—
Oak, barrels	75 00	—
Oak, casks	50 00	—
Oak, hogsheads	75 00	—
HOOP POLES:		
Hoghead	45 00	—
Barrels	22 00	—
Half barrels	12 50	—
FERTILIZERS:		
Cotton seed	8 00	—
Meat	22 50	—
Pure ground bone	42 00	—
Muriatic acid	8	—
Sulphuric acid	24	—
Bone black	24	—

NEWS OF THE WEEK.

DOMESTIC.

CHICAGO, Nov. 11.—Diphtheria has broken out among the pupils of one of the public schools, and several fatal cases are already reported. Health department officials are considering the advisability of closing the school. The health commissioner declares that the disease is certainly epidemic in the city. One family is reported as having lost six children out of seven in the past two weeks through the disease.

EUFAULA, Ala., Nov. 12.—Long's Hotel block, containing a hotel upstairs and twelve stores underneath, was consumed by fire this morning. The fire broke out at 3 o'clock, and the entire block, with 200 bales of cotton, lying in the street fronting, were in ruins by 6. The guests at the hotel narrowly escaped with their lives, some being almost suffocated in the rooms by the smoke before awaking. Nearly all the property was destroyed. The aggregate loss is about \$100,000. The fire is believed to have been the work of an incendiary.

WASHINGTON, Nov. 12.—The Washington monument to-day reached a greater height than that of any structure in the world, being 520 feet 10 inches above the floor of the monument. The next highest structure is the spire of the Cologne Cathedral, which towers 515 feet above the floor of the building. It is estimated that it will take but twenty-five working days to complete the monument, so there is no doubt of its being finished in time for dedication on Feb. 22.

NEW YORK, Nov. 12.—The young English girl who was rescued yesterday from the Mormon elders on the steamship Arizona was to-day taken to the country seat of Conrad N. Jordan, vice president of the West Shore Railroad, at West Englewood, N. J. Mr. Jordan was a passenger on the Arizona and witnessed the girl's rescue. His wife became very much interested in her and resolved to make her household and give her an opportunity to become better educated. The girl's real name is Lovinia Bonn. She is eighteen years old. Mr. H. Burdett, of Brooklyn, a passenger on the steamer, said to-day: "I looked into the stateroom where the girl was rescued, and saw the Mormon elders who were among the captors, and saw actions that would not be tolerated by any decent person. It became a matter of protest among the passengers that young country girls should be subjected to such influences."

WACO, Tex., Nov. 12.—Rev. F. A. Mood, D. D., rector of the Southwestern University at Georgetown, Tex., the leading educational institution of the Methodist Episcopal Church, South, in Texas, died here to-day. He came to Waco last week to attend Conference, and was attacked by illness Saturday. Dr. Mood was fifty-seven years old. For many years he was editor of the Southern Christian Advocate at Charleston, S. C.

NEW YORK, Nov. 13.—The Governor to-day transmitted to the State Board of Health a long communication from the National Board of Health on the subject of cholera. Immediately on its receipt the State Board of Health apprised the local health officers that the rapid advance of cholera in Europe threatens an invasion of this country, and asked the establishment and enforcement of quarantine.

KANSAS CITY, Mo., Nov. 13.—A representative of the Times visited Olathe, Kan., to-day, and interviewed ex-Gov. St. John upon the political situation. Mr. St. John declared emphatically that he had no relations whatever with any political party in the campaign, except the Prohibition party; that he had made this first declaration upon the principle which he represented, and stated his intention of taking the field again after a few weeks rest, and continuing active efforts in behalf of the National Constitutional Prohibition, which he felt assured would be ultimately established.

HARTFORD, Conn., Nov. 14.—The 100th anniversary of the consecration of Bishop Seabury was celebrated at Christ Church to-day. Bishop Williams presided. There was a large attendance of clergymen and others.

MADISON, Wis., Nov. 14.—A meeting of leading Prohibitionists of the State was held this evening. It was decided to perfect and retain the State organization to place the agent in the field to organize a club in every part of the State to raise the necessary funds by an assessment on every member, and to keep up the campaign unceasingly for four years. T. C. Richmond was appointed as State agent. No compromise with any party such as high license, submission of constitutional amendments, etc., will be considered. Local clubs will hold regular monthly meetings, and every member will be pledged to support the Prohibition ticket at all times.

HEMPSTEAD, Texas, Nov. 14.—About 1:30 o'clock this morning the north-bound train on the Houston and Texas Central Railway was wrecked at Clear Creek Station about two miles south of this place, and as far as known ten people were killed outright and fifteen wounded more or less dangerously. An investigation by the railway authorities reveals the fact that the diabolical work was done by discharged employees who lighted a fire in the vicinity, which brought a freight train for the spalls it contained. Four cars left the bridge over Clear Creek, falling a distance of forty feet into twelve feet of water. Two cars were loaded with immigrants. Among the wounded was Rev. Isaac G. John, D. D., editor of the Texas Christian Advocate, of Galveston. He was on his way to preach the funeral sermon of Rev. F. A. Mood, of Georgetown, who was buried to-day.

BRUNSWICK, Ga., Nov. 15.—An incendiary fire started in the heart of the business portion of the city, and the loss is over \$200,000.

COLUMBIA, O., Nov. 15.—The official canvass of this State was completed to-day, showing a total vote of 75,173. Blaine 400,082, Cleveland 308,250, Butler 5170, St. John 11,203, Blaine's plurality, 31,802.

TOPEKA, Kan., Nov. 15.—The official vote of the State for President, except two counties which are estimated, is as follows: Blaine 153,395, Cleveland 90,080, Butler 17,044, St. John 4273. Blaine's plurality, 63,315.

GOLDENRO, N. C., Nov. 16.—Twenty-five leading business houses in the business part of the city have been burned.

FOREIGN.

LONDON, Nov. 11.—In the Commons to-day the franchise bill passed third reading without a division.

PARIS, Nov. 11.—The police are making valiant efforts to put a stop to public gambling. They have just closed thirty-three gambling clubs.

PARIS, Nov. 12.—It is supposed that the cholera was introduced into Paris by an inmate of the Breitenfeld Asylum,

who returned recently from a holiday excursion party. Four deaths occurred at the asylum. The mortality has been greater among males than among females. The asylum has 250 inmates. Troops are removing to barracks outside of the town. Jules Valles, in *l'Opinion*, urges a withdrawal in the streets to enable to healthier parts and occupy fashionable and deserted houses, and help themselves to wholesome food.

LONDON, Nov. 13.—In the House of Lords this afternoon the franchise bill passed its first reading. The bill will be read the second time on Tuesday next.

LONDON, Nov. 14.—St. Paul's Cathedral to-day was the scene of a stately service in commemoration of the 100th anniversary of the consecration of Bishop Seabury, first American bishop of the Protestant Episcopal Church. The service was conducted by the archbishop of Canterbury, assisted by the bishops of London, Winchester, Durham and Albany. After eulogizing the life and character of Bishop Seabury, the archbishop said: "The Church of America was humbled because it was loved by God. She was made to suffer long and to hunger in order to prove her strength. The successors of Bishop Seabury number 139 at the present time. From the trials of the church, lessons of patience and contentment were to be learned."

LONDON, Nov. 15.—The mammoth steamer Great Eastern will sail for New Orleans with European exhibits for the World's Exposition in the last week of November.

LONDON, Nov. 16.—The latest letter received from Gen. Gouraud says: "My position is very secure; the troops are in excellent spirits." The General adds: "The British regularly receives copies of European newspapers, by which he learns of the movements of the troops." Gen. Gouraud warns the French consul general that the Mahdi possesses the cipher code of M. Herbin, killed with Gen. Stewart, and may make use of it.

DISTRICT CONFERENCES.

CENTURY NOTICE.—To the preachers in charge in the bounds of Columbus District, North Mississippi Conference: Dear brethren, let us not forget our Century work, and especially the motto: "A collection from every congregation." The opportunity of a hundred years is at hand. Let us improve it. Give every member of the church an opportunity of making a useful offering. Let us not fail in this matter. For, if we do, with Bishop Keener in the chair, we may expect to be called to account for it, when we go up to Aberdeen in November.

T. C. WIER,
Chairman District, Century Com.

The presiding elders of the North Mississippi Conference will please send the names in full of the several delegates elect to the ensuing Conference, and of their alternates.

BYADIA, Mississippi. JNO. BANCROFT.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

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ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Grand Bay, at St. Elmo, Oct. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27,

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THANKFULNESSES.

BY MISS ELLEN ISABELLA TUPPER.

For all that God in mercy sends;

For health and children, home and friends,

For comfort in the time of need,

For every kind word and deed,

For happy thoughts and holy talk,

For guidance in our daily walks,

For everything give thanks!

For beauty in this world of ours,

For verdant grass and lovely flowers,

For song of birds, for hum of bees,

For the refreshing summer breeze,

For hill and plain, for stream and wood,

For the great ocean's mighty flood,

For everything give thanks!

For the sweet sleep which comes with night,

For the refreshing morning's light,

For the bright sun that shines so high,

For the stars glittering in the sky,

For the moon that shines so bright,

For the dew that glistens in the night,

For the rain that falls so soft and true,

For the wind that blows so fresh and new,

For everything give thanks!

The Victory of Faith.

BY REV. J. B. A. ADAMS, D. D.

The Ethiopian can not change his

skin, nor the leopard his spots.

Equally impossible it is for un-

regenerate man to do good, do good

from unregenerate motives, do good

because he is good and for the sake of

good.

This being scripturally and ex-

perimentally true, it appears that

much of our pulpit effort, partaking

largely of the character of pedantry,

pedagogy and windy hortation, is

worse than love's labor lost. Instruct

the fish in pedestrian evolutions, the

serpent in aerial flights! The legs,

the wings, are lacking. Man lacks

the good heart in order that from its

good treasure good things should

spring. Too many sermons suffer

the supposition to arise in the minds

of the hearers that a species of right-

eousness by works is possible. As if

the Divine work of grace consisted

solely in rendering supernatural aid

when such aid was very necessary.

Men preach to make known God's

will, and then encourage the hearers

to comply with it.

This is the gospel of rationalism; a

theology without the blood of Christ.

The law must be set forth in its full

vigor, even with more emphasis than

is customary; but great care must be

taken that not the least hope is

awakened in the hearer to be able

wholly or in part to comply with the

Divine demands. Under the preach-

ing of the law, the eternal mutterings

of sin, despair must ensue of ever

attaining to a partial or perfect right-

eousness by works. This despair is

the incipience of conviction of sin.

The sole purpose of preaching the

law should be to convict the hearer

of sin. When conviction of sin takes

place repentance has already begun.

Now conversion is possible and is

accomplished in prayer. Regenera-

tion makes the sinner a new creature

and enables him to lead a new life.

The heart, washed with the blood of

the Lamb, is now a temple of God in

which the Holy Ghost resides and

presides.

This indwelling of the Holy Ghost,

this Divine life, this celestial illumina-

tion, is what we denominate liv-

ing, saving faith. This faith ani-

still, however vaguely, the supposi-

tion in some way or other satisfac-

torily to comply with it. It is not

beheld that the law is but the school-

master to bring us to Christ. Right-

ly says St. Paul: "Christ is become

of no effect unto you, whosoever of

you are (suppositiously) justified by

the law."

For the true believer the mere

letter of the law is almost super-

fluous. More distinct than are the

two tables of stone is it engraven in

the heart. Constrained, impelled by

the love of God, we gladly do what

he requires of us. Could it be possi-

ble that one born of God, who knows

and confesses that Christ died for his

sins the fearful death on the cross,

should continue to live in sin? For

such an one to continue in sin would

be tantamount to again nailing

Christ to the cross. Whosoever sins,

wants to sin; is not of God and knows

not of God. The apostle declares

that whosoever is born of God doth

not commit sin, i. e., can not possi-

bly intend and design to sin. If

the fountain is sweet, it follows as a

matter of course that we follow

Christ's steps and have our conversa-

tion in heaven.

Thus Moses, by faith, renounced

the pleasures of sin; this Paul count-

ed "all things but loss and dung that

he might win Christ. So in our day.

To lead a holy life will only then be

possible when faith, omnipotent

faith, fills our soul.

Have you faith? The devils be-

lieve, but continue in their devilry.

By faith we mean the Divine life, a

new creation in Christ Jesus. With-

out this our attempt of a Christian

life is a hopeless task, a useless hard-

ship. Much rather not be a Chris-

tian at all than to be one without

living faith. Be worldly, since with-

out faith you are worldly.

If, on the other hand, we have put

on Christ, living faith animating us,

we come out more than conquerors

in the contest with sin, Satan and

the world. In the dominion of faith

sin has no dwelling-place.

Autumn in the West.

If you have never seen one of the

long and lingering autumns of the

West, "pompous with many colored

leaves and the glow of Indian sum-

mers," you can form very little idea

of the beauty of these "sweet October

days." If Bryant had lived in the

West, he would never have called

these days melancholy. This year

we have had a typical Western fall

and the weather has been simply

perfect. Crisp, sharp frosts at night

have given a tonic to the atmosphere

each morning, which has made it a

luxury to breathe. As the day wears

on the sun lazily sends his beams

through the hazy Indian summer

air, making the temperature as balmy

as spring. Thompson called the au-

tumnal days of England "beautiful

days," when

"Attemper'd sun arises,
Sweet beam'd, and shedding gold through lucid clouds
A pleasing calm."

How would he have characterized

such days as we have had, for the

past weeks, when the "sweet

beam'd" sun has been playing hide-

and-seek with the "fleecey mantle of

the sky," and a golden glory has

rested from dawn until the fading of

the after glow upon hill and meadow,

field and forest, sky and earth.

This fall, as if in sympathy with

the matchless days, the forests have

been more beautiful than ever. I

used to think that surely nothing in

all the world was so beautiful as our

Southern forests in summer, and

sometimes now I close my eyes and

almost fancy that I can see

"The arrows of sunset
Lodged in the tree-tops bright"

around my boyhood's home while

the air seems tremulous with the

fragrance of magnolias and jessami-

nes. But no artist ever painted or

poet imagined so beautiful a land-

scape as an autumnal forest on some

Western hillside.

Last week I rode for miles beside

long stretches of such many colored

woods, and I doubt if this side of

paradise there be a more gorgeous

picture. It was as if a thousand sun-

sets had fallen in fragments on the

forest and set it all ablaze. The

maples were all crowned with scarlet

and gold, almost every leaf a differ-

ent shade; the oaks were crimson; the

green; while the ivy and fern added

sugar trees yellow and crimson and

their wealth of color, the whole look-

ing as if there had been a resurrec-

tion of the brightest flowers of spring

and summer to be hung upon the

forest boughs as if to celebrate the

pageant of a monarch. Some one

has said that in entering the woods

at this season one might think that

he was walking down the aisles of

some vast cathedral. "The sun

shines through the foliage as through

old tinted windows, suffusing the

air with warmth and color and wor-

ship."

This glory, however, was but short

lived this year. A week's display

and it was all over. The bright

colors of the leaves faded into brown

and "dusk and dim," and then

began to fall. The pageant faded as

rapidly as it appeared, and now the

meadows are all "brown and sere,"

while

"Heaped in the hollows of the grove, the autumn
leaves lie dead;
They lie to the eddylog gull, and to the rabbit's
trail."

But, though the middle of November,

our lovely weather continues, and

the year "still smiles as it draws

near its death."

M. D. CHAPMAN.

St. Joseph, Missouri.

A Trip to Sabine.

Leaving Mansfield, in company

with our presiding elder, Rev. B. F.

Alexander, on the morning of Oc-

tober 31, I made my first visit to

Sabine parish. Our road lay through

the battlefields of Mansfield and

Pleasant Hill, and as my travelling

companion was present in both in

his capacity of chaplain of the

Twenty-Eighth Louisiana Regiment,

I had an opportunity of learning the

particulars of those interesting en-

gagements on the very grounds

where they were fought. Nothing

now marks the spot or distinguishes

it from the surrounding scenery, all

the open land that there was being

now overgrown with young pines.

On the site of the second battle I

found the home of Bro. Parvin,

pastor of Pleasant Hill church, and

there we dined with his wife and

the venerable Mrs. John S. Childress

and her daughter. In the afternoon

we plunged into the almost unbroken

forests of Sabine parish, and here I

was surprised to find large bodies of

good lands offering great inducements

to settlers. The country is

almost new, and land is extremely

cheap. The few settlements made

are of industrious white people, and

anybody wishing a home in a new

country would do well to examine

this parish. I would especially

recommend the neighborhood of

Fort Jessup, or rather of New Hope

Church, where our good brother,

Rev. J. M. Franklin, owns a produc-

tive farm. You can buy land there

that will make one thousand pounds

of cotton at two or three dollars per

acre and have a good school and

church at your door.

Our first quarterly meeting was

held at an old church known as

Bayou Seale, where Bro. A. had

preached many years ago. The house

was far too small for the congrega-

tion, having been built some thirty

or forty years before, and at the sug-

gestion of the writer an impromptu

effort was made to raise the money

for a new house to commemorate the

hundredth year of Methodism.

About five hundred dollars was sub-

scribed, and I have the promise of

the pastor of an invitation to dedi-

cate it some time next year. So you

may put down in your list of centen-

ennial contributions five hundred dol-

lars from Sabine circuit, Rev. J. M.

Franklin, pastor. We spent two

nights with thrifty farmers in the

neighborhood and found that by in-

dustry and economy a man may soon

accumulate wealth in this part of

Louisiana. Both these gentlemen

make cotton, but one of them adds a

steam mill and gin to his business,

and the other raises large numbers of

cattle and hogs.

On Monday we visited Manny and

were hospitably entertained by the

Hon. J. Fisher Smith, one of the

patrons of this college. There we

met the good Sister Davidson, of

New Orleans, who has contributed

so largely to the building of the

Louisiana Avenue Church. Manny

was her former home, and the church

there also acknowledges her benefac-

tions. From Mr. Smith we learned

that his parish would probably vote

for prohibition at the election which

has since taken place, and, sure

enough, Sabine has voted to expel

the demon alcohol from its limits by

nearly two to one. Much praise is

due to our worthy brother, E. F.

Presley, for this result; his paper

having been for a long time a warm

advocate of temperance. Natchit-

oches parish was to have voted on

the same question at the same time,

but the Police Jury postponed the

day, fearing some complications

with the presidential contest. Should

this parish also adopt prohibition

there will be no whisky sold in four

adjoining parishes. Rapides and

Grant having already decreed pro-

hibition. In one locality which we

passed in Sabine the women turned

out and literally burned a new house

built for a saloon. They did it in

open day, and will never be prose-

cuted for it. If this was an error it

certainly leaned to virtue's side.

Monday night was spent with Bro.

Franklin's family, where we had all

the good cheer that one preacher

knows so well how to give another.

Our brief visits to his and Bro. Par-

vin's have convinced us that there is

yet no danger of the illuacy being

starved out in the Louisiana Con-

ference.

F. M. GRACE.

Centennial Conference.

The following information is fur-

nished for the convenience of dele-

gates and visitors to the "Centennial

Conference" of American Method-

ism, which will convene in the city

of Baltimore on the ninth and con-

tinue in session until the sixteenth

of December next:

RAILROAD RATES.

The Baltimore and Ohio railroad

and connections, including the Pitts-

burg and Connellsville, the Valley

and Metropolitan branches; the

Pennsylvania railroad, including

the Northern Central, Balt more and

Potomac, Philadelphia, Wilmington

and Baltimore; the Western Mary-

land railroad; the Shenandoah Val-

ley railroad; the East Tennessee,

Virginia and Georgia railroad and

the Richmond and Danville railroad,

with connections, including the Vir-

ginia Midland and the Chesapeake

and Ohio, will issue round trip tick-

ets to and from Baltimore, at all sta-

tions on their lines, at the rate of

two cents per mile each way, except

that both the B. & O. and R. & P.

will charge \$1.65 for the round trip

from Washington City. Tickets at

these rates will be sold both to the

delegates and all visitors to the Con-

ference, but only upon "orders."

The "trunk lines" will transport

passengers from the general com-

peting points, such as New York,

Chicago, Cincinnati, St. Louis, etc.,

to Baltimore for one full fare, and

return them for one-third of the

lowest unlimited fares. These rates

can also be had by all delegates and

visitors, but only on presenting at

their place of departure "certifi-

cates."

The above-named "orders" and

"certificates" are in charge only of

the chairman of Committee on

Transportation, who will, in due

time, mail one to each accredited

delegate and official visitor. All

other persons wishing to visit the

Conference may get them by apply-

ing to him, or any delegate may

order enough sent himself to supply

friends.

These tickets will be good from the

fifth of December, and for leaving

Baltimore up to the twenty-second

of same month, and their privileges

are granted by all the principal lines

east of the Mississippi, except New

England. Information concerning the

New England roads and the

lines west of the Mississippi will be

given later. Outside these bounds

delegates will have to make private

terms in order to reach the nearest

"trunk line" city, and for this pur-

pose the "certificates" to be furnish-

ed may aid them.

All communications concerning

transportation should be addressed to

Mr. J. Frank Supplee, Chairman

Committee on Transportation, P. O.

Box 632.

ENTERTAINMENT.

All delegates and official visitors

will be entertained by Methodist

families, and each one will, in due

time, receive by mail at his address a

card, giving name and residence of

his host, and serving as a letter of in-

troduction, so that, on arriving in

this city, he may proceed at once to

his home. The families will also be

informed of their guests. Delegates

are requested to notify their hosts of

the time they expect to arrive.

Visitors to the Conference can get

accommodation at greatly reduced

rates at the principal hotels. Bar-

num's and the Carrollton will charge

\$2.50; the Etna House, \$2; and the

Howard and Mansion House, \$1.50,

and the Claremont, \$1, per diem.

Lower rates will be made by the

week at private boarding-houses, a

list of which may be seen by apply-

ing to the undersigned, to whom also

should be addressed all communica-

tions pertaining to entertainment.

L. T. Wideman, Chairman of Com-

mittee on Homes, 103 W. Baltimore

street.

MISCELLANEOUS MATTERS.

A lunch will be served daily in

the parlors of Mt. Vernon Place

Church to those delegates whose

homes may be at a great distance

from the church.

A paper called the Daily Methodist

will be issued each morning of the

Conference, by the Rev. W. K.

Boyle, editor of the Episcopal Meth-

odist. It will contain full report of

all proceedings, and the text of all

papers read or addresses delivered.

Those who have been appointed to

speak are requested to furnish him

advance copies of their papers. The

subscription will be fifty cents.

The Quarterly Review—Important Notice.

The editor of the Quarterly Review,

Methodist Episcopal Church, South,

makes this statement and appeal to

subscribers and to the public.

This organ of the church, as to its

higher literature, is offered hereafter

at the very low price of \$2.50 per

annum, always cash in advance. It

can not be safely published on any

other plan—a fact proven by six

years of trial. This is a reduction on

former rate of fifty cents a year. No

periodical of its rank is printed in

the wide world cheaper than this;

and it is first-class in every regard.

We appeal to subscribers in arrears

to remit; and we also solicit re-

newals at once. Settlements for the

past are to be on the rate of \$3—pay-

ments for 1885 are to be \$2.50 for

the year. A single number will cost

seventy-five cents.

It is very essential for the editor to

hear at once from subscribers, that

he may know how many copies to

print. Those who delay may find

themselves too late. We respect-

fully appeal to all subscribers, new

or old, to notify us of any changes in

post-offices.

Our loss by failure to do this has

been very great. Postal cards are

cheap. If any preacher desires the

Review for 1885, and has not the

cash, he may send a due bill for \$3

on postal card, payable in twelve

months—this will be considered

equivalent to cash. We greatly pre-

fer the lower cash rate. An average

of fifty subscribers from a Conference

would place the Quarterly on a firm

basis—there ought to be at least one

hundred subscribers from all the

larger Conferences. The Review is

not simply a preachers' periodical; it

is devoted to the higher order of liter-

ature in every department. It is read

by cultivated men and women in

every vocation.

We have a surplus of the October

issue yet on hand, containing two

articles on Bishop Pierce—one by the

editor, the other by Dr. Lipscomb.

This number may be had separately

for seventy-five cents. A response to

this appeal is invited; let us hear

without delay.

J. W. HINTON, Editor.

Dr. Lafferty pays the following

graphic and eloquent tribute to

Bishop Keener at the Virginia Con-

ference:

Bishop Keener has conducted the

business with speed and alid axes;

Not a wheel has touched a rock

"big as a partridge egg." There has

not been a quiver in the springs.

In turning from one subject to

another, a text of driving, he didn't

let a tire scrape against the body.

The gentle wisdom and firm cour-

tesy of dear George Pierce have come

upon the brusque man of affairs

from Louisiana. He is now at his

best, and this best is the maximum

of moderating assemblies. On yes-

terday he preached. I speak words

of sobriety. In saying, neither

Bishop Keener himself, nor any

other man, nor not even Bro. Alph.

Wilson nor our Walker, of West-

moreland, can pile up in an hour

such a heap of granite blocks of

thought. It was original material.

Sermons are often built like the

palaces of the Cardinal in Rome, by

pulling apart the masonry of the

Coliseum—the workmanship of the

dead and giant builders. In Bro.

Keener's discourse there was the

fresh groove of his own steel drill on

the pieces. He did his own quarry-

ing. Here and there were beads of

beauty that revealed a certain poet-

ical fancy that all along has orna-

mented his stern work as a swamp

pioneer among the bayous, editor

and Bishop. He leaves us, honored

and loved by the entire Conference.

Memoir of Dr. Watkins.

MR. EDITOR: After many vexa-

tions and unavoidable delays, the

manuscript of the biographical

sketch of the Rev. Dr. W. H. Wat-

kins, accompanying many of his

best sermons, has been completed

for the press. I hazard nothing in

saying that many of these sermons

will rank among the best in our lan-

guage. Before concluding the con-

tract with the publishers I would

like to hear from the brethren of the

Mississippi and Louisiana Con-

ferences as to how many copies each

one would purchase for himself and

others, so that I may know how

large an edition to order. The book

will be sold at about \$1.25 per copy

—any profits to go to the relief of the

superannuated preachers and widows

of the Mississippi Conference.

Concerning my part of the work, I

would say that my sketch discloses

none of the features of Dr. Watkins'

character. I have endeavored to

present a faithful portrait of the

man and the preacher. Besides the

sketch from my own pen there are

the tributes from Bishop Parker and

Dr. C. K. Marshall, heretofore pub-

lished, and one from Rev. Dr. John

Hunter, pastor of the Presbyterian

Church in Jackson, Miss. Twenty-

eight sermons and eight or ten mis-

cellaneous essays are also comprised

in the book. One high in literary

circle to whom the MS. has been

submitted writes: "I would give

your book a ready, frank acceptance.

It is worthy of it."

T. L. NELLEN.

To the Preachers of the Louisiana

Conference.

DEAR BRETHREN: I call your at-

tention to Paragraph 63, Answer 17,

of the Discipline. The Joint Board

of Finance must have the informa-

tion, which this law makes it your

duty to give, in order to a judicious

distribution of its funds.

C. W. CARTER,

Chairman.

Rev. D. L. Cogdell, writing from

Ripley, North Mississippi Confe-

rence, makes a final report as follows.

The statute of limitation compels his

Christian Advocate.

THURSDAY, NOVEMBER 27, 1884.

THANKSGIVING HYMN.

BY REV. CHARLES W. HUNTER.

Our heavenly Father, we
offer our thanks to thee
on this glad day;
With grateful hearts we sing
Thy love and grace to bring
To us, O Lord, our King.

Another year has passed,
And still thy mercies last;
Thou loved us in the past,
To thee our hearts shall raise
Their voices in praise,
Nor, in all future days,
Thy love forget.

Our hearts, O Lord, our King,
Offered to thee in love,
And when life's work is o'er,
Our souls to thee shall soar;
We'll praise thee evermore,
At home, in heaven.

—Central Christian Advocate.

Texas Letter.

In pursuance of a long-cherished design your correspondent, on October 30, paid a visit to San Antonio. It was the occasion of the assembling of the West Texas Annual Conference, which fact added a new interest to my stay of several days. Bishop McFeyre was in the chair, this being the first in his round of Texas Conferences. The reports from the various charges showed here and conscientious work on every hand. Although never having seen this notable pioneer body before, I yet did not feel wholly a stranger, for on different occasions fortune had thrown me in the way of a goodly number of its members. Among these was first of all Bro. H. S. Thrall, presiding elder of the San Antonio district, the historian of Texas and Texas Methodism, and, perhaps, now the most prominent man in the church in the Lone Star commonwealth; and the man whom Bishop Wilson calls, in his "Book on Missions," "the indomitable frontiersman." Then came the redoubtable Potter—"Potter, the fighting parson of the Texas frontier." That is the way it is written in a book, published at Nashville, called the "Life of W. H. Potter," and one has only to look at the face of those eyes, the rugged countenance, with its flint-like features, and hear the formidable sound of that voice to believe it all true. But Potter is no longer the fighting parson. The occasion and the necessity have gone with the past of this now peaceful and beautiful land, and so has the belligerent attitude of the frontier preacher. When you know Potter you know a child—a child of God. Then I met that sterling layman and friend of my young boyhood, Prof. V. M. West, of Uvalde, formerly of Waynesboro, Miss. How the memories of other days came up in both our minds and leaped in words to our lips as we went over the half-forgotten past!

I had here also the pleasure to meet for the first time with our native Mexican brethren. They have grown to be a considerable army, stalwart in faith as well as physique. With a few exceptions, they can all speak English; but with what intensity and concern they entered into all the work of the Conference, and how our souls flowed together in the holy worship of the sanctuary! Among those who spoke fluently the English tongue was Alejo Rodriguez, presiding elder of the Meculova, Mexican district. He seems to be a full-blooded Castilian, and a handsome and more polished gentleman one seldom sees, and, best of all, the evidences of a renewed heart and a godly life are an epistle known and read of all. A feature of the Conference was an address delivered on missionary night by a native preacher whose name I did not catch. Though in an unknown tongue, it thrilled me with its pathos and fervor, and the dulcet resonance of that Castilian speech quivered over the assembled multitude like the changes of far-off music. It was a scene never to be forgotten. I went away with grander thoughts of humankind and its hopes and more devout thankfulness to God than I had ever known before. This noble band of workers is leading the van of a glorious conquest of Mexico. One day—and that day is not far distant—they shall meet their brethren coming up from the city of the Montezumas with the shout of salvation, and priest-ridden Mexico shall know herself forever freed from papal bondage. Perhaps to no man is due more honor for the success and progress of this work than to the present superintendent of our Border Mission, the Rev. A. H. Sutherland. The name of "Alex." Sutherland will be a watchword in evangelized Mexico as long as the fire of love burns in the hearts of its children rescued from ignorance and spiritual bondage.

Bishop McFeyre's sermon, on Sunday, was characteristic. You, Mr. Editor, know what that means. "The fullness of the blessing of the gospel of Christ" was text and theme. How infinite that fullness! How nameless those blessings! The peroration was a masterpiece. It will stir many a preacher's heart to endurance and change many a hard lot the "Philippe" of success the coming year.

But I want to tell your readers something about this unique and beautiful city nestled among the prairies of the Western land. I said it was an ancient city. That is hardly the case except with reference to the site and name. The old city is well nigh gone. Here

and there you may see an adobe, sandwiched between modern cottages or imposing fronts and pretentious mansions, landmarks of Spanish days. Only one thing makes the city peculiar. That is the vast number of cottages and one-story houses; but they are nearly all modern and tastefully built. The native population is melting away. A few years ago it was nearly four-fifths; now, in a population of thirty thousand people, it does not number above four or five thousand. Skilled labor has driven them to the rural districts and villages or, more likely, beyond the Rio Grande. But San Antonio is still Spanish in habit, thought and the abandonment of its populace. The Sabbath is hardly known. The revelries and dissipation distinctly Mexican prevail. Although the original population is disappearing, traces of Spanish blood are everywhere. Almost everywhere one turns they see faces in which the rich, warm blood of the Castilian shows itself. These are among the highest and most respectable families. But they are Americans in every essential matter. Catholicism still holds a royal sway in the city. Churches and chapels are everywhere. The great cathedral, about two hundred years old, faces the main plaza of the city. It is a massive building—plain outside, but impoaling within. In company with Dr. Bourland, of the South-western University, I witnessed the celebration of high mass on Sunday morning. It was "All Souls' Day." The services were marked by pomp and solemn ceremony, and I suppose there is no place in America where they take on so distinctively a Latin character as here. The responses in Spanish, the thousands of upturned awarthy faces, and the chanting of voices, and the long trains of nuns and sisters naturally carry one back to times when Spain held the power of Rome and, at her will, terrified with threats or awed with dazzling pagantry the Catholic world.

We went, of course, to see the Alamo. There is no spot in the new world more sacred to patriotism. Sebastopol does not mean more than the Alamo. One is almost necessarily disappointed in the dimensions of this landmark. It is one of the chain of churches stretching for many miles along the San Antonio river, and known as the "missions." It is probably two hundred years old, is built of stone and adobe, is two stories high, and in many places the walls are five feet in thickness. It was evidently built for the two-fold purpose of worship and defense. The story of the Alamo is too well known to need even an outline. I walked through the interior of the building, dark and mouldy. Along the sides are lines of low, dark cloisters in which, in the long ago, cowed monks on these cold grey stones, where I stood with changing sensations, knelt and counted their beads by the light of a flickering taper. On the second floor of the building, somewhat to the left, is a room, larger, higher and better ventilated than the common cloister. This, I take it, was the sacristy, or cloister, of the superior, or abbot, of the order owning the church. Connecting with these is a long, low wing, one story high, built adobe, meant for cloisters and granaries. This wing has been built over, by permission of the former owners of the property, and is occupied as a wholesale whisky establishment (3). This is the Alamo. I went and stood out the spot where Crockett and his comrades are said to have fallen, and saw where deep-formed scars had been made in the sides of the hoary fortress by the weapons and missiles of the Mexicans. The Alamo has recently been purchased by the State government, and will hereafter be properly cared for and kept. In the heart of a busy city one enters the Alamo, and is lost to the sights and sounds of the present and is beckoned away by scenes and memories of the heroic past.

In company with Capt. Stevens, ex-American consul at St. Petersburg, and whose guest I was, I drove out to see the missions on the lower San Antonio river. They are antique and curious buildings, scattered for many miles along this beautiful stream. They are all much larger and several of a much earlier date than the Alamo. Many theories have been advanced to account for their erection. Some say that the converted Indians and the native Catholics in their zeal, without knowledge of arts or letters, erected them. This is not reasonable, as they are marvels of architecture, and the sculpture and carvings show the hand of a master. The most probable theory is that they were built by the papal propaganda in the hope that by pomp and magnificence the Indian tribes might be won to Christianity. They are mostly in ruins now. We had time to visit two: The Mission San Jose and the Mission of the Immaculate Conception (Concepcion)—the latter five and the former seven miles from the city. The Mission Concepcion is in a state of almost perfect preservation, even the frescoes and etchings on the walls and arched ceiling remaining as perfect as when traced by the artist's hand. The windows, door-ways and cornices are elaborately set about with molding and carvings, deep and rich, suggesting the taste of the Italian renaissance rather than the instinct of the half-civilized denizen of the Americas. At the time of our visit a silent and solemn mass was being celebrated. There was no audience, and the two or three priests officiating were lost behind the long rows of colonnades, while the flickering tapers upon the time-worn altars alone

told that the souls of those who once crowded into the hoary structure were being remembered that day. The walls of these buildings, like those of the Alamo, are of immense thickness, while the thatched roofs are simply a layer of earth from three to four feet deep resting in a concrete basin. At the San Jose Mission I saw upon this roof an oak tree growing which had attained to the height of some four or five feet. All these churches have low wings of cloisters going off in irregular sections with granaries and storehouses attached—all in a high state of preservation, although it is likely a cowed head has not passed beneath their low door-ways for more than a century.

The Mission San Jose is in ruins. It was originally the largest and most elaborately finished of the whole cluster. Its carvings and statuary were peculiarly rich and fine. Above the main entrance, or door-way, is a notable group. One of the figures is decapitated. I take it that they were meant to represent the Virgin, Christ and his reputed father, Joseph, in whose honor the mission was built. To contemplate one of these immense piles of stone and earth and the labor necessary to complete them is simply appalling. Twenty years could scarcely have sufficed under primitive conditions to do the work. There are certainly no relics elsewhere in the American republic comparable to these. But reckless and almost sacrilegious hands are tearing away the ornaments and delicate carvings of these ancient temples. They are nearly in the hands of the Catholic Church. But the weakening power of Catholicism renders it unable to afford adequate protection. An effort will likely be made by the patriotic citizens of San Antonio to organize a "mission association" to protect and preserve these interesting remains.

But I have taken up enough of your space already. Many good wishes for the ADVOCATE and kind greetings to the brethren in Mississippi.

NOVEMBER 12, 1884.

H. M. DUNN.

An Open Letter to You.

"Love thy neighbor as thyself" is the foundation of, at least, the corner-stone of temperance work—of Woman's Christian Temperance Union work. It is the true principle of Christ working in the hearts of his followers. To love our fellow-man and work for his welfare and happiness, to bring peace and purity and plenty to homes and hearts made desolate by drink, disease, despair and death, is the aim of our Woman's Christian Temperance Union. We desire to "keep unspotted from the world and to live near to him who is the Savior of men, the Prince of Peace."

Our motto, "For God and home and native land," means a great deal. It means love, work, sacrifice, trial, sorrow, courage and forbearance; but we glory in tribulation also, knowing that tribulation worketh patience, and patience, experience, and experience, hope. God calls upon his followers to endure for the sake of others. The cry of suffering humanity is heard all around us. Mothers are weeping for profligate sons; wives are suffering heart torments, and little children in their innocence are enduring pangs of hunger, cold and heat. A cloud of sorrow is over the land, shutting out the beautiful sunlight of God's love from many homes, covering, as with a pall, the lives of many. Lord Bacon has said: "All the crimes on the earth do not destroy so many of the human race nor alienate so much property as drunkenness." As Christians we must arise and do all in our power to do away with this evil, this sin of our land. Apathy and neglect are criminal. An earnest writer says: "Every lawful means of removing this anti-Christian curse ought immediately to be adopted and earnestly prosecuted by every sincere follower of the Lord Jesus Christ. Personal sacrifice, if required, should be brought to bear on this all-important question. The important duty of example among Christians carries with it immense responsibility."

This is written for the purpose of asking all good people to help us in our temperance work. Will not all—philanthropists and patriots, Christ's disciples and God's ministers—add us of the Woman's Christian Temperance Union in raising aloft the standard which bears upon its snowy folds the heart-stirring, all-peace and love-embracing words, "For God and home and native land"? We feel assured of the sympathy of many, but we ask for active workers in this branch of the Lord's work. We ask you to agitate continually the temperance and prohibition question. We ask you to give yourself to the cause.

"God's love hath wealth in us unheaped—Only by giving it is repaid.
The body withers and the mind,
If pent up by a selfish shield.
Give time, give love, and give thyself;
Give tears, give love—yes give thyself;
Give, give, give, be always giving—
He alone who gives is living."

Will not the ministers of our land, who are the world's exemplars, call together interested ones and organize a "Woman's Christian Temperance Union" wherever they can and help them to aggressive work? By vigorous united effort on our part, by labor, earnestness and well-timed, we may soon bring the blessing of prohibition to our country. I believe with him who says, "The crowning glory of the temperance reform is seen in removing the most powerful obstacles in the way of the gospel and preparing

the mind for the reception of the truth."

Please write to me for constitution and by-laws of our Woman's Christian Temperance Union, and for any particulars as to manner of organizing.

Yours in gospel bonds,
MRS. MARY J. READ GOODALE,
Cor. Sec. La. W. C. T. U.
BATON ROUGE, LA., Nov. 13, 1884.

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Continued.)

About this time I wrote the following views on Christian consistency: Consistency is an important trait in the character of a Christian, and is absolutely essential to his influence upon others. That man whose conduct gives the lie to his profession may be courted and flattered for his patronage and influence; but he can not possess the confidence of his acquaintances, and only confirms the wicked in their unbelief and disregard for the claims of religion.

There is a secret diabolism in the reality of religion in the hearts of all sinners; they are tempted to doubt the sincerity of the religious world, and nothing tends so powerfully to rivet this doubt as the inconsistency of professing Christians. Sinners are constantly shielding themselves behind the faults and improprieties of the church, and it is exceedingly difficult to dislodge them from this entrenchment. Satan, doubtless, takes advantage of this disposition, and magnifies the faults of Christians and makes Christianity appear hateful in their estimation.

The Christian should be consistent in his attention to the means of grace. He professes to believe that religion is superior to "everything else, that it alone can give happiness, and that it is his privilege to grow in grace and in the knowledge of Christ. He professes to regard holiness as essential to happiness and heaven. He professes to believe that God has instituted the means of grace as the medium of being made and kept holy, and Methodists profess to believe their salvation is contingent upon perseverance to the end, and this can not be done without attention to the means of grace. What must be thought then of the sincerity of one who neglects the means of grace, who suffers worldly interests to crowd out religious duties? No means of making or saving a dollar, and yet suffers the family altar to be neglected, the closet to be forsaken, the Bible unread, the house of worship, the class and prayer meetings to be unattended! His conduct gives the lie to his profession, and even the little children regard him a hypocrite. "Pa, is your God dead?" said a little boy, four or five years old, to his father one day. "No, child; what makes you ask that question?" "Because you used to pray to your God, but you do not do it now." A man who really appreciates holiness will use the means of attaining it.

In the government of his passions the Christian should be consistent. Christianity condemns sinful tempers, and the professor of religion says, by that profession, that he will strive to subdue his nature. If he indulges in sinful tempers, such as anger, envy, pride, etc., he acts inconsistently, and the world concludes that religion is nothing but a name, and Christians no better than others. If men really believed that the indulgence in sinful tempers was destructive to piety and calculated to grieve the Holy Spirit, they would not rest until they had got the ascendancy over them. It is greatly to be feared that much of the piety of the present day is spurious. It is not deep and thorough, and only suffices to quiet the conscience and lay its possessors into a state of carnal security. If our religion does not save us from sin it will never save us from hell. The indulgence in sinful tempers operates against our religious influence. A child once asked his mother, "Mother, will grandpa be in heaven?" "Yes, my child; I hope he will." "Well, said he, 'I do not want to go there.' 'Why?' 'Because grandpa would go much. I do not want to go there if he goes.'"

The Christian should show his consistency by giving precedence to his spiritual—interests. Christianity teaches men to use this world as not abusing it, seeing the fashion of it is passing away. To count all things, but loss for the excellency of the knowledge of Christ. To live to him who died for us and rose again and glorify God in our bodies and spirits which are his. But many seem by their conduct to make religion a secondary matter. If it is convenient they will go to church, they will serve God; but if sacrifices are required they can not make them. The right hand or the right leg must not be parted with. We always give attention to things in proportion to their importance in our estimation. If we regard religion as the one thing needful, its interests should not be compromised to the world.

Zeal for the salvation of sinners and the spread of the gospel should characterize the Christian. One who professes to believe that his friends are in danger of eternal torment should manifest great anxiety for their salvation. Indifference on the part of Christians leads sinners to disbelieve that they are in danger; they know their friends would not be indifferent if their persons or property were in danger, and they can not think they would be unconcerned when their eternal destiny is at

stake. Common benevolence would lead us to feel for a nature starving for food, and we would be ready to contribute to their relief, but we too often feel indifferent while whole nations are perishing for the bread of life, and will do nothing to aid in sending them the gospel. How inconsistent!

Again, Christians should be examples of integrity and truth, and should never deviate from the path of rectitude. They should not accommodate themselves to the false standard of the world, but make the word of God their standard and act independently. They are not to be governed by the world, but he lights in the world. What must be thought of men professing godliness who can not be trusted, whose word is not considered good for the smallest matter, who are tricky and uncertain? Such professors are a stumbling block to sinners, and do more to establish infidelity than all the writings of infidels.

It requires nice discrimination sometimes to determine the path of duty, but the Christian who studies his Bible and preserves the spirit of piety will be assisted by the Holy Spirit, and will not go far astray. We should regulate our lives on Christian principles, and firmly rely upon the truth of God like Abraham, not staggering at the promise through unbelief, but believing that what God has promised he is able also to perform.

(To be continued.)

"The Lost Key Found."

The above is the title of an essay of eighty small pages in length, on the subject of baptism, by the Rev. J. W. Ellison, of the Mississippi Conference. It is a judgment upon all the thinking I am able to invest in the subject that far more than nine-tenths of all the books and essays put forth by anti-immersionists on this subject are not only worthless, but far worse than worthless. They entangle smooth things and mystify plain ones. My own experience in this almost illimitable field of religious debate and elaboration is small. I never preached a sermon on the subject. Thirty or more years ago my presiding elder and some other brethren urged me to write an essay on the subject. I did so. Its extensive sale by the Publishing House up to the present day convinces me that the church is reasonably satisfied with it. I never had a cent of pecuniary interest in my "Baptismal Demonstration." Nevertheless, in my larger arguments on ecclesiastical science the general subject of the social sacrament is alluded to in a variety of ways and shapes.

Bro. Ellison desires to know, and wishes the public to know, my opinion of his essay; and he knows, or ought to know, that I have no duty or no due commendation for living people. That subject is sufficiently disgraced by others. The essay is one of the very best I have seen. It is not a ding-dong monology of repetitions. It has brains in it. It will be read with profit. It has the rare quality of having been written by its author. It is not compiled.

In the first place the author recognizes the great and greatly neglected doctrine that Christ did not come into social life to introduce a new religion, new doctrines or new principles of dispensing grace and mercy. He did not found institutions or institute new measures, dismantling old ones. He came, rather, to keep, to follow, to maintain, to fulfill the then written laws of the Scripture, as he plainly tells us. He abolished nothing; he ignored or set aside nothing.

So, baptism was not instituted by Christ. It was by no means a new and unknown thing in his day. As a sign or symbol of justification it dates back nobody knows where. It is well known that water is the only thing that cleanses the skin or anything else, indeed, of physical impurity. So, among a people who taught as largely, as did the Jews, by symbolic representation, water would, of course, be used to represent moral cleansing. This was as well known to John the Baptist as to us now. The notion, therefore, that baptism was instituted then and there must be exploded. This is well done in the essay before us.

Of the variety of ways and occasions of this religious washing we are by no means well informed. Most likely there was no strict and uniform rule on the subject always in vogue in every place. Immersion was out of the question. There was great variety of these religious washings, and known under a great variety of names and on various religious occasions. John's baptism did not take people into the church; he baptized those already in.

Now, the social sacrament—that is, the obligation to be religious, which refers to our fellow-man—the church must, of course, continue, for there can be no religion without it; but the mode of administering it must be changed. To continue it would be absurd, in that it would deny that Christ had come and suffered. So Christ applied this symbolic washing to this purpose. Its typical uses, of course, discontinued.

This subject looks to me so exceedingly simple, so rational, so biblical and so plain that it is hard to see room for difference of belief about it. The essay before us is a valuable contribution to that class of literature, and ought, and likely will, tend strongly to allay discussion on that subject.

A. ABBY.

Yazoo City, Mississippi.

From the Work.

DARTMOUTH, LA.

The one dozen of us who in this parish voted for St. John and Daniel are well pleased with the very handsome increase in the nation over the prohibition vote of four years ago. We are encouraged to believe that in 1888 and 1892 many thousands more will rally to our white banner, and that the American people, in the meantime fighting it in detail in the counties and States, will then forever prohibit the diabolic traffic in the liquid fire. Our Police Jury have acceded to the petition to that end of the Woman's Christian Temperance Union and have fixed on Wednesday, December 31, as the day when the voters of Morehouse parish shall decide for or against license. We beseech the prayers of all temperance friends and urge upon every reader of your paper who lives in our parish to work as well as pray for a prohibition victory in our midst on the last day of 1884.

NOVEMBER 14, 1884.

COFFEYVILLE, MISS.

Mr. Editor: I will send you a few lines concerning the progress we have made on the Coffeyville circuit during this year. Our meetings resulted in a revival of the church in places, and about a dozen conversions and accessions. Collectors ordered by the Annual Conference will not be paid in full, but much more has been collected on them than was collected last year, or, perhaps, for several years in the past. This can not be properly appreciated unless we take into consideration the fact that the financial condition of our people is alarming. The cotton crops, both last year and this, have been failures. Our people are mostly small farmers, yet in the bounds of this circuit were lost this year about seventy-five thousand dollars' worth of mules and horses killed by the gnats. The financial condition of the people has not been so distressing since the war. The valuable services of Revs. T. J. Newell, of the Grand College Institute, T. Y. Ramsey, of Grenada, J. Ritchie, of Batesville, and K. A. Jones, of Water Valley, as well as our local preachers, I take this opportunity to acknowledge with gratitude. Yours truly,

NOVEMBER 13, 1884.

J. M. HYGIN.

ALABAMA.

Mr. Editor: Possibly a short letter from me, a furloughed member of the Alabama Conference, will be of interest to some of your readers. My ministerial labors have been this year along the Air Line railroad from twenty to thirty-five miles from Atsuta. This has been a year of wonderful prosperity to the church in all this country. We have never before passed through so many gracious revivals, and have never seen such manifestations of divine power. Each church has been blessed with a revival of unusual extent and depth. Salvation, like a mighty flood, has swept almost this entire country. I have had appointments in three circuits. We are now holding our fourth Quarterly Conference for these circuits, of which the reports of the preachers show that there have been about half as many accessions as there were members at the beginning of the year, and hundreds claim pure hearts through the blood of Christ. It is a notable fact that those who were formerly the most religious and best members were the first to claim and profess holiness to the honor and glory of God. The presiding elder, and most of the preachers in this (Gainesville) district, claim this rich, glorious blessing. The revival of this old Methodist Bible doctrine is working a mighty reformation in this country. May Methodists, it need be, take a new departure and "spread scriptural holiness over these lands!"

W. M. WINS.

COMO, MISS.

At the rounding up of my second year's labors in Como and Fredonia charge I have a few items to represent that might be of interest to some of the readers of the NEW ORLEANS ADVOCATE. Many valuable members have been added to both our churches this year as a result of most glorious revivals of religion. Our meeting in Como, of recent date, continued each night for nearly four weeks, having commenced during our quarterly meeting, two weeks earlier than projected services had been expected. But we saw the spirit of God was upon the people and did not wait for our set time.

On Sunday night, at the close of a very earnest sermon by our presiding elder, Rev. C. N. Torry, an invitation for penitents was extended, which was responded to by a very influential Roman Catholic young lady prospect forward and kneeling at the altar for prayer, thus renouncing her former faith, and on the following day joining herself with the Methodist Episcopal Church, South. Being a teacher in our school—held in the highest esteem by the entire community—she is wielding quite an influence for good. Children usually are the first reached in a revival, but this was principally confined to adults and heads of families at that. But the fewest families now in Como are not represented in our church. With the exception of two days' labor by our presiding elder, and three sermons from Rev. J. H. Cameron, we had no ministerial help. Great and lasting good we trust has been done. Our people do not take

to the Centenary work—it seems—as many are doing in other places. For this we can not account. The matter has been kept before them. We were disappointed in not having you with us, Mr. Editor, last week. But can assure you that our failure to get as large a Centenary offering as we had expected was not due to our friend and brother, Rev. T. J. Newell. He did his part well. The preacher's salary and all the collections ordered by the Conference in hand. We distributed missionary eggs a few weeks since to the children of our congregations, promising, as a prize, a Centenary medal to every one that obtained as much as five dollars, and you would be surprised to know how both rich and poor worked to fill these eggs, and with what pleasure they looked to the appointed day for the "egg smashing."

At Fredonia (our beautiful country church) sixty dollars was raised—ten children out of sixteen received medals. Como resulted in fifty-seven dollars and eighty cents—eight out of twenty-one obtaining medals. It was a treat to witness the bright, happy faces of parents and children on these occasions as the hammer fell upon the egg. This plan of raising money far exceeded our expectations. These precious children deserve credit and encouragement for their zeal and self-denial, and we are sure their labors and hearts will be owned of God. Before the prohibition movement was made in this portion of the country we thought this one of the most civil, moral towns in the State; but since not a drop of the poisonous stuff—whisky—is sold in the community, we were enabled to see greater damage was being done than we were aware of. The change for good is marked. Men once coming to town, spending all the money they had at a whisky shop, and going home intoxicated, now distribute their money in proper channels, not putting it all into one man's hands and receiving for it worse than nothing, but giving every one a chance who is in an honest business to do well and to be blessed, to live and to let live. You will find a few persons who once handled whisky that are very much distressed over the great decline in business since the establishment of prohibition. But these are men who only see good in money as it comes into their own pockets. They never look to the general good of mankind. Their net making as much as while under the reign of whisky shows how much more they had been receiving because dealing with a class of men untried for business transactions than they were justly entitled to. The same amount that used to go from Mr. A. to Mr. C. is still spent in town, but Mr. C. has had to give up the sale of whisky, consequently Mr. A. comes to town with a cool brain getting what he actually needs and going where he can find the best bargain. A vast difference in trading with drunken men and sober ones. Mr. C. may have to bring on a much better stock of goods to be convinced the town is not going down, for Mr. A. can see better now and will do his buying somewhere else. Fraternally,

E. B. RAMSEY.

praises as well as kings; they were priests in pagan temples, he was "priest of the Most High God," which dwelt not in temples made of hands. Abraham evidently regarded him a character so well representing God on earth that he gave him a tenth of all his vast spoils. He was without father, without descent. The regular plan pursued by Moses in his history was to give the ancestry of every great man of whom he wrote and often some of their descendants, but in this instance no father nor mother is given, nor is any son or daughter mentioned. So according to the record of history he was "without father, without mother, without descent," without any account of his birth or the time he began to reign, nor of the time when he died. Paul seizes upon this circumstance to illustrate the perpetuity of the priesthood without recorded birth or death or descent, nothing is ever to come after it. It is a priesthood forever.

J. D. N.

Thanksgiving Day.

BY MISS MARGARET E. SANFORD.

It is a beautiful custom which in this busy age gives pause to a wide land, lays an arrest on its activities, and opens the church doors on a week day to give thanks. For the observance of the day itself, and for the public opinion which would be shocked were it dropped from the calendar, we ought surely to be grateful. On the time-honored last Thursday of November, when the trees are leafless, the leaves gathered, the fruit picked away for winter use, and the fields awaiting the winter snows, States and communities are happy in keeping our home festival, and in devoutly making mention of God's goodness to us, as a people and as individuals.

Thanksgiving Day is one of remembrance. Sifted family groups endeavor to meet around the family board. There is much social enjoyment, and much lavish hospitality. The poor are not forgotten, and the various asylums and institutions of charity, hospitals and even prisons are brightened on this day. In an unobtrusive manner, the best and divinest of the day, the day of the right, many richer or humbler benefactions are sent, till the hearts of widow and orphan are made to sing for joy. It is a child's thanksgiving, and therefore, none at all which realizes no obligation to help the unfortunate, cheer the wretched and comfort the sad on Thanksgiving Day.

Anniversaries, however, have always their mournful side. No family ever gathers its entire band about a dinner-table. Somewhere there are missing links. Always there are the absent dear ones who cannot come, or the aged and feeble who are what in fruit unifying with festal throngs, or the dead who have gone away from this transient world and await us, who are still mortal, in the land of immortality. Always we miss somebody. As we grow older, it seems to us often that the only ones who were united in our youth are left. Yet we would not change places with them, for these who have left us beckon us on to the only home where the birth is never shadowed and the sky is ever clear.

I think Thanksgiving Day is a good time to remember our personal duty to praise God. Is it the spontaneous and unstated expression of our heart-life, to give him thanks every day, and everywhere, as David did, and Habakkuk, and Paul, and do in the future? Ah! I fear we are sometimes very far from wearing singing robes. Our prayers are full of thanks. Two solemn are they half adoration, half glad mention of the favors of the King.

I heard the other day of a dear little child who was very ill last winter with scarlet fever. For some days she was so sick that she could not say her prayers. When she was better, and could say her prayers, she told them, she looked anxiously into her mother's face: "Do you think Jesus will excuse me, mamma?" she asked.

I wonder if Jesus, our Master, whom we love, will excuse us for the lack of honest, hearty praise in our touch of prayer. Communion with him would be sweeter, fuller, closer, if we loved him so truly that we were always telling him of the gentleness that makes us great.—Christian Intelligence.

With unwilling bounds, it has been said, it is hard to limit. Any which depends in part upon the co-operation of others, may be greatly helped or hindered by them. A general may very skillfully arrange a campaign and direct his forces, but if they refuse to obey his commands, or refuse to execute his orders, it will be a marvel if he succeeds. Many a minister has written bitter things against himself because he does not see the work of the Lord prosper, and his labors crowned with success. But after all, the fault may not be his. Those upon whose assistance the success of the work to a great extent depends, have not perhaps co-operated with him as they should—have not held up his hands—and as a consequence he has not been successful, and realized the results desired. There were certain places where Christ himself did not perform his mighty works because of the unbelief of the people, and there are places where his true servants, although faithful, can accomplish comparatively little. While a man should not entertain too high an opinion of his own efforts, he should not unduly charge himself with the failures of others.—Methodist Recorder.

DR. HALL ON CONVERSION.—Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think so," but when there is no need to express an opinion, let poor humbler swaggers away. Others will take his measure, no doubt, and save you the trouble of making him out as an insinuating man. And, as far as possible, dwell on the good side of human beings. There are many hearts where a constant process of deprecating, as skulking motives, and ending up character, goes forward. They are not pleasant places. One who is healthy does not wish to dine at a diseased table. There is evil even in the good side of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—New York Observer.

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THURSDAY, NOVEMBER 27, 1884.

\$1,100!

Centenary day was observed at St. Charles Avenue Church, in this city, on Sunday last. The sermon was preached by the pastor, Rev. Beverly Carradine, and eleven hundred dollars collected. A splendid offering!

\$9731

This is the creditable Centenary offering of Greenville, North Mississippi Conference, Rev. R. M. Standefer, pastor.

Be ye thankful.

In everything give thanks.

Send your pastor to Conference with a clean balance-sheet. This is specially for your eye, dear reader.

"Do not neglect praying for the souls in purgatory, at least during this month." So exhorts the Morning Star. Just so! It must not be neglected at least during this month. They need prayer just now, for, as Dr. Walker, at our elbow, facetiously observes, "the winter is coming on and they can get along without it." What a fatal superstition! It will rob heaven of many a precious soul.

Richard Watson is credited with saying that it was not so much "money that the Missionary Society needs as collectors." Very true; for good collectors will keep a full treasury. And they are the need of the church in all her departments of service. Pastors are poorly paid, not because of the poverty or generosity of the people, but for lack of active, liberal, intelligent collectors. Tact, method and religion in their work must produce a needed revolution in the church.

The fact that 150 persons left Chattanooga recently for Utah in charge of a Mormon elder recalls the importance of more stringent legislation against that iniquity. Mormonism is the plague-spot in our American civilization. There has been a vast amount of temporizing with it, which has been worse than nothing. It has emboldened the Mormons to more stubborn defiance of the government. A strong, practical measure is demanded that will crush out this abomination.

The unanimity with which the synods and presbyteries of the Southern Presbyterian Church pronounced against Prof. Woodrow's evolution teachings is refreshing to conservative thinkers. Its condemnation was complete and emphatic. The church has determined to guard with care the teachings of her theological seminaries. Of this matter the Louisville Christian Observer says:

Of the four synods which control the teaching: South Carolina, by a vote of 50 to 45; Georgia, by a vote of 60 to 21; Alabama, by a vote of 41 to 19. The other, the Synod of South Carolina and Florida, will not meet till November 27. In addition, the Synod of Kentucky has rejected it unanimously, the Synod of Nashville does the same with two dissenting votes, the Synod of Memphis with but one dissenting vote and (if we understand aright the reports in the daily papers) the Synod of Mississippi rejects it by a vote of 42 to 8.

On our relation to the Sabbath question the Rev. William Arthur, of England, uttered these words at the Ecumenical Methodist Conference, held in City Road Chapel, London: "We have to stand between the past with a Sabbath and the future with or without a Sabbath. The world says a future without one. The past of the Jewish Church, the past of the Christian Church, says with a Sabbath; the present of very many branches of the Christian Church gives to that question an uncertain sound. * * * Out of the English Lord's day has grown up the Saturday half holiday; out of the continental idea of a play-Sunday comes not only labor for six days in the week, but labor for the seventh day also—and if we are to preserve to the world the great institution of rest, I contend again it is only by claiming the day as one of worship, secure God's honor, and be will secure man's welfare—trample down God's claim over the day, and the claim of the laborer, the claim of the poor and the claim of the rich will all go down together."

Sunday and the Exposition.

The time draws near when the great Exposition is to be open for one of the grandest displays ever seen in the world. Exhibits are arriving by car-loads and ship-loads daily, and with all possible dispatch they are being placed in position. The management deserves all praise for the remarkable executive ability displayed in the preparations made. Everything has been planned on a magnificent scale and success is assured. Multiplied thousands of visitors will come from every shore and from all points of the compass to see the world in miniature. For such it will be—the products of every clime and the handiwork of all civilizations. Every visitor will be amply repaid for his coming, and we hope the Exposition will be a financial success.

But, with thousands of others, we are concerned that the Exposition gates shall be closed on the Sabbath day. In advance of any formal and official action of the Board of Management, we are warned that there is a strong sentiment in favor of Sunday opening. This we judge from the position of the Times-Democrat and a recent editorial in the Morning Star. In the former journal our people have not been allowed to forget the way Europeans keep the Sabbath, and the fact that larger liberality (?) is the trend of American thought. Articles and arguments on the other side have not been numerous. One would naturally suppose that a religious journal—set for the defense of the truth and the propagation of Christianity—would righteously oppose any desecration of the day hallowed and blessed by the God of heaven. But not such a defender of the faith is the Morning Star, of this city, published under "the official sanction of the Most Rev. Archbishop of New Orleans, head of our Ecclesiastical Province" and other "Right Rev. Bishops of the Province." It grows merry and denunciatory by turns in opposing the "Puritanical acceptance" of the Sabbath. In referring to the addresses of Dr. Marshall and Bishop Thompson, which "it calls 'the effervescence of the Sunday League,'" the Star speaks as follows:

They refer to the expositions held in Philadelphia, Louisville, and Cincinnati as precedents of Sunday closing; but these localities are still under strong Puritanical influence and can not be cited as authority in a cosmopolitan city like this. The reverend gentlemen rather gave themselves away when they set forth that the American and British Commissions at the Paris Exposition closed up on Sunday, for the presumption is that no one else did. Christendom consists of a good deal more than England and the United States, and, in the general opinion of the Christian world at large, these two countries, no doubt, make asses of themselves by such conduct.

It is very easy to dispose of the examples cited in the United States by saying "those localities are still under strong Puritanical influence," but it will not satisfy a man of conscience or brains. It may as well be remembered that the great Centennial Exposition at Philadelphia was a national affair, authorized by act of Congress and aided by a large appropriation. The Board of Management was appointed by the President of the United States, and in closing the gates on Sunday they reflected the moral sense of the nation. The "localities," however Puritanical, did not control their action. But the Puritan idea is certainly not dominant in Cincinnati. Our neighbor will, therefore, have to try another dodge.

Right there, however, we stop to make a point. The locality, whether Puritan or cosmopolitan, is not important in this issue. This Exposition in New Orleans stands precisely upon the same footing as the Centennial at Philadelphia. It has been authorized by Congress, aided by a national loan of a million dollars, and the Board of Management are appointees of the President of the United States. As such they do not represent this locality, however cosmopolitan, but the nation at large. They are not the officials of New Orleans, but of the general government. Then their official acts must accord with other national appointments, and must respect the moral sense of the nation. If so, they will close the gates of the Exposition. Sunday is a national day, recognized by the Constitution of the United States, and protected by statute in every State in the Union except "cosmopolitan" Louisiana. It is a *die non* in the commercial world and is the "lord of days" in the Christian Church. Now, if the management disregard the national sentiment and please a certain element of the baser sort in New Orleans, they contract it into a local affair.

And, then those gentlemen have an individual responsibility in their action, whatever it may be. The member who votes for opening the

gates not only records himself as favoring Sabbath desecration, but encourages vast multitudes to do the same. The idea that, if the Exposition gates are not open, the people will go to worse places is no apology in morals. Each of us is under Divine obligation to keep our own consciences void of offense. After our utmost duty has been discharged we are free from blame. It is well known that the decision of the Board of Management rests upon a very few shoulders. What they recommend will be done.

The Morning Star closes its appeal for desecration as follows: "Shall the whole affair be made a miserable financial failure, as in Philadelphia, just to please a few gentlemen of antiquated theological prejudices?" And as to that financial fear we have a word to say. A little arithmetic and common sense will convince any one that the loss of revenue by Sunday closing could not possibly embarrass the enterprise. There will only be about twelve Sundays during the entire continuance of the Exposition, which certainly could not affect disastrously the receipts in any event. But, unlike the Philadelphia Centennial, this will be open during the Christmas holidays, when all classes spend money freely. Then, again, if those who would go only on Sunday find that they can not, they will attend on Saturday afternoons and evenings. Workingmen generally will be found there in large numbers at that time. But if there be some decrease, shall money prostitute morals? Isn't the public and moral good of the people better than a little paltry revenue? Alas! for such patriotism—to say nothing of religion or theology.

Thanksgiving.

The ADVOCATE is issued this week on the day of our national Thanksgiving, and it joins with millions of American citizens in ascribing praises unto the God of nations and the Giver of every good and perfect gift. This is a custom, wise and appropriate. From the very beginning of our constitutional history this annual occasion has been observed and the good providence of God acknowledged. Before that great instrument was adopted that perfected the autonomy of the United States government there was a hush in the solemn proceedings, and a minister of the gospel present was asked to invoke the blessing of Heaven upon the vote about to be taken. So this nation came into being with the voice of prayer and thanksgiving. And it is eminently fitting that a day should be appointed wherein the whole people should cease from accustomed labor and reflect upon the bounteous goodness vouchsafed to our land. The significance and value of such an appointment, of course, vast multitudes will not appreciate. Though reaping and enjoying the rich gifts with which our country is crowned, they think not of their source—the unseen hand of exhaustless supply.

A review of the past year shows us to be a highly favored people. Health and happiness have presided over our homes. No plague has come upon our dwellings, and the pestilence that walketh in darkness has kept far from our shores. This is occasion for devout thanksgiving. To estimate the blessing of a nation's exemption from destructive plagues we have only to recall the sad history of a few years ago when our Southern land was filled with mourning. In some communities there was crape on every door and a vacant chair at every hearth-stone. Across the seas we mourn with sorrowing cities in the death-march of a cholera epidemic. That we have yet escaped its coming should awaken songs of gratitude. Added years and freedom from peculiar sorrow ought to humble us before God and stimulate us to steadfastness in faith and abounding work for the Master.

There is general prosperity in the country. In our Southland we have no people either hungry or cold. Despite occasional complaints, there is abundance to supply all our wants. There is bread for the eater and seed for the sower. The husbandman's toil has been rewarded, and the Lord has crowned the year with his goodness. Gaunt famine has never made us pensioners on the world's charity, but instead we have been honored with the privilege of relieving the hunger of other lands. For these ordinary blessings we should not be indifferent. They are as surely the gifts of God as some peculiar providence of priceless value.

In civil and political privileges we are specially blessed. There is a true love of country in the masses of the people that rises superior to mere party contests and conquests. We have just passed peacefully through a fierce presidential campaign, and, while the unsuccessful feel the pain of defeat, there is patriotic desire to help forward the splendid progress of our government. At peace with all

nations, may we have increased fraternity at home!

As Christians, and especially as Methodists, we have reason to rejoice with an exceeding great joy. The Lord has favored our Zion with the fullness of His grace. History has repeated itself in the revival power that has attended the ministry of the word. On the pulpit there has been the overshadowing of the Almighty. The revival spirit has glowed in the churches, and all over our broad connection there have been the scenes of former days. Centenary year has had a crowning celebration in a general and genuine revival of religion.

North Mississippi Conference.

This body meets on Wednesday, of this week, in the beautiful little city of Aberdeen, long known in our connection as the home of Bishop Paine. Here that honored leader of our Israel lived for many years, and at the close of an eventful life sweetly fell asleep. The North Mississippi is a young, vigorous Conference, and ranks among the foremost for connectional loyalty and liberality. Organized in 1870, its growth has been constant and healthful. We had the honor of sitting in that first session, in Water Valley, presided over by Bishop Doggett. How readily the remnants of several Conferences adjusted themselves into a single harmonious body! Bishop Keener presides this year, and his coming will be hailed with pleasure. He has intimate acquaintance with the Conference, and is held in high esteem. From the many reports published in our column of "Revival Correspondence," we doubt not the statistics will show a large increase of members. One fact we have noted with pleasure—the number of good revivals in the towns. On account of association with some other religionists and the tyrannous rule of so-called fashionable society, it is often difficult in towns and cities to have a true Pentecostal season. Our own people are exceedingly zealous that everything shall be done decently and in order, and that "a scene" shall be scrupulously avoided. They fear to pray much lest "an anxious-bench-religion" will be the answer. That this spiritual timidity and worldly tyranny has been overcome, and so many North Mississippi towns made to rejoice in a Pentecostal baptism, is occasion for gratitude. We do not deprecate "city religion." The highest types of piety are found in metropolitan congregations. But we rejoice in an enthronement of experimental religion in these worldly communities. We pray the Divine blessing upon the present Conference session.

The Ingenuity of Faith.

Faith develops along different lines. It varies not only in strength and intensity, but in quality and activity. Faith may be warm and strong without being ingenious and inventive. Masterful muscle is not always skillful. The arm of a blacksmith that wields with ease the ponderous hammer may be awkward in using the saw or plane of a carpenter or the delicate tools of a watchmaker. The eye of a pilot, the touch of a pianist and the ear of a telegraph operator become abnormally acute for the purposes of their professions. Specific sense gives them a peculiar sensitiveness and skill. So in the unfolding of our great spiritual powers. The character of their development is determined by the methods of their employment. If one class of faculties is emphasized to the neglect of others, or if those are held rigidly to one line of exercise, the results are evident and inevitable. This accounts for the great variety of Christian character and experience everywhere apparent. It is determined, not alone by difference in opportunity, disposition or natural gifts, but in the special and peculiar employments of the same faculties and advantages.

Now, if the general principle be applied to Christian faith and its characteristics, we at once learn an important lesson and discover a key to spiritual discernment. We have, then, only to observe the "order of a man's mind to ascertain the habits of his life. The expression of his thought reveals the character of his faith. And a wise pastor will readily suggest the course to remedy defect or encourage the line of development already pursued. A morbid experience needs certain treatment, while perfunctory piety demands an entirely different prescription.

Faith, then, becomes ingenious as well as strong under certain exercise. Those of "little faith" are not only mighty to the pulling down of strongholds, but inventive of methods and agencies by which the strongholds may be speedily captured and dismantled. The ingenuity of faith is developed in labor for others. If one's experience becomes

morbid, and time is consumed in studying his own frames of mind, faith may be active, but can not be inventive. But when we are interested in others, and for the salvation of special persons, how full of resources is our faith! How ingenious in discovering and employing agencies and arguments that will reach them and bring them to Christ! If one device has failed, another is tried. If one appeal has been resisted, another is resorted to until faith's fertility seems inexhaustible. Striking and instructive illustrations could here be given, but they will at once crowd the memory of every thoughtful reader. We knew a pastor who reached a livery stable keeper by asking him for a horse to visit a sick parsonage. On his return he spoke a few kind words to the rough, hurly man, who refused to accept compensation, and told him how much good his kindness had done the afflicted one. He soon felt that he was a sort of partner with the pastor in good work. He furnished the horse and the man of God did the riding, and souls were being blest. That led to his conversion and a faithful Christian life. A Sunday-school teacher, after failing with every other plan, invited a certain thoughtful girl in her class to visit her on a stated afternoon and she would show her how to crochet a little shawl. The pupil felt flattered and came, and the teacher found her long-coveted opportunity. Between the stitches there were wise words of Christian cheer, bright stories with a pointed lesson, but no formal, solemn, forbidding lecturing. The pupil regretted when the afternoon was passed. She had learned the pretty crochet-work, but, best of all, the teacher had learned a way into her heart. Faith had triumphed and a soul was led to the Savior. And so we have only to give it exercise to develop its marvelous fertility of resource.

Bishop Paine on Infant Baptism.

In a recent copy of the Baptist Record a Bro. Hackett tells his experience about leaving the Methodist Church. He sought the Scriptures diligently, and, failing to find the doctrine of infant church membership taught, he became a Baptist. Not simply to give an example on the other side, but to reproduce the mature and Scriptural views of Bishop Paine for our readers, we make an extract from his "Notes of Life." The Bishop was raised under Baptist influence and clung tenaciously to the immersion idea for a long time. He read the New Testament in Greek with special reference to that question, and was so clearly convinced that he joined the Methodists. Here is what he says on infant baptism:

"The process of reasoning which satisfied me as to the baptism of children was short and simple. God is king; the church his kingdom; children have ever been recognized members of it. It was so in its organization under the Abrahamic covenant, which is the gospel covenant, unchanged in essentials and substance—only modified in services—the same king and kingdom. When and by whom were children disfranchised and exiled from the kingdom? Not by Christ, who took them up in his arms and proclaimed 'little children'—'Infants'—to be subjects of his kingdom, the church. (Matthew xix, 14.) 'Of such is the kingdom of Heaven'—i. e., let them come, for my kingdom is of such. Again, 'Except ye be converted and become as little children, ye shall not enter the kingdom of Heaven.' (Matthew xviii, 3.) If adults must become internally like children to fit them for citizenship, surely children themselves have an original, rightful claim to citizenship in it; and, as water baptism is the only full and formal recognition of citizenship, they are consequently entitled to it. Did not our Lord teach Nicodemus that while the internal operation, 'born again,' is a requisite, 'to see the kingdom of God' (John iii, 3) baptism, or to be born of water as well as the Spirit, is needful to a formal and full recognition and entrance into the gospel church? Was not all this reaffirmation and confirmation of the chartered rights and privileges of the beneficiaries of the original covenant with Abraham, 'confirmed before God in Christ,' which can not be 'disannulled?' Surely it was not a reversal or repeal of the original law, and of universal usage under it. Certainly neither the apostles nor their opponents understood it so. A change so radical would have been a case demanded by the latter and recorded unequivocally by the evangelists. It could not have been unnoticed. It involved the status of every child. Then many teachers would have waited and refused to be comforted. The apostles and early Christians did not understand that Christ had closed the door against these children, and

that the promise was not to their children as well as to them. The fact is that no question of the kind is more certainly established than that infant baptism was the prevailing custom of the early and purest period of the Christian Church. I find no evidence that the right of children to this ordinance was denied for the first thousand years after Christ. The postponement of baptism from infancy to maturity came with other errors."

The Presiding Eldership.

The following observations of the Richmond Christian Advocate on this important office are so just and timely that we desire to give them commendation and a wider circulation. No other office has been so much discussed or so diligently sought to be modified. It caused a Bishop-elect in 1820 to decline ordination and occasioned the O'Kelley schism. But after an abundance of ecclesiastical revelation on the subject and years of fiery trial, its importance and usefulness are becoming more apparent. The office needs men rather than modification.

"The presiding eldership to a conscientious preacher must draw heavily upon the heart. It seems to be a position from which men would shrink in fear of failure to quit themselves well to the church and their brethren. There can be no man too wise, gifted or devout for such office. It would fill an angel's hands."

"He must be a man of affairs, quick to discern 'what Israel ought to do.' If he allows any subaltern to surpass him in forwardness in every good work, and soldierly hardness, he loses caste. His rank puts him on his mettle always. He must lead 'spend and be spent.' He can not be a drone without disgrace. No man is fit for this oversight and care of his brethren without tenderest sensibilities. He must bear their burdens and carry their griefs. An unfeeling presiding elder is an abhorrent object. He who gathers in his own soul the needs, sorrows and wishes of his band (making God by prayer a partner in the weight of care) and is faithful and true to the hardest man, hath kinship in character to the chiefest apostle. Let us consider the difficulties of their duties, their weighty responsibilities and their like passions with ourselves, giving them our prayers and encouragement to the advisers of the Bishop. May God be with them!"

Read This.

The beneficiaries of the Conference Fund are the worn-out or superannuated ministers, the widows and orphans of deceased ministers, and none else. Every year the Conference Board of Stewards look over the list of claimants and make an assessment upon the church, so that to each claimant a small sum of money shall be paid at the next Conference session. But when did the membership of our church ever measure up to its obligation with a "paid up in full" assessment?

Must we "forever live at this poor, dying rate"? Where are our wise laymen, men of affairs, whose special business is to look after temporal matters? Can not some plan be devised and made practical that will lift this sacred fund up to a liberal standard and successful collection?

Why not organize a Board of Trustees with authority to receive donations, bequests, etc., invest the principal and use the interest to supplement the annual collection? The Tennessee Conference has resolved to do better; why should not the Mississippi? Will not some layman consecrate himself to this work of love and give us a plan by next Conference? Brother, sister, have you contributed to the Conference Fund this year, as your Christian duty requires? Do not fail.

R. B. DOWNS.

Mississippi Conference Notice.

The class of the first year will please meet the committee in Yazoo City, on Monday afternoon, December 15.

W. B. LEWIS,

For Committee.

Rev. R. M. Standefer, writing from Greenville, North Mississippi Conference, November 16, 1884, says:

Our Centenary offerings amount up to the present to Greenville station, North Mississippi Conference, to \$973, and we have not neglected the collections for the general and either. All the Conference claims are collected with something over.

This we find in the Southern Christian Advocate. Who can be so

A Mississippi man, whose the lung heavy on his hands, earned the number of grains in a barrel. He sowed 72,430 of corn, 122,000 of wheat, 100,000 of peas, and 164,166 of cotton seed.

Weekly Market Review.

(For Week Ending November 25, 1884.)

COTTON.	
Low ordinary	7 1/2 @
Good ordinary	8 1/2
Low middling	10
Middling	10 1/2
Good middling	10 3/4
Middling fair	11
Fair	11 1/4
Galveston middling	11 1/4
Mobile middling	10
St. Louis middling	9 15-16

SUGAR.	
Infant	2 1/2
Common	3 1/4
Good common	3 3/4
Fair	3 1/2
Good fair	3 3/4
Fully fair	3 1/2
Prime	4
Strictly Prime	4 1/4
Choice	4 1/2
Seconds	3 1/2
Yellow clarified	4 1/2
Gray clarified	4 1/2
Choice whites	5 1/2
Granulated	5 1/2

MOLASSES.	
Syrup	27
Fair	26
Strictly Prime	36
Choice	40

RICE.	
Fancy	—
Choice	54
Prime	54
Good	54
Fair	54
Ordinary	4 11-16
Common	4 1/2
No. 2	2 11-16
Rough	3 50

FLOUR.	
Minnesota bakers	4 50
Minnesota patents	5 50
Extra fancy	4 75
Winter wheat patents	5 25
Choice	5 25
Fancy	4 05

CORN PRODUCTS.	
Cream meal	3 10
Corn meal	2 30
Grits	3 10
Hominy	4 00

GRAIN, ETC.	
Corn:	
White	50
Yellow	52
Mixed	—
Wheat:	
Western	87
Texas rust-proof	44
Barley:	
Choice	80
Hay:	
Choice	19 00
Prime	20 00

PROVISIONS.	
Pork:	
Mess	12 75
Prime mess	12 50
Rumps	12 00
Bacon:	
Choice breakfast	11 1/4
Shoulders	8 1/2
Sides, clear	8 1/2
Sides, clear rib	8 1/2
HAMS:	
Sugar-cured	12 1/2
Dry salt meat:	
Shoulders	5 1/2
Sides, clear	5 1/2
Sides, clear rib	5 1/2

FISH.	
Mackerel:	
No. 1 in bbls.	14 25
Half bbls.	7 75
No. 2 in bbls.	13 75
Half bbls.	6 25
No. 3 in bbls.	13 25
Half bbls.	7 00

GROCERIES.	
Coffee:	
Rio, choice	94
Corvaya, choice	12
Java, choice	22
Butter:	
Western dairy	20
New York dairy	21
Country	17
Lard:	
Choice	7 1/2
TEA:	
Choice	50
Fair	25
OILS:	
Cod, cases	18
Cod, bbls	13
Cotton seed	50
Lard	80

VEGETABLES.	
Western, bulk	10
Country	—
POTATOES:	
Louisiana	1 50
Western	2 00
KROUT:	
1/2 bbl.	5 00
ONIONS:	
1/2 bbl.	1 50
TUPELINS:	
1/2 bbl.	—

BALING STUFFS.	
11 lb.	10 1/2
2 lb.	11 1/2
BALING TWINE:	
1 lb.	—
1 lb.	12 1/2
1 lb.	1 25

SUNDRIES.	
POULTRY:	
Chickens, Western	3 75
Young	1 50
Chickens, Southern	3 00
Young	1 50
Turnkeys, Southern	9 00
EGGS:	
Western	24
Southern	27
Wool:	
Lake	17 1/2
Louisiana	16 1/2
Hurricane	7 1/2
Hides:	
Green salted	7 1/2
Dry salted	9 1/2
STAVES:	
Oak, logs	50 00
Oak, barrels	75 00
Oak, char.	50 00
Oak, hogshead	75 00
HOOP POLES:	
Hoghead	45 00
Barrels	22 00
Half barrels	12 50
FERTILIZERS:	
Cotton seed	8 00
Meal	22 50
Pure ground bone	42 00
Muriatic acid	3 00
Sulphuric acid	23 00
Bone black	3 1/2

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Christian Advocate.

THURSDAY, DECEMBER 4, 1884.

THE SMOKE OF SACRIFICE.

BY GEORGE MACDONALD.

Lord, I have laid my heart upon the altar.
But can not get the wood to burn.
It hardly flames ere it begins to siffer,
And to the dark returns.

Old sin, or night-fallen dew, has damped the fuel;
In vain my heart's wood-time provokes;
Yet see! at every poor attempt the renewal
To thee ascends the smoke.

'Tis all I have—shook, shudder, felled, out-cast,
Gold-dust and dust and related lack;
Such as I have I send thee, Perfect Giver,
Send them thy lightning back!

Those Noble Women.

It was my good fortune to be in St. Louis during the recent session of the National Woman's Christian Temperance Union, and to attend all of the meetings of the session. My attendance was the result of accident rather than of design. I was on my way home from a hasty trip to New England, reached St. Louis Saturday morning, went to Mr. Blue, agent of the Cairo Short Line, to have my ticket counter-acted, and he very kindly proposed to extend it for me. Our good friends, the Larrimores, father and son, husband and wife, and Mr. and Mrs. Carlisle and Mr. and Mrs. Newport—all members of our church except the two last, who are of the Baptist faith, and all former residents of this parish—pressed upon me and upon my niece, who was accompanying me from New England to my Southern home, a hospitality so tempting and spontaneous that I could not resist it; and last, as a sort of cap-stone to the whole argument, setting aside all discussion, came the announcement that Mrs. G. was coming on the night train to attend the meeting of the National Woman's Christian Temperance Union. Of course I started. Who would not?

Of the beautiful city, its wonderful churches, its delightful drives, its beautiful gardens and parks, its palatial residences, its gallery of art, its public institutions—all of these I felt would speak, but must not. Of the charming families in which we were entertained with a hospitality so unfeigned as to leave no room for suggestion of further possibilities in that direction; of the deep, inspiring, halting love that bound the members of those households together in a sympathy that was infectious and made us feel that for the time we were living in the magic circle, were breathing the incense that exhaled from the very *Shewahs* of those sacred homes—of this, too, I would like to speak, but must not, for this letter is to be devoted to the exclusive consideration of those noble women of the National Woman's Christian Temperance Union.

And now what to say about them is the question. Suppose, my dear reader, that your mother and every body else's mother, and your sisters and every body else's sisters, and your wife and every body else's wife (well, not exactly every body—only the best of people, you know) were to get together in societies all over this land, and then they were to select as delegates the smartest and the purest and the best-looking of these various groups and send them to some central point to confer together about some matter of sufficient interest to fire the heart, flush the cheek and quicken the brain, don't you think you would see a fair home representation there? Well, that was what I saw in that convention of the N. W. C. T. U. Perhaps you know what these letters stand for. Why not this: "No Woman Can Talk Uselessly"? Whether or not this be true as a rule, I certainly heard less useless talking there among those three hundred, or more, delegates during five days of the convention than I have been accustomed to hear in similar conventions of men. They talked, it is true—talked earnestly, talked fearlessly, talked with a pure of manner and incisiveness of style suggestive of deep thought, positive conviction and dauntless courage. They talked about their work in the thirty-four departments into which it is divided; they talked about education, religion and, yes, they talked about politics—that is, if I know what "politics" is when I see it. This was the way of it: Their custom had been to recognize in a friendly way—a sort of metaphorical pat on the back, you know—every society, organization, movement—everything, in fact, of every sort that seemed to be going in their direction and working toward the same end. Thus they patted on the back the institutions for the suppression of vice, of the social evil, of indecent literature, for the overthrow of the power of habit, and they had a friendly exhortation for all reform and industrial schools, etc.; and for three successive years they had resolved that the influence of the national society should be given to that political party which would afford the best protection for the home against the foe against which their laws were couched, and there seemed no doubt that the time to redeem their pledge had come. So, without calling any names, they stretched out a very slapping arm (and one that in four years more will be strong for blows instead of caresses merely) and patted on the back—don't be afraid of it—"St. John and Daniel."

This is what they said:
We refer to the history of ten years' of moral education work as fully establishing our claim to be called a non-political society, but one which steadily follows the white banner of prohibition

wherever it may be displayed. We have, however, as individuals, always allied ourselves in local and State political contests with those voters whose efforts and labors have been given for the removal of the drink and its attendant evils; and at this time, while recognizing that our action as a national society is not binding upon States or individuals, we reaffirm the position taken by the society both at Louisville, in 1882, and at Detroit, in 1883, pledging our influence to that party, by whatever name called, which shall furnish the best embodiment of prohibition principles and will most surely protect our homes. And, as we now know which national party gives us the desired embodiment of the principles for which our ten years' labor has been expended, we will continue to lend our influence to the political organization which declares in its platform for national prohibition and home protection.

In this, as in all our progressive efforts, we will endeavor to meet argument with argument, misjudgment with patience, demagoguery with kindness, and all our difficulties and dangers with prayer.

As might be expected, this resolution did not pass without opposition, and the discussion which preceded its passage was earnest and at times even excited. These ladies have, however, a method of calming excitement and preserving a fine feeling of fellowship even during the most heated discussion which should, beyond doubt, be adopted by all deliberative bodies. Whenever the first of debate threatened to break over their legitimate barriers some prudent member invariably called a halt and moved that some one lead in prayer. Indeed, this most prominent feature in this organization, from whatever standpoint you view it, is its strong devotional character. If the word "temperance" in their motto is written in italics, the word "Christian" is written in large capital letters. It is this fact so apparent in all their work, standing out boldly as the points both of departure and of destination, that slayed whatever anxiety I at first felt as to the effect of the passage of the foregoing resolution upon our work here, in the South, under our local action laws. I had some anxiety at first lest the action of the National Union should be construed by some, whose influence and active sympathy and co-operation seem essential to success in this all-important work, as an abandonment of the legitimate field of endeavor for one too narrowly allied to the political arena; but it is impossible to breathe the atmosphere hallowed by such perfect consecration and feel any anxiety as to the result. Besides, as I have said that they talked about politics, perhaps I should call attention to the fact that the very opening sentences of the resolution passed is an entire disclaimer of being political.

I would very much like, did space only allow, to speak of the personnel of this association—of its peerless president, Miss Frances K. Willard, who presides over this large assembly with a grace and dignity, an impartiality and knowledge of parliamentary usage quite up to the highest standard among men; of Mrs. Mary T. Lathrop, a regularly ordained minister in the Methodist Episcopal Church, whose gifts in prayer and in preaching are among the rarest; of Mrs. Mary H. Hunt, whose earnest appeals and faithful efforts in behalf of scientific education have already secured the passage of compulsory laws upon the subject in five States; and whose work is only just begun; of our own Mrs. Sallie F. Chapin, dear to the heart of every Southern worker in the temperance cause, whom to praise in our own Southland were vain—I had almost said, were egotistical—so near does she bring herself to our hearts; of Mrs. Foster, the lawyer of the party, whose eloquence has stirred the pulses of both sexes, and whose contributions to temperance literature make the work for others seem an easy thing. Indeed, there are so many in this noble army whose special gifts and graces charmed me that I must really stop abruptly or call the entire roll.

"Well, and what do you think of us?" asked one of the members of me when the convention was about closing. "Madame," said I, "my highest conception of womanhood has been exalted."

W. H. GOODALE.
Baton Rouge, La., Nov. 13, 1884.

The Eighteenth Century.—No. 3.

SUNDAY-SCHOOLS.

What is a Sunday-school? Of course it is a school taught on Sunday. Robert Raikes, pitying the ignorant poor, hired ladies to teach poor children, and these ladies taught the children letters, literature and the catechism of the Church of England. This was a good work, and was in the year 1781; and one of his teachers was a Methodist—possibly all of them were Methodists, for Wesley had been preaching then nearly half a hundred years; and forty-six years before that, in 1735, John Wesley taught the children in Georgia, on Sunday, the word God and the religion of Jesus Christ, and then went back to England, where he did the same and enjoined this teaching on his preachers and people.

Now, these earlier schools of John Wesley, like the Sunday-schools of modern times, comes nearer our idea of what a Sunday-school is, or ought to be, than do the later schools of Robert Raikes. This being the case, the fact then is that John Wesley was the founder of Sunday-schools earlier and better than those of Robert Raikes, and all in that eighteenth century—a century of great beginnings.

But back to the original question: What is a Sunday-school? It is an orderly assemblage of persons—men,

women and children—on the Lord's day for the purpose of studying, teaching and learning the Holy Scriptures. Such, we think, is the modern and proper idea of a Sunday-school. This being the case, here is a field in which all may be engaged—old, middle-aged and young. Some years since, on a visiting tour North, we had occasion to spend a Sabbath in Covington, Ky. In the afternoon we crossed the Ohio river and visited the City Mission Sunday-school in Cincinnati. The vast audience-room and the vast galleries were divided into vast apartments, and all of these apartments were full of busy workers. In one division there were a hundred little children, more or less; in another, a hundred a little larger; in another, a hundred a little larger, and so on up. In one of these divisions there were a hundred men, and in another a hundred women. Some of these men's heads were streaked with gray. All were teaching or being taught the word of God. And why not? Who should not study the Bible on Sunday? And here were more than two thousand human beings together in one room learning the way to heaven. The superintendent told us that the attendance from Sabbath to Sabbath numbered from 2,100 to 2,500, and the secretary assured us that the average attendance was some 2,300 the year round.

And, indeed, why not all the fullness, inviolable and alok—why not all of the rest of the people go to Sunday-school? Why graduate out of the Sunday-school at the age of fifteen and never return to it? Why not study on and teach or be taught? Why study more pleasant and more profitable than the study of the word of God? And would we all engage in this work, how the usefulness of the Sunday-school would be multiplied!

These schools are the loving arms of the church, with which she retains the children of the church, and with which she gathers millions more into the fold of Christ. In these fields—everyone can labor, and everyone can be instrumental in saving a child at least, if not a dozen or a score.

And is there not need of this teaching and learning the Bible? A vast multitude of the adult members of the churches are woefully ignorant of the contents of the book of God, and the great outside world is still more ignorant of this great treasure-house of Divine teaching. Indeed, none of us know too much of these precious teachings; none of us know them all, and all of us can always find something new on every page—new even though we may know the page by heart. We are happy to know that the record of the Methodist Church from the days of Wesley down to the present has been a good one on this subject. May her future one be a better record forever!

LOCAL ITINERANT.

God Geometrizes.

Ingersoll, and others of like agnostic character, use arguments drawn from the Scriptures as weapons to throw discredit on the authenticity of the Bible and the truth of Christianity. A late writer, Q. W. D., in the *Saturday Evening Post*, has used a mathematical argument that such pseudo-scientists as Ingersoll and others of his type can not resist, twist or use in any way to disprove the existence of a God, or that which is beyond and superior to the centrifugal and centrifugal forces of the heavenly bodies, for their motions declare the glory of him who said, "Let there be light, and there was light." The following is the writer's concluding remarks.

"God Geometrizes." And it may be laid down as a mathematical proposition that the perception of mathematical truth evinces mind of a lofty order; and for this reason, by universal admission of mankind, Plato, Pythagoras and Archimedes, Kepler, Newton, Herschel and La Place stand foremost among the noblest of their kind. Hence it follows, as a self-evident corollary, that to evolve mathematical notions evinces mind of a still loftier order, and that the motions and vibrations of the material universe, in all its wonders, variety and unity, are strictly mathematical, the correlative intelligence rests between the visible matter and the invisible mind. There is no other alternative; either these things are going forth of their own volition, or they are controlled by mind—by something that thinks. "Jehovah, Jehovah," call it what you please. Behold, there is a thinker at the helm!

When Kepler, the great old man, announced to the world his immortal laws he established scientifically the existence of Duty—a revelation not alone to one poor prophet, priest or seer, in some obscure corner of the earth, but to all the intelligence of the universe. And how was this great revelation received by the orthodox world? With curses and contempt. Had they laid hands on him they would have burnt him like Bruno and Soranus, or tortured him like Galileo; but as they did not lay hands on him, they left him to his work, and he lived his life in the quietude of his study, where it remained until 1824.

Thus Christianity encouraged (vile Dr. Noble, at his science, civilization and progress!

But to the agnostic I would say: Study Kepler's first great law—that the plenary orbits of the planets revolve in the sun in one of the foci—and tell me whence the intelligence to trace the mathematical lines with unerring precision for countless centuries? Again: The times occupied by a planet in describing any given arc of its orbit are as the areas of its sectors. And how was the planets evolved this beautiful law for themselves? And again: The maintenance of harmony among themselves, these sentient masses, have resolved that the squares of the periods of their revolutions shall be always as the cubes of their distances from the sun!

"I have triumphed!" he cried. "I have found the golden secret of the universe. I will indulge my sacred rapture. I care not whether my work be read or not; whether any mortal can afford to wait centuries for answers, since God himself has waited eternities for an observer."

No argument can load weight to language so sublime. In this controversy the trouble is that the disputants have no common plane of thought, nor have they any common goal to gain. Each strives, not to find "what is truth," but to prove that he is right; and where exists the greatest error, there is found the most vituperation.

Would the infidelistic stoop to malign the ignorant who should deny that the three angles of a triangle are always equal to two right angles, or that three times one are eternally three?

Village Libraries.

The Advocate, of November 13, contains, from the pen of Dr. J. B. Walker, a very suggestive article upon the above topic. To encourage those who live in pent-up boundaries, and are ready to murmur because entrusted with but one talent, I now write what has been done at this place. Ocean Springs, Miss., is a small coastal village, the Creole population predominating in numbers, and all are in limited circumstances. I can not think of a more discouraging field to inaugurate a library enterprise. I doubted if the books were procured that they would be taken out and read. I was devoid of any enthusiasm upon the subject. In our midst lives an old lady, full of faith and good works, who last spring determined that Ocean Springs should have a "free circulating village library" and resolved herself into a committee of one, soliciting for and near donations of some good books. Some one hundred and fifty volumes of good, useful books now are on the shelves. The number of readers increases each month, and already she feels repaid for her arduous labors. Not content with this work of love she at the same time projected a ministers' library for the benefit of the pastors sent to serve Ocean Springs. Methodist Episcopal Church, South. It now numbers some fifty odd volumes, all solicited by her and contributed by persons who were glad to do so worthy an enterprise. The latter books are the property of the church for the use of its pastor. This latter enterprise, if duplicated all over our Conference, would cheer the heart of many a pastor and illuminate the dark passages of many a sermon. Oh, that outpour of the Master! "She hath done what she could." How it will thrill the hearts of the holy ones when the deeds of heroic, self-sacrificing women are made manifest at the last day!

There is another elect lady in our midst—one of God's chastened ones—who for the want of male members at this point has assumed the burden of collecting funds for the support of her pastor and presiding elder, and every year so far has had the pleasure of paying up every cent of the assessment to this appointment. A more faithful, successful steward I have had. Consecration to the Lord has developed these friends of Jesus. Let their number increase.

R. B. DOWNER.
OCEAN SPRINGS, MISS., NOV. 13, 1884.

From the Work.

A NEW CHURCH.

On the third Sunday in October last, we worshiped for the first time in our new church, recently built, at Mt. Herman, on the Franklin church. It is a neat, frame building, with a seating capacity of three hundred. Situated, as it is, in one of the largest and best communities in the country, its influence for good will be felt for years to come. The brethren, in their efforts to build, labored under many discouragements that would have been fatal to those of less determination. We have at last established ourselves and we mean to stay.

S. S. MOORE, Pastor.
NOVEMBER 13, 1884.

RED RIVER CIRCUIT.

Mr. Editor: We have just closed a protracted meeting at Hill Chapel, a church recently built by Bros. Rice, Carlisle, Calanica, Gardner and others. Results: Five accessions, eight or ten conversions and the church quivered. Rev. Bro. Conroy, of Louisiana, was with us and did faithful work. This closes our protracted efforts for this season, except it be a short meeting next week. We have received twenty-four members into the church to date and baptized nine children. In addition to the building Hill Chapel, we have a church going up at Posier Point, a neighborhood taken into our charge this year. Heretofore they were without the gospel, but now, in addition to the pastor's personal attention, the New Orleans Christian Advocate, the Discipline and Nov. 13 have found their way into the community. We have had a steady development in this circuit for at least five years. This closes my second year, provided by Bro. Cassity. I have something to say about our patronage in my next. Fraternally,

NOVEMBER 13, 1884.
R. M. LOCKER.

BROADHAX, LA.

Mr. Editor: Now that we have completed one year of protracted meetings, we trust it will not be amiss to make a brief report. The present Conference year has, in many respects, been pleasant, and our labors under the blessing of God have been crowned with some success. We have baptized up to date seventy-five children,

thirty-five adults, and received into the church forty-five members, ranging in age from ten to fifty years. Have held four protracted meetings, in one of which we were officiously assisted by Bro. Robert Randle, our faithful presiding elder, and in another by Bro. J. T. Sawyer, of Bastrop, who preached three Holy Ghost sermons with telling effect. While the Holy Spirit was with us in power at every point, it was at Bartholomew Church especially that the good Lord was visibly manifest. The church was crowded from the beginning, and the congregations increased each day. Shouts of new-born souls arose daily, old souls among the members broken up, enemies reconciled, and there was a general handshaking among all present. Our oldest citizens say they never before witnessed such a scene. As we look back upon this scene and others similar to it, we do bless the Lord from our inmost soul.

Financially, we make a meagre report up to date, but will do well in the end. If our collections equal our subscriptions, will hold a Centenary mass meeting at Bartholomew Church on the third Sunday of December. Bro. J. T. Sawyer will deliver the address. Our local election to vote against whisky will take place on the last day of December. May the good Lord help us in this direction also, is our prayer.

R. S. IRRELL, P. C.

PAULDING, MISS.

I have just completed my sixth and last protracted meeting on Paulding circuit for 1884. Rev. L. Carley, of Vicksburg, Rev. J. H. Holland, of Ellisville, Rev. I. M. Mero, of Rose Hill Institute, Ingo Ryan and his son, Rev. Peyton Ryan, of the Congregational Church, rendered valuable service at some of these meetings, for which I am truly thankful. The above meetings were all productive of good results. We met on fifty conversions and thirty accessions to the church. In reviewing the year's work for any want of greater success, I blame myself more than any one else. I have tried to do my duty and to preach others to the point of doing theirs. I am sorry to say finances are meagre all along the line from preacher's salary to centennial thank-offerings. I may be to blame for this. I may not have properly presented to the people the claims of the church to their benevolence, or may not have adopted the best methods in collecting the Lord's tithes.

With a few noble exceptions many Methodists in this portion of East Mississippi have yet to learn the "grace of liberality." After asking every allowance for short crops, low price of cotton and poverty of the church generally, I fear many fail to properly appreciate their religious privileges and to fully measure up their ability in supporting the gospel of Jesus. If our pastor and presiding elder, and every year so far has had the pleasure of paying up every cent of the assessment to this appointment. A more faithful, successful steward I have had. Consecration to the Lord has developed these friends of Jesus. Let their number increase.

R. B. DOWNER.
OCEAN SPRINGS, MISS., NOV. 13, 1884.

My First Visit.

Mr. Editor: Two weeks ago I was privileged with my first opportunity of attending a Roman Catholic funeral. In company with some young friends we proceeded to the church. While entering the church my heart almost failed me. As I entered the beautiful building I felt as though I were entering the cells of a prison. I took my seat in rear of the sanctuary and listened with an attentive ear, but understood very little the priest said. During his discourse he was shown the greatest respect. The audience consisted of Protestants, with the exception of two or three Romanists. He took occasion to say to his Protestant audience that his church was the only church; that to him had been given the keys of heaven, and that whosoever he bound on earth would be bound in heaven, and whosoever he loosed on earth would be loosed in heaven; that he would forgive no man from his sins who refused to confess to him and do penance; that many were Christians but members of the Catholic Church; that all Protestants, being heretics, were exposed to the danger of hell; that, though he used such plainness of speech, he hoped no one would be offended. And they were not offended, for at the close of his remarks they took up the doxology and carried it to its last resting place where it was deposited to remain till God shall bid it rise. We have one hope of redemption, and that is based on the prayer which our Savior prayed for those who crucified him—"Father, forgive them; they know not what they do." I am happy to say that I have lived to the age of an old man and have never before attended a Roman Catholic Church.

G. M. S.

Mrs. Mary Margaret Bridges.

The subject of this sketch departed this life at the home of her daughter, Mrs. Catching, near Georgetown, Copiah county, Miss., on November 2, 1884, after a painful illness of about two months' duration. She was born in Pike county, Miss., October 25, 1810, and was, therefore, at the time of her death seventy-four years of age. Her maiden name was Smith. She was married to Mr. H. Frank Bridges, Jr., January 1, 1829, in Pike county. Mrs. Bridges survives to mourn the loss of one of the best wives that ever graced and blessed a Christian home. They lived together in happiness more than fifty-five years, and were the parents of ten children—five sons and five daughters. Four of these children died in childhood, the other six lived to mature years, but only three are yet living—Mrs. Catching, of Georgetown, Mr. Robert S. Bridges, of McComb City, and Hugh C. Bridges, Esq., of Summitt. These, now in the meridian of life, with families of their own, cherish the fondest recollections of one of the most devoted of mothers, whose tender care and deep concern for their spiritual welfare will not be forgotten by them now that she is gone. One of them, writing to his father after receiving the sad intelligence of the death of his mother, said: "The thought that I will never more see her sweet face and hear her gentle voice and never again receive her loving embrace is overpowering, and my heart is crushed." But God in wisdom has seen fit to take her from us and transplant her spirit from this world of sorrow to a brighter and purer world. "She is not dead, but sleeping." She has gone to join the dear ones who have gone before, and her spirit will be with us. I knew all her life, and she was a bright and clear before me, and I was satisfied that she went straight to heaven. * * * She was a good and devoted mother and a good Christian. I shall always remember her teachings. * * * Thus was fulfilled in Mrs. Bridges the description of a virtuous woman (Proverbs xxxi, 28): "Children arise up, and call her blessed; her husband also, and he praise her, saying, 'She is a good and virtuous woman, the praise of her is not in vain.'"

Mrs. Bridges was converted and joined the Methodist Church in 1857, in Pike county, Miss., near the home of her childhood and old age. She was then about seventeen years of age. "There was no church in Holmesville at that time; but there was a preaching place, perhaps, in a school-house, and an organized society called Providence, about two miles south of Holmesville. That was the place of her spiritual birth, and there she held her membership until a church was established in Holmesville, when the Providence Society was merged into that. At the time of her marriage to Mr. Bridges, about two years after her conversion, she was a model of piety. A young lady, nearly nineteen years of age, truly converted and thoroughly consecrated, beautiful in person and graceful in manners, with a sprightly and symmetrical character, she was an ornament to society and a useful member of the church. It is by no means strange that with such a start as this she made the wife and mother she did. Her home became the scene of Christian hospitality which she dispensed with a generous heart. Noted how many ministers of the gospel have found shelter and food there. God blessed them with a good degree of worldly prosperity, and their cultured, beautiful home was always a loving and attractive resting-place for the messengers of peace. Mrs. Bridges loved the house of God. Her former pastors will remember her as a regular attendant upon public worship, where she drew attention to the service and radiant countenance and fervent prayers were an inspiration to the preacher of the gospel and to other worshippers. Every minister knows how helpful such hearers and parishioners are. She was liberal with her means in supporting the institutions of religion, and the poor had no better friend in the community in which she lived. One of the secrets of this bright example of Christian piety was her regular attention to the private means of grace. She had a time and place to pray in secret, and the habit was formed in early life and never broken. There, daily communion with her God, her heart was made and kept clean, and her spirit was refreshed and strengthened for the duties and emulations of life. This is what made her such a shining light in the church and gave such heavenly fragrance to her godly conversation.

We deem it an honor to have been selected by the family to prepare the tribute to the memory of this noble and friend of our own sainted mother. We remember how for twenty years they worshiped together in the church in Holmesville, sitting together in front row. How often have we seen them happy and rejoicing together with shouts of praise. And then our mother, nine years ago, went to glory, and Sister Bridges sat alone in the same row. Now she is gone, and we have met again, and are worshipping together in the upper sanctuary. Thank God for such mothers! We will follow them as they followed the Lord till we join them in heaven.

H. P. AND W. R. LEWIS.

—Never turn a blessing round to see whether it has a dark side. Kind Words.

Don't fall to read the "ad" head. "Multum in Parvo."

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compared to that into which we

to that into which we
fell imperceptibly. The
hay have bruised or broken
out the latter has felted
until it can not move. 3.
wickedness usually attacks
to have ascended to one of
altitudes," but at times
"the cool sequestered vale
Arctic explorers take no
against yellow fever, nor
Culian provide against
the Prager Rake Man had no
prayer against spiritual
ness; but, alas! the angel
the crown close to his head
persuade him to look at it.
rakes vary in size. Our
not complete without some
with rakes to suit their age,
the horse rake and the steam
muck rake still. The truck
with his patch and the wheat
rakes to suit. The drag-
the railway magnate! The
cker on three or four-hand
and the jobber in stocks with
Rakes, rakeal! Straw!
The animal feeds on straw,
goes not after cabbages or
onions. The rakes all take
upward. The honorable
is not complete all turn to
rable. Little matters it at
ther I rode a steam rake or
and rake with half the teeth
th it I have gathered the
le. It may have been only
—it may have been a
; but rubbish after all, and
ake of that rubbish lost the
T. A. S. A.

Death of Bishop Wiley.

death of Bishop Isaac W.
the Methodist Episcopal
oses one of its wisest chief
and American Methodism a
shed ornament. He died in
China, whither he had
a tour of episcopal visitation.
mission he had labored in
hood, but on account of
health had to return to
In 1877 he visited the
as a Bishop, and presided
first session of the Foreign
convention. And now he returns
resting-place amid the scenes
of his missionary labors. His
laborious, heroic, successful
inverted at the tender age of
years, he soon ripened into a
intelligent and conservative
man. At eighteen he was
to preach, but a throat dis-
eased to disappoint his
ever becoming a Methodist
After receiving a thor-
ough education he offered
for the China Mission, and
was accepted. Returning to the
States, he became principal
of the Sunday School, and then
of the Ladies' Repository;
in addition he held until elevated
to episcopacy.

and the pleasure of entertain-
ing Bishop Wiley at our home for a
few days at winter, and learned to love
him. He left the fragrance of a sweet,
Christian influence. Every
member of the household bade him
a regretful good-bye. He had a
kind and gentle faculty for lured sacrament.
His words were chosen without
effort, but with remarkable aptness.
His words were an exact synonym, and of the
English-Saxon, always came
straight to the heart. We heard several of
his addresses, and each
one was a perfect address. For
perfect equipage of character,
firmness, power of principle,
passion, and devotion to one
cause his church had no superior.
Looking far toward the "high
night" we spent with him
discussing the great interests of
the church. That experience will
live with his name as a precious
memory. Though in all his views
I did not sympathize, we rejoiced
in the friendship of a man
so fully catholic and of such dis-
tinguished ability.

It is a practical suggestion to
all thoughtful pastors will not
forget to heed:

It is very interesting and profit-
able for the part of Methodists un-
der this vicinity, held two weeks
of our resident young brother, filling
the pastoral charge, said quoting the
scriptures and saying of another, that
"any afternoon he was men-
tioned to go out fishing for souls."
"He" was that he started for
persons of whom he had
not converted, but whom he
by personal labor, to bring
into the Christian fold. The in-
crease of success in this work was
striking and encouraging. No
experience could be suggested
by pastor. Before the weekly
meeting or the approaching
he might be determining upon
the neglected districts, a little
from the sanctuary, and in
the earnest spirit enter
the special office which our
ordained for his disciples—
ual approaches becoming "a
of men."

fall to read the "ad" headed
man in Paris."

MISCELLANEOUS.

TEST YOUR BAKING POWDER TO-DAY!

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DOES NOT CONTAIN AMMONIA. ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

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Our Young People.

THE LIGHT THAT IS FELT.

BY JOHN G. WHITTELL.

A tender child of summers three, Seeking her little bed at night, Passed on the dark star timidly, "Oh, Mother! Take my hand," said she, "And I will all be bright."

From dark to dark she went, From dark to dark she went, And only when her hands were laid, Dear Lord, in thine, the night is day, And there in darkness nevermore.

Reach downward to the sunless day, Wherein our guides are blind as we, And faith is small and hope delays; Take thou the hands of prayer we raise, And let us feel the light of thee! —St. Nicholas.

Our Children.

DEAR CHILDREN: In the preceding numbers addressed to you I think I have proved to your satisfaction that none of you are too young to have an evidence that your sins are all forgiven and that you are accepted as the children of the Lord. I now wish to call your attention to some of the important reasons why you should immediately seek to know God as a Father and as a Friend. God and devote your young lives to his service. I might mention many important reasons growing out of your relation to him as your Creator, Preserver, Benefactor and Redeemer, why you should give him your hearts and live in obedience to his holy will and commandments, but I will pass them by for the present and speak of some things that you can understand better. If you do not embrace religion in early childhood you will soon get into the habit of indulging sinful thoughts, tempers and passions, followed by wicked words and actions, and all these will gain strength by indulgence until they will become confirmed habits which you will find it impossible to overcome. Better never indulge in sinful habits than that they should become a source of temptation and trouble to you in all after life. I know that children, as well as older people, are tempted to look on a strictly religious life as a life of miserable self-denial which deprives its votaries of all the natural pleasures of childhood and youth and dooms them to sort of melancholy funeral existence. But a greater mistake was never made than this. The Bible and all genuine Christian experience proves that true Christians are the best satisfied and happiest people on earth. They only enjoy the "peace of God which passeth all understanding" and can "rejoice with joy unspeakable and full of glory." In all the good hymns that Dr. Watts ever wrote he never penned a truer phrase of every Christian's experience than when he said, "Religion never was designed to make our pleasures less." It is the peculiar privilege of the "Servants of our heavenly King to speak their joys abroad." Another thing to be taken into the account is that the more good you get and the more good you do on earth the greater will be your reward in heaven, so that if you set out in early childhood in the service of God you may have the privilege of living a long life of holiness and usefulness on earth which will be rewarded by "an exceeding and eternal weight of glory." "Every man shall receive his own reward according to his own labour." In my next I will point out the great danger of putting off seeking religion until some undetermined time in months or years to come.

J. G. JONES.

HAZLEHURST, Mississippi.

MR. EDITOR: Having been a constant reader of the young people's department for some time, and being much interested in it, I have concluded to write you a letter. My educational advantages have been very few, being limited to the country schools. I have two sisters and two brothers living. My papa and three little brothers are in heaven. One little brother died only a few days ago. We live two miles from the nearest church, Emory. Bro. Barcroft was our preacher last year. We have not yet learned who is to preach to us next year. I will answer Carl A. Roberts' questions. Which is the shortest verse in the Bible? It is to be found in St. John xi, 35, "What is the shortest chapter in the Bible?" Psalm cxviii. "Mother-in-law" occurs twice in the book of Ruth—1, 14; ii, 10. I will close by asking where "lawyer" is mentioned in the Bible? Your little friend, IDA M. INGRAM.

HAZLEHURST, Mississippi.

MR. EDITOR: I am a reader of your paper. I am a little Methodist girl. Pa and ma go to church every Sunday. Our pastor is a good man. He is the Rev. H. D. Howell. We have a fine Sunday-school. Mr. J. W. McMaster is our superintendent. I will answer George M. Foote's question: Og, the King of Bashan. It is found in Deut. iii, 11. I will ask one question: How many times was the ark rebuilt? Now Mr. Editor, you have a pair of scissors and a waste-basket. You can use both if you see proper.

HAZLEHURST, Mississippi.

MR. EDITOR: I have written to your valuable paper twice, and seeking my letters in print both times, it encouraged me to write again and answer some of the questions that are asked. The answer to Lillian L. Beasley's question can be found in 11 Sam. v, 23, 24. Answer to Lucy R. Robinson's question: Jehidiah was Josiah's mother, will be found in 11 Kings xxii, 1. The answer to J. R. Lockhart's question is: Josiah

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was eight years old when he began to reign. It was Jael who drove a nail in Sisera's temple. It is found in Judges iv, 21. Now I am going to ask a question: Where is "the collar of my coat" found in the Bible? Where is "white wool" found in the Bible? Your little friend, PERCY B. BELL, DEARBORN, Mississippi.

MR. EDITOR: As I have not written to your valuable paper, I thought I would write. We live five miles from Garlandville. Mamma takes your paper, and we all like to read it very much. Mr. Hawkins is our pastor, and I like to hear him preach. I will answer Carl A. Roberts' question: "Which is the shortest verse in the Bible?" It is, "Jesus wept." You will find it in St. John xi, 35. I will close by asking a question: What two chapters in the Bible are alike? How many times is the word "Jehovah" mentioned in the Bible? Your little friend, CLARA FOLEY, JASPER, Mississippi.

MR. EDITOR: As it has been some time since I wrote to the ADVOCATE, I will again write you a short missive. We are all very well at this time. Papa is a farmer, and has about harvested his crop. We attend Sabbath-school every Sunday. I like it very much. Rev. J. T. Heard is our pastor. I hope the Conference will send him back to us another year. I was delighted to see the children's friend and the editor of the dear ADVOCATE at camp-meeting. I hope you will come again next camp-meeting. I will answer Robble Kimball's question: The word "grandmother" is found in II Timothy i, 5, and her name was Lois. For fear of finding my way to the waste-basket, I will ask some boy or girl a question and close. Where is the word "screch-owl" found in the Bible? With good wishes, Pam, Your little friend, LOIS E. MANNING, BRANDON, Mississippi.

MR. EDITOR: As I have never written a letter to your paper, I thought I would write one, and I hope that my first attempt will not be thrown into the waste basket. I am eleven years old. I have two sisters, no brothers, and my mother is a widow. I am going to school. I study Latin, dictionary, English composition, Smith's grammar, history, arithmetic, and writing. There was a wedding in the neighborhood not long ago. I went to it and had a very pleasant time. I will ask a question: Where was Samson buried? Your little friend, CLAUDIA SOLES, FARMERSVILLE, Alabama.

MR. EDITOR: As I see no letters from this part of the vineyard, I thought I would like to write one. I take a great interest in reading the children's column in your good paper. Pa takes your paper, and he likes it very much. My father and mother are both members of the Methodist Church. Rev. L. P. Meador is our pastor, and we like him very much. I will close by asking a question: Who was David's mother? If one of the little children can answer this question, I would like for the kind editor to do so.

JOSEPH A. WILLIAMS, HIGH HILL, Mississippi.

REINVENTING AN INVENTOR.—An inventor must run the gauntlet of criticism and ridicule before he gains for his invention the confidence of the public. It is annoying to the inventor, but it is beneficial to the community, for it secures the survival of the fittest. George Stephenson used to speak with indignation of how the "Parliament men" badgered and baited him with their book-learning, when he proposed to build a railroad from Liverpool to Manchester.

The smoke from the engine, said these book-learning men, will kill all the birds, and the sparks will set fire to fields and houses. The passengers will be made sea-sick; the noise will frighten away the game, and thousands of coachmen and inn-keepers will be thrown out of employment.

The fast mail-coaches were driven at the rate of ten miles an hour. When Stephenson asserted that his steam coaches would attain to a much more rapid rate of speed, he was laughed at and hooted as a crack-brained enthusiast.

You must not claim a speed of over eight miles an hour, said the book-learning men. "And the notorious count of the promoters of the railroad to Stephenson, just as he was about to appear before a Parliamentary committee."

A member of the committee, opposed to the proposed railroad, thought he could make the simple-hearted engineer assert an absurdity that would kill the project.

"Well, Mr. Stephenson," he asked, "perhaps you could go seventeen miles an hour?"

"Yes."

"Perhaps twenty miles an hour?"

"Certainly."

"Twenty-five, I dare say. You do not think it impossible?"

"Not at all impossible."

"Dangerous, though?"

"Certainly not."

"Now tell me, Mr. Stephenson, will you say that you can go thirty miles an hour?"

"The fish was in an absurdity, so every member of the committee thought, and he leaned back in their chairs and laughed with laughter. Their sons had a sixty miles in sixty minutes."

A Christian Editor's Opinion.

Mr. G. R. Lynch, publisher of the Alabama "Christian Advocate," at Birmingham, writes: "I travel all over the State, and my friends say they find your paper a most excellent medicine. My book-keeper and foreman both use it in place of calomel, pills, etc."

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and the past seven years I have suffered continually from indigestion and bronchitis of a most severe type. I was treated by two prominent physicians, and had taken all the patent medicines recommended for these diseases. I got no relief, and continued to grow worse until I commenced the use of Dr. Moziey's Lemon Balm. One dozen bottles has made a final cure of both diseases.

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Capt. J. A. K. Stotts, of the St. Louis Beef Canning Company.

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It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration by regulating the liver, stomach, bowels, kidney and blood.

Fifty cents for one half pint bottle. One dollar for one and a half pint bottle. Sold by druggists generally, and by L. L. Lyons, wholesale druggist.

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Through Express leaves New Orleans from depot foot of Tchoupchee street, at 12:35 noon. This train stops only at St. Charles, Vacherie, Donaldsonville and Bogalusa, between New Orleans and Baton Rouge junction.

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Baton Rouge Accommodation arrives at New Orleans at 6:30 P. M.

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Rev. W. L. C. Hunt says: "It contains a vast amount of important information. It is as much in it as any work of its size I ever read."

Rev. J. G. Jones says: "It reveals talent as a brilliant paragraph writer."

It contains notices

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LONDON, Nov. 27. — The Vienna correspondent says United States Minister Lowell writes friends there that he intends to return to America in order to resume his literary work.

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tery, at Hertsch.	Sept. 27,
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Spruce Ridge, at Oak Hill.	
20	J. A. B. JONES, P. F.
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Jackson	Oct. 11,
Carb.	18,
Carb.	28,
M. dison, at W. V. Spruce	Nov. 1,
Thomson, at Mt. Carmel	Nov. 1,
Boyer, at Fletcher Chapel.	45

Christian Advocate.

VOL. 30.—NO. 50.

NEW ORLEANS, THURSDAY, DECEMBER 11, 1884.

WHOLE NO. 1480.

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THE ANGEL WHISPER.

BY ETHEL T. HUGHES.

Deep mystery of human life, that holds
Within the tiny form the hopes of heaven,
The love and joy of earth! In restless sleep,
The baby lies, while the tired mother weeps
To hush the household tasks; and all unseen,
An angel tends the child with whisper sweet.
A lifting of the little hands; a smile,
That parts the rosy lips; a lingering sigh,
A quiet look of perfect peace, is all
The sign that baby gives in greeting back.

O little sailor on this life's rough sea!
What is it that the angels whisper thee?
As they cradle thee their light hands rest,
As close above thee hover the loving hosts!
Thou hast but feet to climb; they wings to fly:
Thou'rt life eternal! Thou'rt immortal! die!
The light of home is with thee, little one!
Close to the father's arms when day is done,
Thou'rt whitherest back what angel tells to thee;
Or cooing sweetly on thy mother's knee,
With lips the angels kiss, repeat the strain,
And every day repeat it new again!

Ah, dim and pathless track that lies between
The doors of earthly home and home unseen,
Whence from the Father's face the angel feet
Come to the little child with whisper sweet!
Could but the veil be dropped from wondering eyes
How could we trace thee to the boundless skies?
What lessons should we learn of courage true,
How strong to gleam to suffer and to do,
What countless glimpses of a Father's love,
What treasures of the home prepared above?

No cradle bed too poor to have thy care,
No lullaby that the child may hear,
Of softer strains, dear angel whisper sweet,
How far the way for thy swift willing feet!
How do we stand revealed to thee, to thee,
O guardian angel from our home to be!
With pitying love, with tidings of vain alloy,
With this life our best and dearest joy;
Telling thy that the surest path to God,
The way of blessing, is by angel's trod!

—Woman's Century.

Letter from China.

(Continued.)

MR. EDITOR: On December 9, 1884, the French began to fire upon the city of Shanghai from the French man-of-war. They had a slight skirmish with some of the insurgent troops near the north gate of the city, when three or four insurgents were killed and the rest of the troops were driven back into the city. I witnessed the bombardment, in which I am sure many innocent people suffered, and, perhaps, were killed. The action of the French in this matter was condemned by the English and the United States consuls of Shanghai. The insurgent chief sent a messenger to the United States and English consuls asking them if they had any intention of assisting the French, and the answer they returned was that they were using every effort to prevent them from firing upon the city.

On Dec. 10, Sabbath, the French authorities placed sharpshooters in a position near the wall of the city, with orders to fire upon man, woman or child who should at any time appear upon the wall. At this time it was the custom of many men and women to come to the wall every day to obtain provisions, and I feel sure many were killed by the sharpshooters. In this they showed no mercy, and earned the ill-will of thousands of Chinese in and out of the city. The French authorities sent word to the insurgent chief that if he would vacate the city they would protect him and his followers from the violence of the imperial troops. The insurgent chief sent word to them that they could occupy the ground outside the city, but within they should not have an inch, and any Frenchman who tries to enter the city would be shot.

Truly we were in the midst of war and rumors of war, and we had to begin our missionary work under great difficulties. We could not go

into the country any distance, for bands of lawless soldiers were roaming about ready for any set of violence. Notwithstanding all the troubles without and around us, I had that peace which passeth all understanding. I had an increased desire to be wholly the Lord's—to be sanctified in body, soul and spirit, and entirely given up to the service of God.

On December 24 we saw in the distance a very strange procession, such as we had not before witnessed, and, feeling anxious to know what it meant, we determined to follow it. We walked for two miles and saw them deposit a coffin in an idolatrous temple. There were eight Buddhist and eight other priests present. There were six tables, each of which was carried by four men. Upon one table was an entire sheep uncooked, on another was a hog, and upon the other tables were placed chickens, rice, cakes, fruits and many other articles of food. All was placed before the idols in order that the spirit of the deceased and his ancestors might partake, and it was expected the idols would also take a portion. There were also many tablets and the portrait of the deceased on paper, carried by two men in a sedan chair. The wife and daughter of the deceased were dressed in sackcloth, and were bitterly wailing and lamenting the loss of husband and father. Candles and incense were placed before the great, grim and dusty images, and the wife and daughter prostrated themselves before them and began to weep and lament. So then all was dark in the future, and they had no hope of ever again seeing him who had been snatched away by death. A great number of firecrackers were exploded to frighten away all evil and welcome spirits, and the sixteen priests of those heathen gods set up unearthly sounds of what they call music and sacred melodies. These confused sounds were deafening to our ears, but it seemed to delight the great crowd which had assembled. If any noise would frighten away evil spirits, certainly that would answer the purpose. Large quantities of mock money were burned before the coffin to pay the way of the spirit of the deceased in the world of darkness. The man was a relative of one who had been a high official, and according to Chinese custom the family could borrow his title and all the honors which could be bestowed upon the man who had held such a high position under the government could also be granted to him. In the judgment of the people this is quite correct, and no one thinks of questioning the proceeding. The food thus placed before the idols was then removed to the home of the widow, and a grand feast was made for the priests and invited guests which lasted two or three days. Though the priests were not allowed to eat meat, there were other things they could eat, such as rice, vegetable, fruits, and these were prepared for them in great abundance.

The new year, 1885, dawned upon us in all its splendor and beauty. All the young missionaries of our little band were full of life and hard at work trying to master this difficult language and get a sufficient vocabulary to make known the truths of the gospel to this dying people, dead in trespasses and sins. All were cheerful, full of hope and determined to begin the new year with redoubled energy. One of our number said, "I hope to live to see the day when we shall have camp meetings in China." He was the first to be taken from our midst.

How different were the circumstances of this new year from the one which preceded it! Here we were in a heathen land and multiplied thousands of idolaters at our doors. We were circumscribed in our field of labor. We were surrounded by hostile foes. The city and the country were closed against us. The city of Shanghai had been in the hands of the insurgents for eighteen months, and no imperial army of ten thousand soldiers were camped around the city. The French had bombarded the city three separate times. At one time they breached the wall and tried to enter, but were repulsed with the loss of twelve men. During the whole of January things

continued to become more threatening. Foreigners were fired upon by the insurgents and imperialists, and near the settlement they were continually molesting them and threatening an attack. Near the close of the month news came to us that the insurgent and imperial troops had united and determined to attack all Europeans, murder them and destroy all their property. The whole foreign population, including all the missionaries, was formed into a home guard for our defense. With my rifle in hand I had to take my watch with others. One night, while on guard with the Rev. Dr. Nelson, of the American Episcopal mission, we had our watch through the village on the Wookung river (Soochow creek), a notoriously wicked people even to this day. With my rifle on my shoulder, we marched from street to street, or by paths, long after midnight, when the thousands of villagers around us were sleeping, not dreaming of a guard of missionaries walking their streets to keep the peace. It did seem so inconsistent for missionaries who had come to bring glad tidings of peace to these heathen people and yet be marching about them with gun in hand for our protection. There was not a man to be seen upon the streets but ourselves, and everything around us was hushed in profound sleep. The whole place was under martial law at that time, and we, with others, were appointed to do all in our power to protect the lives of our families. The beat of the native watchman upon their bamboo was heard in every direction, while the call from the shore of the foreign guard was answered by the watchman aboard ship in the still hours of the night, crying out, "All well." It was a sound never to be forgotten, and reminded us that we were living in perilous times.

While going our round of the native village, between midnight and day, the whole heavens seemed to be lit up by a great fire in the city, and we were sure the French had entered the city or the imperial troops. It was the morning of February 17 and the first day of the Chinese new year. Dr. Nelson and I kept a close watch upon the banks of the Wookung river, for we did not know but that the great fire was the signal for a united attack upon all foreigners. The noise of a multitude of voices from the city and vicinity was terrific and greatly confirmed our suspicions. It was a time of great anxiety with us. Should we give the alarm? While watching the progress of the fire we saw a small craft come gliding down the river and soon two men landed near us. We called to them to halt, and found they were long-haired insurgents who had escaped from the city. Seeing we were foreigners, they fell on their knees and begged us to save their lives. They were taken to Dr. Nelson's house, their heads shaved and before daylight they were set at liberty. We heard afterwards that one or both of them were caught and beheaded. They told us the insurgents had set the city on fire and had escaped by the way of the south gate. The morning sun rose in all his splendor and we were all safe, but the whole city seemed in a blaze and in great commotion. Will write of this in my next letter. I am,

Yours in Christ,

J. W. LAMRUTH.

SHANGHAI, CHINA, Oct. 19, 1884.

Anniversaries Again.

MR. EDITOR: Some have already spoken through our church organs on a subject near my heart, viz: what is the best method of securing a full result from our missionary anniversaries? The plan usually adopted with us has been to strive by all lawful means to supplement the deficit in our regular offerings by a good anniversary collection. Our best speakers, and especially our most persistent and successful collectors, have been secured for the occasion. These have done noble work—the latter often under protest of their own inner feelings of reluctance and propriety. While striving to draw or squeeze a creditable collection from an unwilling audience, these have, sometimes, themselves

been dragged into giving more than they felt able; or subscribing what they could not pay until the close of next year. But aside from all the questionable methods that have at times resulted in adding a few hundred dollars to that brought in by the pastors, I submit that it were better to make our anniversaries subserve the higher end of sowing seed—thoughts for future harvests rather than of gleaning a few remaining sheaves from a field already well harvested. It is a fact sadly evident to the members of our Missionary Board that on Saturday night of Conference session our congregations are becoming more and more meagre.

The preachers themselves often stay away because they fear the urgency of collectors, which sometimes has resulted in their giving the last dollar which was to take them home. For the average Methodist preacher has so high a regard for the honor of his church, especially Conference times, that he had rather beg his way home than see a pitiful collection on so great an occasion. Then the hospitable people, among whom we sojourn, have usually contributed to this cause all that an indefatigable pastor has been able to extract from them. Therefore, being ashamed in the presence of their preacher guests, to give the little additional they might, they also begin to make excuse and stay at home.

If, instead of the time-honored collection, the whole force of this intrinsically grand occasion were delivered on the hearts and consciences of the many preachers and laymen gladly present to listen, the result would be a great increase of missionary information and zeal in a hundred preachers, whose word, during the next January and February, would burn up many old stubble fields of chaffy "opposition to foreign missions" and bring into our treasury next Conference through the regular channels tenfold more in actual cash than the meagre result of an anniversary collection on the present plan.

In this let us build wisely with reference to the future. Our chosen speakers would have more breathing thoughts and burning words if they felt they were speaking for the ages to come, informing the minds of an intelligent audience who would assimilate and propagate the truths uttered in hundreds of other congregations. Only let the addresses be real seed—sowing, not grinding. To illustrate my view of the needs of the hour I quote from the thoughtful utterance of our beloved W. B. Lewis. In his late account of "The Mississippi Synod's" session, in Crystal Springs, he mentions "one of the best missionary addresses I ever heard. It did not provoke even a smile at any point, but it made the missionary fire glow on every Christian heart. It made a profound impression for good on a large audience, without the slightest compromise of the true dignity and Christian propriety of the occasion." I trust we are already entering a new era of right progress in this important sphere, and that our people may be brought seriously to consider the solemn responsibility and joyful privilege of giving the gospel to the heathen.

Yours in Christian love,

J. F. DRAKE.

FAYETTE, MISS., Nov. 28, 1884.

December 14, 1884.

The Executive Committee of the Centennial Conference has made arrangements for a centennial celebration of the Sunday-schools of the city of Baltimore, Sunday, December 14, 1884, at three P. M. The Sunday included in the time set apart for the December Conference. Twenty-one churches will be opened for this service. These twenty-one churches will be so many centers in which all the Sunday-schools of the respective districts will unite. The day on which the twenty-five thousand Sunday-school children of Baltimore Methodism are invited to meet for prayer and praise, promises to be one of peculiar impressiveness.

Further: The committee recommends that all Sunday-schools in the United States and Canada conduct a similar service at such hour, on the same day, as may be most convenient—that where practical, several schools unite in the service—that where this can not be done, each meeting be held for the several schools.

If the recommendation of the committee shall be observed, prayer and praise will ascend on that day from more than three millions identified with the Sunday-school work of American Methodism.

The committee recommends the following order of exercises:

1. Doxology: "Praise God from whom all blessings flow."
2. Prayer.
3. Singing: All hail! the power of Jesus Name.
4. Address. Topic: "The hand of God as seen in the Sunday-school work of the past century."
5. Singing: "All glory and praise to Jesus be given." (Gospel Hymns 111.)
6. Address. Topic: "The promise of the Sunday-school work for the coming century if God's people are faithful."
7. Prayer for the spirit of consecration to this work.
8. Singing: "Walk in the Light." (Gift of Grace.)
9. Benediction.

T. J. MAGRUDER,
SAM'L. RODGERS,
J. F. DITCHER, Committee.
R. O. ANDREWS, CHAIRMAN.
H. K. CARROLL, Sec'y.

A "Thus Saith the Lord."

We reproduce from the Southern Churchman the following response to the Religious Herald. It seems some Romanists' down in South America turned Baptists, and the Religious Herald felicitates itself upon the report that the change was from an unaided study of the Bible. As the Southern Churchman and Religious Herald each claim to represent the only true and apostolic church, the discussion has additional interest, especially on the subject of ecclesiastical antiquity and ancestry.

That a few ignorant South Americans, coming to the Bible for the purpose of finding a "thus saith the Lord" for everything, could not find infant baptism thus commanded, is not hard to explain; their error was to expect commands for everything. But if they had asked for a "thus saith the Lord" for building churches, or slugging out of a book, or burying the dead, or solemnizing matrimony, and many other matters—just suppose their condition. They write to their friends in Richmond, saying, "We can not find a 'thus saith the Lord' for infant baptism!" and "Richmond—brethren—reply." "True, and therefore you must not believe in it or do it." Again they write, saying, "A 'thus saith the Lord' for feet washing; what must we do? Baptist brethren send down word, never mind that, it's of no consequence. Again they write, we find no 'thus saith the Lord' for keeping the first day of the week holy; what must we do? Baptist brethren send word, you must do that. Once more they write, we find a 'thus saith the Lord' for keeping holy the seventh day of the week. Again, Baptist brethren from Richmond write, never mind about that. What a condition for 'the fifty'! Will they not conclude 'thus saith the Lord' has no effect upon the Baptist brethren of Virginia; that they are playing fast and loose with the word of the Living One; and can anything more terrible be imagined? Baptist brethren, we beg you reflect about this matter, and do not blow hot to-day and cold to-morrow, when the word of God is to be explained.

And while, as we said, we can not explain this particular vagary of "the fifty," perhaps (not Bro. So and So, but) the Religious Herald may explain how it is that not a few ignorant South Americans, but many thousands more or less intelligent Anglo-Saxons, reading no other book except the New Testament, should have come to the conclusion that the "laying on of hands" (confirmation) is one of the principles of Christ to be observed forever. And yet since 1639 there have been Baptist churches in this country who will hold no communion with other Baptists unless they practice confirmation.

And will the Religious Herald explain, not how a few ignorant South Americans, but several thousand, or less intelligent Anglo-Saxons, reading no other book but the Bible, should have come to the conclusion that Christians must not keep holy the first day of the week, but the seventh; and so call themselves "Seventh Day Baptists?"

And will the Religious Herald explain how it is that not a few ignorant South Americans, but many thousands of the more intelligent Saxon race, reading only the New Testament, should have come to the conclusion that "the washing of feet" is a divine institution?

And other Baptists, reading only the New Testament are Calvinistic Baptists; other Baptists are Arminians, reading only the New Testament; some Baptists are close communion and other Baptists free communion, reading only the New Testament. Other Baptists, reading only the New Testament, are opposed to missionary societies, Sunday-schools, colleges and theological seminaries; reading only the New Testament

they can find no "thus saith the Lord" for any of these things, and are opposed by other Baptists who do. But these Baptists are just as wise as those Baptists who want a "thus saith the Lord" for infant baptism, when our Lord Christ affirmed that infants were members of his kingdom: "Of such (infants) is the kingdom of heaven" (compared.) We are sorry we can not give more satisfactory answer to our contemporary why these "fifty" should have become Baptists. Nor are we able to give answer to another question, "Why there should be Baptists at all. Nor why a denomination of Christians only two hundred and fifty years old should affirm they alone are the church of God! It is amazing that Christian people, reading only the New Testament, which is eighteen hundred years old, should have come to the conclusion that they who are only two hundred and fifty years old, are alone that church which Christ said he would build and the gates of hades not prevail against it.

Special Christian Work.

The church of Christ exists for the double purpose of cherishing the spiritual life of believers, and bringing the unsaved home to God. In their principles and in their methods these two chief ends of Christian endeavor are essentially one. Wherever the spiritual life of the church flourishes, converts are multiplied and extension certain; but poverty in spiritual experience invariably restricts the advance of Christianity. It is not enough that theoretically it should be held true, that salvation is the work of God; it must be borne in mind, that in the work of salvation God's people are his instruments. Their fitness for his service depends on the degree of their resemblance to himself. Character is one of the chief elements of their usefulness, and of far more account than knowledge. Reality, consistency, earnestness and entire consecration are qualities that never fail to be influential. They are often simulated, but simulated virtues, like painted fire, possess no efficiency. The root of all excellence, and therefore, of all real usefulness is in the life. To get it deepened in the soul, and enriched with the gifts of divine grace is the true, the direct, the certain way to success in God's work. In framing plans for special effort let all begin with renewed consecration. Let the whole church—ministers, officers and members, with one heart wait upon God for the gift of the Holy Ghost. He is the Lord and Giver of life, and the influence of life, although often hard to define, and often still beyond the power of analysis, is nevertheless the most pervasive, the most potent, sways with a mightier spell, and searches with a more penetrating force, than any other that is human. It is moreover cumulative, ordinarily the influence increases with numbers and is so felt in large assemblies. Divisions always lessen it. Work for God whether normal or special is greatly helped or hindered according as the church joins in with all its strength, or a portion of the membership keeps formally aloof. Those who stand apart are not influential, and therefore, not responsible. Not only is the general influence lessened by isolation, souls are directly affected, the hearts of earnest workers are discouraged, the moral valuation of soul-saving effort is depreciated, countenance is given to indecision, and failure, however unintentional, openly invited. Now, as of old, the Master's word is, "Whosoever is not with me is against me." To make special efforts successful they must be united. The whole church connection ought to be incorporated in the movement, and by unanimity and earnestness show to the world that salvation is above all things a matter of personal and supreme moment. Doubtless this holds true at all times as well as on occasions when Christian people make special endeavors for the conversion of the unsaved. But much of the worth of particular efforts consists in the combination of strength, in the force of the shock given to monotony, in the coming from under the benumbing power of sameness, and evincing openly the intensity of Christian solicitude for the conversion of souls. Such a union of believers in a crusade against the enslaving power of worldliness, and for the rescue of their children and friends from the deadly bondage of indifference, is a prime duty. Let a holy rivalry for its discharge mark all the churches; in order to success, let all enter fully into the highest Christian life, and then upon such concerted efforts will come down the smile and blessing of Almighty God.—Irish Christian Advocate.

Central Centenary Committee.

HEADQUARTERS, NASHVILLE, TENN.
REV. E. R. HENDRIX, D. D.,
Chairman.
REV. W. P. HARRISON, D. D.,
Secretary.
JUDGE JAMES WHITWORTH,
Treasurer.

—The Episcopal

Sketch of the Life and Ministry
of
C. C. Stoeffler

(Continued.)

He arose, while still the close of meeting, the Wednesday after the meeting closed. Bro. Manning Mahee and myself, as before, sat close and pray with him. On our arrival found him in a very apparently weak condition. As soon as we saw me he held his head and broke out into most pained expressions of spiritual distress and uttering the prospect of a long without hope. He, then, said, have been lying here fifteen days, paralysed with the stroke, and is thus being segregated to the life hereafter with the poor Germans." "O," said I, "I don't want to guide me pray for me." I asked him if he never enjoyed religion. He said "No." I encouraged him to hope in the name of God and pointed him to Christ, because as I believed that he requested to let him rest a few moments.

(To be continued.)

CRYSTAL SPRINGS CIRCUIT, MISSISSIPPI
CONFERENCE

win, and others, once prominent in social and religious circles, had passed

he passed quickly to the next item in the agenda.

Beside the class meeting work, the "Band Society" at Cayuga, of which several brethren whose names I mentioned were members. We met weekly, once a week, and conducted our meetings strictly according to the rules then contained in the Discipline. Among all the institutions of Methodism none were more adapted to spiritual development and the promotion of brotherly love than the "Band Societies."

At this digression I proceed to my special mention of Bros. Ladd and Winners. "Bob" Lackey, I was then fairly known, as I have already said, had a reputation because of his own, his native city. He was prominent in masonic circles, a grand lecturer for the district, and a mason in the State. I was of so humble origin and

where, he was told there was a preaching at the Methodist Church. After the meal he repaired to the place. Being a lutelete, the congregation had assembled and the sermon had commenced. There were two trances in the church from the west, one on either side of the pulpit, entered the chthon he heard many sounds of many voices (responding and "all the people," he said, "books in their hands.") He walked almost the entire length of the church to find a seat. Turning to seat himself, he eyed toward the pulpit where (as he used to be) "saw a man standing upon a dream in a nightgown." Very soon the congregation was called to prayer. All kneeled—ha with the rest. Several responses according to liturgy there was a general "Amen" from the congregation. He then

Now, whatever technical name be given to any or all the various states, stages or conditions, or various duties enjoined upon Christians, this one truth underlies universal application, viz: The younger or old, of much or little knowledge or intelligence, who abjects any one general command, which is an exemplification of one of the Christian of very high, if not the best conceivable type, — the life style of Christianity is *unbelief* — the difference, and the only fundamental difference, between religion and unbelief is that the latter resists and holds a stiff neck, says, "I will have no unrequited nature, in opposition Divine government. I am former is obedient, docile, yielding, and does so cheerfully."

We have most of us young or thoughtless notion that young or

I have held seven protracted
tina. My last was held at Fannin
by the presiding elder,
Williams, J. P. Heard and A.
Nicholson, also a Bro. Lewis,
whose services were highly appre-
as they presided in demonstrat-
the Spirit and in power. Bro. W.
preached a good confessional ser-
Sunday, and we intended to be
regularly can cannot service in the
nearly way of truly restoring
matter, but time prevented. Mr.
B. King noted the same at all
church. He is a local minister
practice as physician prevents
from getting as much of his val-
service as we desired. I have
forty-two acres close to the church
twenty-five cultivated but idle. S.
Baptists joined our congregation
beautiful lot of four and a half ac-
land, situated in the town of
hatchee, on the Vicksburg and
clan railroad, has been deeded to
a gift from Bro. Frank King, of
W. King, already mentioned. S.
to be used for purposes of
which will make it much pro-

WD Christmas, Christians, and Egg Nog

This chief advantage secured by new electrical piano forces which Mason & Hamer Company are introducing is undoubtedly the quality of tone, which is of considerable importance in a fundamental excellence in tone. By their new management, the instruments are accurately and securely built; subject to little or no variation in tone, and comparatively, healthful in the atmosphere, etc. Many perfect accurate vibrations of the strings are secured, which are continuous entirely, instead of the tones being dulled by the duration of the notes. The general quality of the Mason & Hamer piano is out of these from the same cause. This instrument in these plans is, in the best modes of construction, here employed.—Boston Traveller.

The American Institute of Christian Philosophy.

In the Christian Advocate, Nashville, September 27, is an article by Rev. William F. Tillet, professor of systematic theology in Vanderbilt University. The professor modestly omits the statement that he was the second lecturer in the course.

The last summer school of the American Institute of Christian Philosophy, which Rev. Charles F. Deems, D.D., is president, was held at Rice's Springs, a popular summer resort near Osego lake, in the northern part of New York. It is proved to be the most successful, and encouraging to all present, and especially to those more immediately interested in the success and progress of this theological-philosophical organization. The primary object of the Institute is a laudable one, to defend the faith of the Christian Church against all opposing theories, and to present the Christian faith in its fullness, against the bias of the unbelief, world, scepticism, rationalism, agnosticism, materialism, atheism, and thus to advance the interests of evangelized religion. Its design is to present, in that form and manner best suited to the age, the evidences of Christianity, and by giving new and original statements to old arguments. It endeavors to show that all science that is entitled to the name is in perfect accord with the Bible, and that the best and truest philosophy is Christian philosophy. It is endeavoring to show the evidences of revealed religion drawn from all sources that they may present an impregnable wall for the defense of Christian truth against the enemy, and lay such a foundation as shall give believers stronger faith in their faith. These are among the noblest objects for which the Institute exists, and which it is rapidly accomplishing so far as its means and its membership will allow. It has associated together Christian men of science, philosophers, authors, writers, teachers, preachers, thinkers, that it may the more efficiently accomplish these ends by means of lectures, addresses and discussions, all of which, or at least the best of which, are published in the Christian Thought, the bimonthly journal of the Institute.

There were eight speakers present at the last meeting, representing four theological seminaries, one State university, two bishops, and the Church of the Strangers. Dr. Francis L. Patton, of Princeton, delivered an address on "Bible," discussing it in all its bearings upon the religious faith of the masses and of the individual. It was a timely discussion of a living topic. Dr. Patton is a ready and forcible extemporaneous speaker. He has of late years come to be one of the leading thinkers and theologians of the Northern Presbyterian Church. The third speaker was Dr. Herck Johnson, for many years pastor of one of the leading Presbyterian churches of Chicago, but now professor in the theological seminary located there. His theme was "Theological Education and the Bible," and his address was a strong and ringing protest against the introduction into the pulpit of all sensational topics, whether philosophical or otherwise, and an earnest plea that only the pure, plain gospel should be preached from the pulpit. Dr. Johnson is a native of Alabama, where he was once a minister of the Gospel, and the University of that State. He spoke in the most fervent and affectionate terms of our much-loved and venerable chancellor, remarking, in private conversation to the writer, that he felt that he owed more to him than to any man living. The Bishop was elected to the House of Michigan when he had been in the ministry but ten years, having been elected some two or three years previous to another diocese which he declined.

Monday, the 25th, Dr. Deems delivered the annual address. He showed how little there was to cause alarm, and how much to encourage our faith in the present day. Bishop Foster was prevented from being present according to appointment by unforeseen circumstances. He was supplied by Rev. H. H. Foster, Episcopal clergyman of Rochester, N. Y. The writer regretted that he was unable to remain and hear the address of Prof. Nash K. Davis, D.D., of the University of Virginia, on the theme, "Is Prayer Reasonable?" and that of Rev. Willis J. Beecher, D.D., of Andover Theological Seminary, on "Theological versus Critical Evidence." Altogether it was a most pleasant and profitable meeting of the Institute. The country produces no better theological school than that which appears in Christian Thought, where the addresses delivered before the Institute are published. These addresses are not dry discussions of dead theological issues, but for the most part, able and scholarly discussions of living and important questions of a theological philosophical nature.

It is a rule of the Institute that every speaker, after having been introduced, should in the afternoon, come down and take a chair in the midst of the audience and submit to criticism and questions from any and all who want further light on points not made plain, or who take issue with him upon any assumed. These afternoon inquiry meetings are very popular with the students, and very popular and much attended by the speakers. It is a most remarkable feature of the Institute as it is calculated to make speakers accurate in their statements and lead them to make only such assertions as they know or firmly believe to be true, and are prepared to defend. Public speakers having the habit of making statements and not being used to having their statements called in question, are likely to grow careless or inaccurate in their assertions, and build up false arguments on unsophisticated reasoning which may be shown to be untrue by the public speaker who is often or compelled to speak before an audience who do not know as much about his own subject, as he knows himself. But he still have an opportunity to call in question the accuracy of statements made or the soundness of arguments advanced. The liberty enjoyed at these inquiry meetings, in the pulpit as elsewhere, too often leads to an abuse which intelligent listeners are always quick to detect and not infrequently to complain of.

A most pleasant feature of this meeting was one not down on the program, viz: an excursion to Osego lake, where a steamer was waiting to give them a pleasant ride on this beau-

tiful and historic sheet of water. It carried them to Cooperstown, an attractive little city at the southern extremity of the lake, named after the celebrated author and novelist, James Fenimore Cooper, who lived, labored and died here. It was a pleasure to visit the old cemetery, where he and his wife and babe lay buried, and to sail over the lake which his own writings have made historic, and where the scenes of some of his most popular novels are located.

The Institute—at least the officers and lecturers—were entertained with a right royal hospitality and free of charge, by Mr. Uriah Welch, proprietor of the New American Hotel, who also contributed very liberally in cash toward meeting the expenses of the summer session. He is a refined and modest Christian gentleman. The meetings of the Institute were held in the Presbyterian Church, of which Rev. D. M. Rankin, D.D., is pastor, who impressed all with his Christian courtesy and fraternal spirit.

SINGLE WOMEN.—A clever old maid once said that it was far better to be laughed at because you were not married than not to be able to laugh because you were. There is sound logic in that. It is well for women to marry if she meets a good, true man, who loves her, and whom she loves; but if she be not suited, better that she remain single. Many old maids are helpful, capable, and sweet tempered, and fill their allotted niche as acceptably as their married sisters. Are they not more to be honored than they would have been had they married merely for a home or position? Our young ladies have erroneous ideas upon this subject. They feel almost disgraced if they have arrived at a mature age, and are not able to write "Mrs." before their names. Their whole ambition is to get a husband, by hook or crook, but get him somehow they must. Consequently they take the first man who offers himself, whether he really suits them or not.

Now, girls, do not marry in haste. Get the best education possible, help about domestic affairs, and enter some trade or profession for which you have a taste, and master it. Skilled labor is always well paid. Don't spend your time repining because you can not see the coming man. If you never see him, you can live useful, happy lives.

Don't fail to read the "ad" headed "Mullin in Parvo."

MISCELLANEOUS.

A Christian Editor's Opinion.
Mr. G. R. Lynch, publisher of the Alabama Christian Advocate, at Birmingham, writes: "I have all over the State, and my friends say they find your Lemon Balm a most excellent medicine. My book-keeper and foreman both use it in place of camphor, etc."

Twenty-five Years a Citizen of Georgia.
And the past seven years I have suffered continually from bronchitis or bronchitis as a was severe type. I was treated in two prominent physicians, and had taken all the potent medicines recommended for the disease, and had continued to grow worse until I commenced the use of Dr. Mooley's Lemon Balm. One dose bottles has made a great cure of my disease.

J. B. HILL,
No. Connally St., Atlanta, Ga.

A CARD.
From a number of St. Louis prominent citizens to the friends of Dr. Mooley's Lemon Balm, the following interesting pronouncement is the only pleasant, thoroughly reliable and economical remedy they have ever used for the disease for which it is recommended.

Judge Alex. Davis, Fourth and Chestnut streets.
Dr. J. M. Hughes, 102 N. Fourth St.
Hon. J. L. Marshall, office opposite Court House.
T. L. Francis, law office, 102 Court Avenue.
Capt. J. A. Smith, of the St. Louis Best Canning Company.

Dr. Mooley's Lemon Balm, prepared at his drug store, 114 West Third Street, St. Louis, Mo. It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility, and nervous prostration by regulating the liver, stomach, bowels, kidneys and bladder.

Fifty cents for one half pint bottle. One dollar for one and a half pint bottle. Sold by druggists generally, and by J. L. Lyons, wholesale druggist.

While in the summer months the weather is so hot, it is particularly desirable to have a remedy that will cool the system, and give relief from the heat and the various ailments that attend it. Dr. Mooley's Lemon Balm is a most valuable remedy for all these ailments, and is sold by all druggists.

When Dr. Mooley's Lemon Balm is used, it will cool the system, and give relief from the heat and the various ailments that attend it. It is sold by all druggists.

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ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:
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THURSDAY, DECEMBER 11, 1884.

\$5,465 40!

This is the grand Centenary offering of Shreveport, La., Rev. C. F. Evans, D. D., pastor—and "more to follow."

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Consabatta circuit, Louisiana Conference, Rev. A. C. Coney.

Grand total, Centenary collection, North Mississippi Conference, \$37,440 30.

Love always does the best it can in the circumstances which surround and with the means in reach. This is the test of its genuineness. "Love is the fulfilling of the law." How about your love for the Master, dear reader? Does it manifest its genuine character by doing the best it can?

Mr. Spurgeon is reported as saying: "If drink could be got rid of, we might be sure of conquering the devil himself. Many of the drink-houses are nothing less than infernal; in some respects they are worse, for hell has its uses as a divine protest against sin—but as for a gin-palace, there is nothing to be said in its favor." And yet it is said that some who claim to be followers of Jesus patronize them! There is no deception so perfect as self-deception.

This from the Pittsburgh Christian Advocate we endorse, and send it forth with the hope that every pastor will try to put his "better friend" in every family on his work:

No pastor can put a better friend into the families of his church than the church paper. It strengthens the affections of the people for their pastors, and secures every effort made by the ministers to build up the church in the faith of the gospel, and in all Christian and benevolent work. Help the Advocate and it will help you.

This from the Holston Methodist will find echo in many a paragon: "Sometimes when a steward approaches a money-making and money-loving Methodist and asks him for his part of his preacher's pay, he answers, 'I am in debt and I can't give much this year.' This is a proposition to make his preacher help for the last farm he bought—to enrich himself and his children out of the honest toil of his preacher. Why didn't he make this same answer when his merchant and his physician presented their bills, and refuse to pay, thus compelling them to contribute their part toward the increase of his wealth? He could do so with equal justice and propriety."

The Harvard students have petitioned the authorities to abolish compulsory attendance on morning prayers. If their request is granted, Harvard is a good place not to patronize. The idea of boys controlling in the administration of a great institution! But some one will argue: Enforced attendance upon any religious service is more harmful than non-attendance; it must be voluntary in order to be profitable. Just apply that rule to the home training of children, and see how it will work. Let them decide all questions of right and duty while parents surrender the reins, and see what specimens of manhood and womanhood will be developed. Enforced attendance at family prayers, Sunday-school and church makes children complain; but in after years they are grateful for such an exercise of parental authority. Until the Divine statute is repealed which constitutes a parent the prophet, priest and king of his household, he can not relegate his authority without sin and peril.

As THYSELF.—The measure of duty to our neighbor is the same as the measure of duty to ourselves. Self-love is the measure of neighbor-love. There is nothing plainer in the word of God. The Savior has given this precept as an epitome of the duties enjoined in the second table of the Decalogue. It is binding upon every individual and upon every church organization. Will some one please explain what this injunction really means? Does it mean that we are to do as much for our neighbor in matters temporal as we do for ourselves? Does it mean that we are to put forth as earnest and continuous effort for the salvation of our neighbor as we put forth for our own salvation? Does it mean that we are to contribute as much money to give our neighbor the gospel as we give to keep the gospel in our midst?

Handling the Bible.

When the Apostle John speaks, in his first epistle, of "that which our hands have handled of the word of life," he doubtless alludes to those instances in which Christ had granted to his disciples the guarantee of the sense of touch, against any deficiency or delusion which might attend the evidences of hearing and sight, as to the reality of his risen body. "Reach hither thy hand and thrust it into my side," said he to Thomas, "and be not faithless, but believing." And to all of them, when they were terrified and troubled at his unexpected appearance, he said: "It is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." And he showed them his hands and feet, and while yet they believed not for joy, and wondered, he proceeded to eat before them.

But these visible and palpable manifestations were peculiar to the age of Christ's personal presence. His soon afterward ascended from earth, and has never since been seen by mortal eyes. The Holy Spirit is not to be perceived by bodily senses. What visible sign have we now left of God on earth? The pillar of cloud and fire passed away with the generation it was intended to guide and instruct. Jesus is no more with us. The Spirit is as the wind that bloweth where it listeth. But has God left himself without a visible monument of his revealed presence among men? Is not the book called the Bible the embodiment of the word and spirit and power of Almighty God, as no other object cognizable by human senses can be? Is that book not the Shekinah of God's presence abiding among men throughout the ages? The paper and ink are not God; but what would the world's knowledge of God be without them? Only a tradition, vague, variable and vanishing forever. That book is essentially connected with all correct and, especially, with all saving knowledge of God, beautifully illustrating to our faith, as copies are unceasingly multiplied in every language and dialect of earth, the spiritual omnipresence of God who is its author, and essence. And shall not such a book be handled with a peculiar and reverential respect?

The devout heathen prostrates himself with awe before the idol which only represents an invisible divinity, while the Christian often handles the holy book, which embodies the mind of his Creator and the last will and testament of a crucified Savior, as though it were a common thing. Preachers have been known to beat the book vehemently with their fists, as if to knock the sense out of it by blows. One in a church placed the Bible upon the floor, and, standing with his feet upon it, exclaimed to his audience: See how I stand upon the promises of God! Another took the Bible, and, placing it upon the communion table, seated himself upon the book, with his feet upon the altar railing, and thus continued his exhortation.

In the average Christian family the Bible is not shown any preference over other books either in the manner of its keeping or use. My wife never lays another book or anything else upon a Bible. She regards it as the book, the book of God, and likes always to treat the book itself with some proper reverence to its priceless contents and its Divine authorship. She thinks there is a moral power in association, and that to show by any act that we have forgotten that the church is the house of God, and that the Bible is his book, is to betray the loss or lack of that grace which may be exhibited, if not acquired, by the management of our bodies and the guidance of our hands. I have been led to believe there is something other than superstition in the respect she shows for the Bible, regarded simply as a book. This leads me to enquire whether the careless handling of the Bible by our Sunday-school scholars, and others, is not an unfortunate result of our attempts to teach the word, and, especially, whether the cutting the Bible up into scraps and publishing it as it is now done for our Sunday-schools, while very convenient in many respects, is not attended with some bad consequences which ought to be guarded against. The lesson papers and quarterlies are torn up, trampled under feet, and treated in many unbecoming and even shockingly irreverent and sacrilegious ways. The impropriety of using the refuse printed sheets of the Bible as wrapping paper might well be considered by Christian publishing houses.

It seems to me that every child of proper age should have a Bible to be regarded as a very precious piece of personal property. Further, I would have every child taught the name, place and order of succession of each book of which the great volume called the Bible is composed. Think of a book composed of sixty-six lesser

books—all bound together! Very many of our Sunday-school scholars do not know the names and places of the books of the Bible. They are not used to handling the book. They would be slow at finding Nahum or Titus, and would be thoroughly puzzled if asked whether there is such a book as Zechariah in the Bible.

It is not a small thing for the young student of the Bible to know just where to find each book of the two Testaments, and, especially, to know how to use references with facility. Thousands of grown people never use a reference Bible, having never learned the great advantage of studying the Bible with references, which are the most reliable of commentaries. References give us the exposition of the word by its authors or, rather, by its Author. Let every one have a Bible and use it with references. The Oxford Teacher's Bible is, perhaps, the best for one who wishes to procure the most helps in a single convenient volume. The next most important aid is a concordance. That word was used not long since before a class of bright boys, not small ones, in a Sunday-school. They enquired with as much eager curiosity about the concordance as if the teacher had mentioned a chimpanzee.

W. L. C. II.

Franco-Chinese War—Latest News from Dr. Lambuth.

MR. EDITOR: Since I last wrote to you the French have gained several decisive victories in Tonquin. On yesterday, or the day before, Fomosa was declared to be in a state of blockade. The French have landed troops on the island, have taken possession of Kelung and are preparing to march overland to the port of Tamsai, twelve miles from Kelung. French troops are arriving almost daily. They have already a large fleet in these waters, and, no doubt, in six months' time the rickety, unstable government will be shaken to its very centre. Nothing but a terrible upheaval, a universal revolution, an overturning of existing evils, will ever do this corrupt government any good. It does seem that the time for such a revolution is at hand. The government officials from the reigning emperor down to the lowest official seem perplexed. They are making desperate efforts to gather strength by giving of their untold, hidden wealth to prepare to repel their invaders should they attempt to land upon the soil of China proper. The high officials of state—those who compose the cabinet of the emperor or empress—have alone given about fourteen million dollars. But what is all their money worth if they have not suitable men to command their armies and navy? There is no doubt but that this dynasty is doomed. It may last a year, but I think its end is near.

In this great revolution, which is now convulsing this great empire, persecution and trouble will come upon the native church. Already we see it manifesting itself in many parts of China in the south. Churches are being destroyed, and native Christians are tortured and accused of being connected with the French and acting as spies. When these troubles come the people make no distinction of a nationality or sect, and these mobs are liable at this time to spring up at any moment or on the slightest pretext. We have not as yet been disturbed except that the interest in hearing the gospel is greatly lessened, and few seem willing to identify themselves with us. On the island of Fomosa, at the port of Tamsai, the French, in attempting to land a small force, lost some ten or twenty men. Their heads were severed from their bodies and exposed upon poles in view of the whole Chinese army. After this defeat of the French many chapels and churches were destroyed and native Christians persecuted. We expect it here sooner or later. The mouth of our river is almost entirely blocked up with junks loaded with stones.

We pray for the blessing and presence of God upon us and all his people in this land, for we, as Christians, have no friends among the higher, official and wealthy classes of China. They would drive us all from China to-day if they could. Among the middle and lower classes we have those who are our friends and would be glad to have us remain and spread Christianity among them.

Bishop Wiley is staying with us, and is very feeble. He had all the missionaries of the Central China Mission come to Shanghai, and they are now having their Conference at our house in Shanghai. The Bishop leaves here, next week, for Foochow to hold another Conference there, and then try and get home; but I fear he will never live to return to his family. Pray for us all that God would be with us and keep us by his mighty power from evil.

Your brother in Christ,
W. L. C. II.

SHANGHAI, CHINA, Oct. 29, 1884.

A Battle to Be Fought.

We mean the school question versus the Roman Catholics. They are avowed and unrelenting enemies of our entire school system and, if possible, would destroy its very existence. Education, independent of the priests, they know to be the sure overthrow of the hierarchy. Superstition can not live in an atmosphere of intelligence. Falling in other schemes, they now boldly declare their purpose to demand a share of the school-tax for the support of parochial schools. In face of an express constitutional prohibition this is certainly a bold declaration. And as the church wields a fierce political power, the menace is not to be despised. It behooves every patriotic citizen to give serious thought to this problem, for the day of danger is not far distant. We are no alarmist, and have no thought that ecclesiastical tyranny is to triumph; but when their highest council proclaims its purpose "it is time to awake. When any church shall ever lay its hand upon our school system, and begin its disintegration by claiming a division of public revenue, a blow will be struck at the very life of our political institutions. Read these words uttered by one of the distinguished prelates in the Plenary Council at Baltimore:

It is not many years since the columns of the press teemed with articles on the public school question. This has been a source of great annoyance to the leaders of the Catholic Church. In nearly every large city in the country a great number of Catholic children attend the public schools. Experience has taught that these children frequently become careless in the duties of their religion and indifferent to the high standard of morality on which the church places so high a value. Her bishops and clergy sternly advocate the daily catechism and stated instructions on the principal tenets of the Catholic faith. To bring about this result parish schools have been attached to many churches, where the poorer children are educated. But Catholics are crippled by the want of pecuniary resources, and thus it happens that in some instances these parish schools are inferior in their curriculum to the public schools of our country. The bishops see that the only way for them to secure a thorough disciplining of the children according to Catholic belief and practice is to establish a more thorough system of parish schools in every city, the studies being graded on the same plan as the primary, grammar and high school courses of the country. For this purpose they demand such a division of the school-tax as will enable them to place their schools on a level with the public schools. What means can be adopted for the accomplishment of this plan is a problem to be solved by the wisdom of the fathers of the Third Plenary Council of Baltimore.

Preachers' Sons—A Deserved Rebuke.

The following reply by Rev. Dr. C. K. Marshall to a paragraph in the Vicksburg Herald we cordially reproduce. Such slander deserves rebuke.

Vicksburg, Miss., Dec. 3, 1884.

Editor of Commercial Herald—

DEAR SIR: Nothing editorial has ever emanated from your pen so utterly at war with the facts in the case, nor anything so wounding to the sensibilities of a very great number of your patrons, as the following burning philippian against a large class of the best families and truest men that ever adorned the walks of polite society:

"The 'cussedness' of George Alfred Townsend—Gath—is at last accounted for. He says in a recent letter that his father was a Methodist preacher. It is a matter of no consequence in what church the Rev. Mr. Townsend ministered; life fact remains that the sons of preachers, to which their fathers belong, are usually the greatest scamps to be found in the country round about, and 'Gath' is not an exception to the rule."

Now of George Alfred Townsend, alias "Gath," I have nothing to say further than this. If he is one of "the greatest scamps to be found," his parents were among the very best and tenderest in affection for George; and if he has grieved them by bad behavior and a wicked life, and is full of "cussedness," and a great—nay, one of "the greatest scamps" to be found, then it must have been a sad day for them. What pang of sorrow they have experienced may you never know. If George has broken their hearts and sent them weeping over their prodigal son to the valley of the shadow of death, does it become a brave man controlling the column of a "conscientious" journal to heap heavier load upon their aged, trembling and grief-stricken hearts? Who ever mocked at that wall of parental grief? "O Abaddon, my son, my son, would to God I had died for thee!" And a vicious son, one of "the greatest scamps" to be found, is ten times over to be mourned more than a dead son by fond and loving parents. If George is a great scamp full of "cussedness," then I will, rather in pity to his afflicted parents, not charge it all to his father's sacred vocation.

But I challenge the statement that "the sons of preachers, regardless of denomination, are usually the greatest scamps to be found." This is an old, unkind assertion that has been bandied about for ages, and it is false as it is flippant. Of course if clergymen's sons are "great scamps," their daughters must be a poor lot—the same training, the same influences mould and form like the sons and

daughters. So, then, the stigma is a family reproach, and the idea intended to be driven home is that the saintlier his parents, the more devilish the children.

This bitter column was uttered a few years ago in one of the Eastern States, and was taken up and looked at in the light of facts. And it was found that eighty-five per cent. of the sons and daughters of clergymen had turned out exceptionally well, and that no other professional class of citizens had succeeded so well in the raising, educating and placing in good positions their offspring as had the clergy. And, knowing the great body of ministers of all denominations in Mississippi, Alabama, Louisiana and Tennessee, I believe it can be shown and demonstrated, by name and number, that no class of citizens can boast so large a proportion of virtuous, manly, noble and praiseworthy sons as those of these ministers of the gospel.

This statement of "scamps" among the sons of preachers doubtless springs from the simple fact that more is expected of them than of other boys—their peers. If the preacher's young son thrashes his playmate and says some ugly words to him he had learned from the lips of either an editor, a lawyer, a physician or eminent citizen, then all the tables are turned in town set up a cry. "O! the bad, bad son of a preacher." And yet it may be the young chip of the cloth was clearly in the right in all but the imitation of the language of his teachers.

In Memoriam.

EDWARD NOTLEE.

The Holy Spirit with infinite resources at his command, not only uses them for the promotion of the growth of the Christian Church, but, in all possible ways, he uses them to advance the development of a Christian character for those who commit themselves implicitly to his control. The apostle, in speaking of the enlargement of individual Christian character, says, "Ye are God's building." The Christian character is the work of the Holy Ghost. The human soul is the sphere in which the Holy Spirit does his grandest work. We do not know how great some of this work is, and we can only conjecture the grandeur of its proportions and the beauty of its finish when the light eternal shall reveal it as it is. In this work of building character, the divine Architect has a perfect model before him, and his study and work is to fashion his subject according to that model. The Apostle John, referring to the finished work of the Spirit upon the individual Christian, says, "We shall be like him." The delicate shadings which show the tracing of nature's pencil, the nice touches of color reflected from surroundings, the bold prominence of personal traits, the fine strokes which exhibit race-characteristics, the rugged features which manifest the tendencies of the daily employment, these and more than these, the Holy Spirit, by his patient hands works into a statue of the "beauty of holiness" for "a spectacle to men and angels." Then, in his own appointed time, he transfers his work to the "house beautiful" above, where, in the future ages, will be exhibited in all its grace and finish the work he has accomplished in and upon the souls of the saints. From Felicity Church one more specimen of the Holy Spirit's work has gone up to God.

Edward Notlee was an Englishman by birth, his eyes first seeing the light in Cornwall, March 31, 1820. When he came to this Western world, I do not know, but he came to New Orleans from the Dominion of Canada in 1847. In February, 1848, he was converted. On June 10 of the same year he was united in marriage to Miss Martha E. Wleker, of Jackson, La., who, with her daughter, Mrs. E. P. Mackie, survives him. He died in this city at 3 P. M., on Thanksgiving Day. He was past 64 years of age.

Bro. Notlee's religion, for many years, was of a very demonstrative type. He had a vivid realization of the power of Divine grace to save a sinner from his sins now, and he often manifested joy over such an experience. But as the years fled by and he grew in grace, and the Spirit worked upon him, the melioration process began and continued its influences until the religious life which started with making "a loud noise to the Lord" ended like the dying away of "a weary, worn-out wind."

Bro. Notlee was a great reader, especially of religious books, and his mind was well stored with religious knowledge. He knew Methodistism well and loved it very dearly. When he sang, "I love thy kingdom, Lord," the words of his lips were the true sentiments of a heart throbbing with fervent love for the church. He made the best possible use of the social meetings of the church. He was a good singer and, what was better, he loved to sing. He was most fervent in prayer—his fervor often times manifesting itself by very bold yet reverent approaches to the throne of grace. He believed God was his father and he approached him with all the confidence of a loving and loved son. His talks in

class-meeting were altogether unlike any others. You could never forecast what he was going to say, and yet when he sat down you felt that he had told his present experience. I have heard him almost every week for four years, and I think he has never said the same thing twice in class-meeting during that time. When he was first converted he began to wonder at the amazing grace that had saved him, and this feeling kept getting larger and larger to the close of his life. His last class-meeting talk had these words: "Brethren, I wonder at the amazing grace that God has manifested in my salvation."

Bro. Notlee passed through an epidemic of yellow fever in 1849, and he became from that time one of the most earnest and faithful and successful nurses that the Methodists have had when that dread scourge had visited our city. When the Seashore Camp Meeting was started he became a zealous supporter of it, and built him a tent and there, with his family, spent every summer, enjoying and profiting by the hallowed privileges which that meeting affords. During my pastorate in Felicity Street Church, Bro. Notlee has almost invariably been in his place in the public congregation on the Sabbath, in his place in the Wednesday evening prayer meeting and in his place in the Friday night class-meeting. He is one of the few members of the church whose death makes a vacant chair in the social meetings. Bro. Notlee had his peculiarities, but whether they were the outcome of the laws of heredity or whether they sprang from some other source, they were very far from being offensive in any sense. To me they were very interesting peculiarities, and sometimes quite refreshing themes of meditation. He had lived to be one of the old land-marks of Methodism in New Orleans. For thirty-seven years he stood up bravely for God and his cause in this wicked city, and no sort of suffering or persecution ever did drive him from his post nor any kind of temptation cause him to desert the "blood-stained banner of the cross." He was "faithful unto death." He left no dying testimony, for there was no need of it. He had been bearing daily testimony to the power of Divine grace for nearly forty years. As we looked upon him lying in his coffin, it seemed as if the last influence of the saved spirit, before it left the clay tenement for its upward flight homeward, had been to stamp upon the features the expression of heavenly peace. We felt that the Holy Spirit had done his divine work in giving the finishing touches to his Christian character, and we yielded without a murmur to the call of the Master in the sure hope that "we shall meet him in that day."

C. W. CARTER.

Arkansas Conference.

APPOINTMENTS.

FORT SMITH DISTRICT.—M. E. Butts, P. E. Fort Smith, J. W. Boswell; Fort Smith circuit, Frank Taylor; Greenwood, J. A. Peebles; Harkett City, J. N. C. Hamilton; Whiteville, T. A. Martin; Charleston, Barton Williams; National Springs, R. E. Harwood; Paris and Rossville, D. C. Matthews; Booneville, F. N. Moore; Waldron, S. S. Key; Cynthiana, James Cox; Forehe, C. H. Carey; Magazine, D. G. Crew.

CLARKSVILLE DISTRICT.—T. F. Horton, P. E. Clarksville Station, J. L. Massey; Clarksville circuit, J. E. Martin; Cabin Creek, W. H. Burns; Altus, F. S. H. Johnson; Ozark, G. W. Hill; Ozark circuit, B. W. Aston; Mulberry, C. W. Boyles; Alma, H. L. Jackson; Van Buren, D. J. Weaver; Van Buren circuit, J. W. Bryan; and W. V. Smith; Mountainburg, G. H. Wade; Ozark, N. V. Vallies; Central College Institute, I. L. Burrow and V. V. Harlan.

DARKESSVILLE DISTRICT.—H. D. Mahoney, P. E. Darkeville, T. J. Smith; Darkeville circuit, W. G. Damon; Russellville, A. P. Melton; Dover, J. Steele; Atkins, J. P. Caloway; Opelous, E. Dickens; Perryville, E. L. Massey; Dover, E. P. Burke; Grady Hill, J. P. Stevenson; Walnut Grove, T. A. Graham; Danville, P. B. Sumner; Chickasha, to be supplied; Prairie View, W. H. Mahoney; Oakland, W. E. England.

MORRILLTON DISTRICT.—S. H. Babcock, P. E. Morrillton, B. H. Greathouse; Pimmarville, C. C. Graham; Pimmarville, C. W. Lindsay; Conway, J. Loving; Springfield and Hill Creek, W. R. Gardner; Clinton, J. F. Verdon; Point Runover, A. E. Sutton; Mt. Vernon, C. Ray; Quitman, J. E. Hall; Quitman College, S. H. Babcock, President.

FAYETTEVILLE DISTRICT.—J. A. Anderson, P. E. Fayetteville, W. Penn; Springfield, J. A. Warden; Center Point, W. D. Powell; Bentonville and Rogers, F. M. Paine; Bentonville circuit, T. J. Reynolds; Bentonville, W. W. Landry; Mayfield, H. C. Ross; Wadley, A. E. Williams; Prairie Grove, Young Ewing; Bonestown, P. D. Hopkins and R. H. Moore; White River, L. W. Harrison; Brentwood, to be supplied; Goshen, W. H. Corley; Clifton, J. R. Maxwell.

YELLEVILLE DISTRICT.—T. M. C. Birmingham, P. E. Yellville and Herrington, O. H. Tucker; Yellville circuit, to be supplied; Mountain Home, McKee; Big Flat, W. A. Massey; Wiley's Cove, J. E. Danaway; Lead Hill, A. L. Matthews; Valley Springs, J. H. Bradford; Carrollton, J. H. Watts; Berryville, J. S. Shanks; Eureka Springs, W. T. Keith; White River, J. M. Cantrell; Copeland, H. A. Story; Huntsville, J. H. Cummins.

TRANSMISSISSIPPI.—J. A. Harwood, Los Angeles; B. K. Throver, St. Louis; M. Elan, Indian Mission Conference; W. A. Dorrick, Southwest Missouri Conference.

New York has furnished this country with four Presidents. Two by "accident"—Fillmore and Arthur, and two by vote—Van Buren and Cleveland.

The last advice is that the condition of Bishop Wilson has been very little, if any, improved. The gravest fears are entertained in regard to the result of his illness.

Rev. James E. Latimer, professor of systematic divinity and dean of the school of theology in Boston University, died on Thanksgiving Day, aged fifty-eight years.

President D. M. Rush, of Centenary College, writes that two weeks' vacation will be given for the Christmas holidays. Parents desiring their sons to visit the Exposition, in the city, during the holidays are requested to send written permission.

Statistics of North Mississippi Conference are as follows: Local preachers, 153; members, 31,793—Increase this year, 1,317; infants baptized, 811; adults baptized, 2,001; Sunday-schools, 316; officers and teachers, 1,786; scholars, 13,953.

Dr. Haygood, having resigned the presidency of Emory College in order that he may give his entire time to the administration of the Slater Fund, Rev. Dr. Hopkins has been elected to the college in his stead. So says the Richmond Advertiser.

A note from Rev. J. M. Johnston, of Farmville, La., brings the gratifying intelligence of the triumph of the temperance cause in Union parish, La. The vote polled was: For license, 400; against license, 901. So the cause of humanity is going forward.

Our old friend, Rev. John Hamilton, D. D., who served as pastor both St. Charles Avenue and Felicity Street Churches, in this city, having finished a four years' term in Park Place Church, Richmond, Va., has been sent this year to the Memorial Church, in Lynchburg, Va.

The editor of this paper left last week for the Methodist Centennial Conference, which met in Baltimore, Tuesday eve, the ninth instant. He takes a part in the platform meeting, Monday eve, the fifteenth instant, when the subject of Sunday-schools will be presented and discussed.

This correspondent of the St. Louis Christian Advocate, writing from the seat of the Arkansas Conference, says that "the Conference found itself too full and applied the remedy of location to relieve the case." That was a very unusual case and quite an unusual remedy.

The last number of the New York Independent contained twenty-six poems from Swinburne, and yet the editor says, "Mr. Swinburne's warmest admirers will hardly claim that he is a great poet." Just so. How can a man be a great poet when "whole passages are almost, if not absolutely, destitute of sense?"

Mrs. Ellen H. Simpson, widow of the late Bishop Simpson, has sent Bishop Taylor \$52 to purchase "a big tent for public worship in Africa," with the request that the name "Bishop Matthew Simpson" be put on it. Since the days of Paul women have been and are still laboring to extend the gospel of Christ.

Mrs. H. H. Kavanagh, widow of the late Bishop Kavanagh, passed through our city, last week, en route for California. She expects to reside at Petaluma. She lingered in Kentucky until she saw an appropriate monument raised to the memory of the "grand preacher." The prayers of the people of God ascend to the throne of grace that the remainder of her useful life may be peaceful and happy.

Children's Centenary services at Carondelet Street Church, last Sunday afternoon, were pleasant, entertaining and instructive. With the church tastefully decorated, the children trained well for their respective parts, the singing delightfully executed, the speeches all delivered in spirit, and a large audience to enjoy the whole. Bro. Carver, the superintendent, and his teachers earned and obtained a great success.

The "Great Eastern," the mammoth steamship used in laying the Atlantic cable, will reach New Orleans in a few weeks and be one of the attractions of the World's Exposition. The following from the Times-Democrat will be of interest to who contemplate a visit to the Crescent City this winter:

"While here, the 'Great Eastern' will lie at the Exposition wharf, and will be used as a great floating hotel, being easily able to accommodate 1,500 persons. She will contain a very fine English restaurant for such of her boarders as may desire to take their meals aboard. She will also be thrown open to the inspection of visitors, for which a small fee, not to exceed twenty-five cents, will be charged. She will remain here throughout the Exposition, having been chartered for twelve months. The vessel is to be thoroughly illuminated with electric lights, elec-

tric lights being placed on each mast and on the rigging.

The following are some of the dimensions of this great vessel: Length, 692 feet—one-eighth of a mile; breadth of deck, 83 feet—across paddle boxes, 120 feet; depth from deck to keel, 60 feet; height of five saloons on lower deck, 13 feet, 8 inches; height of five saloons on upper deck, 12 feet; length of saloons, 60 feet; cost of vessel when launched, \$3,200,000.

World's Woman's Christian Temperance Union.

The National Woman's Christian Temperance Union has taken preliminary steps toward securing in all parts of the world a concert of prayer for the temperance cause. The noon hour of each day has been designated, ever since the crusade, as a time for individual lifting up of the heart, and now it is suggested that, in addition to this, Thursday afternoon be the time for a temperance prayer meeting, to be held weekly, or less often, as may be determined in the different localities. Thus concerted prayer, by the women in all nations, for the overthrow of the poison habits of all races is rendered possible, and we urge attention to this as the very best kind of a beginning. The temperance ladies have consulted with leading missionaries, as well as workers in the great cause, and have found help and encouragement on every hand. They have also appointed Mrs. Mary Clement Leavitt, of Boston, who has for a year been working on the Pacific coast, under the auspices of the National Woman's Christian Temperance Union, to make a reconnaissance in the Sandwich Islands, Australia and, perhaps, India, China and Japan, visiting the missionaries of those countries and endeavoring to introduce the Woman's Christian Temperance Union methods and to provide for a helpful interchange of sympathy and work by which the influence of the gospel temperance movement shall eventually be felt in the world. May this earnest, gifted Christian lady be abundantly blessed in her gospel enterprise, and find a welcome in the hearts and homes of Christians everywhere!

Notice to the Mississippi Conference.

On arrival of train at Yazoo City brethren will report at Methodist Church. Excursion rates at four cents per mile for round trip on the Louisville and Nashville railroad. Fraternally,

T. H. HOLLOMAN,
Yazoo City, Miss., Dec. 4, 1884.

The editor of the Raleigh Christian Advocate has this to say of the Bishop who presided at the North Carolina Conference:

Bishop Parker gave entire satisfaction in the chair, in the pulpit and in the council. His sermons were first class in every sense. He presides in an easy, admirable manner, and we will be glad to have him in North Carolina at any time. Our preachers and people were all delighted with him. He is a charming man and a grand Bishop.

SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one miscarriage will occur in one thousand. Inclose the bills, and where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

To Our Agents.

As an inducement for the fall campaign, we make this extraordinary offer for new subscribers to the ADVOCATE, viz: For ten new subscribers, with cash in full for same, we will send a full set (four volumes) of Jamieson, Fausset and Brown's Commentary, bound in half morocco; or for fifteen renewals and new subscribers, we will send the full set, postage prepaid—cash in full and names all at one time to accompany orders.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompany all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

Don't fail to read the "ad" headed "Multa in Parvo."

From Basirap, La.

On November 19 we buried another of our members, Bro. John T. Cason. His wife we buried in July last. His death was in the calm assurance and holy triumph of the religion of Jesus. One of our most prominent citizens, a Mason of long standing and a leading Methodist, he is mourned by the entire community. The reaper, death, has been busy with us here all the year through.

Last night, at the Baptist Church, we listened to Bishop John N. Gatter. We had often heard of his rare pulpit powers and we were not disappointed in our expectations. His subject was well handled, his diction choice and his manner of presentation pleasing. He insisted on actual cross-bearing as of the essence of genuine religion. The present Bishop of Louisiana is a worthy successor of Bishop Wilmer.

Our new church, as it progresses, is becoming "a thing of beauty," captivating the eyes of all strangers and fairly taking the hearts of the Bastropians, regardless of creed. It will hardly be ready for dedication before Conference; but, having been from the start a Centenary Church, the cost of it will very properly be added to the amounts given for the three objects on our May Centenary Day. It is being built on a plan selected from Dr. Morton's Church Extension Catalogue. The prohibition question is being agitated throughout our parish preliminary to a vote to be had on December 31. As is usual in such matters, both sides claim to be sure of victory. The ladies of the Woman's Christian Temperance Union are working as if determined that the good cause shall not be lost by any lack of effort on their part. Sabbath parish last month voted for prohibition by three to one—so, why can not Morehouse parish do as well?

Basirap, La., Dec. 1, 1884.

The Twenty-Seventh Psalm.

The psalm is remarkable for the abrupt transition of feeling which cleaves it into two parts: one, (verses 1-6), full of jubilation hope and enthusiasm; the other, (verses 7-14), a lowly cry for help. There is no need to suppose, with some critics, that we have here two independent hymns bound together in error. He must have little knowledge of the fluctuations of the devout life, who is surprised to find so swift a passage from the ecstasy of joy to the agony of despair. While the usual order in the psalms, as the usual order in good men's experience, is that prayer for deliverance precedes praise and triumph, true communion with God is bound to no mechanical order, and may begin with gasping, with tears, and realizing the mystery of being in his secret place, ere it drops to faith. It is, perhaps, a nobler effect of faith to begin with God and hymn the victory as if already won, than to begin with trouble and call for deliverance. But with whichever we commence, the prayer, the cry, the hymn, the praise, and so long as we are weak and God is our strength, its elements must be "supplication and thanksgiving." The prayer of our psalm begins roundly again to its beginning, and after the plaintive cry for help breaks once more into confidence as he thinks of his Father's hand. (verses 11, 14.) The psalmist has had his trial, he has not trusted in God, and leaves the untold sentence—as a man looking down into some fearful gulf starts back and covers his eyes, before he has well seen the bottom of the abyss.

I had not believed to see the goodness of the Lord in the land of the living! Then rejoicing to remember how even by his feeble trust he has been saved, he stirs up himself to a firmer faith, in words which are themselves an exercise of faith, as well as an intendment to it:

Wait on Jehovah!
Courage! and let thy heart be strong!
Yes, wait on Jehovah!

Here is the true, highest type of a troubled soul's fellowship with God, when the black tear and conscious weakness is inclosed in a golden ring of happy trust. Let the name of our God be first upon our lips, and the call to our wayward hearts to wait upon him be last, and then we may be thankful of our loneliness and loneliness, and for our Father's hand.—Alexander MacLaren, D. D.

Good Words.

—A religion that never suffices to govern a man will never suffice to save him. That which does not distinguish him from a sinful world will never distinguish him from a perishing world.—John Howe.

—When alone, we have our thoughts to watch; in the family, our temper; in society, our tongues. We should endeavor to illustrate our devotion in the morning by our conduct through the day.—Hannah More.

—Age is not all decay; it is the ripening, the swelling of the fresh life within, that withers and bursts the husk.—George MacDonald.

—When nations can subdue their enemies by kind treatment, the instruments of war may be destroyed.

—They that do nothing are in the readiest way to do that which is worse than nothing.—Zimmerman.

—God had one Son on earth without out sin, but never one without suffering.—Augustine.

—Gentils at first is nothing more than a great capacity for receiving discipline.—George Eliot.

—The consciousness of duty performed gives us music at midnight.—George Herbert.

—To change and to be better are two different things.

—Scepticism is slow suicide.—Emerson.

Advocate Calendar.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,
Publishers.

Think not the girl you love loves not,
She loves, indeed upon it;
With willing heart she'll share your lot—
If there's a building on it.

JAS. H. AITKEN & CO.—In this issue of the ADVOCATE will be found the advertisement of this first-class establishment, which is located at 112 Camp street. Everything in their line of goods are of the best quality and latest patterns, with a complete assortment from plain to elegant. Call and see the beautiful design in globes and brackets. Send and get estimates for filling churches with either gas, oil or sunlight gas chandeliers.

\$1—"Thief!" \$50,000—"Defaulter!"
\$100,000—"Shortage!" \$500,000—"Canadian tourist!"
\$1,000,000—"Brilliant financier!"

HISTORY OF METHODISM.—See advertisement of Rev. D. P. Bradford in this issue.

There are two kinds of drafts, my son. One you get gold by, the other you get gold by.

Almost every day develops something new about the remarkable product of our swamp, the New La. Remedy and Life Tonic. Prove at the depot, 151 Julia St., N. O.

In a bedroom furnishing, as in life, it will be found that the greater the "sham," the bigger the "spread."

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full flesh, 30 p. route, cost free.

"Another bad report, my son."
"Yes, papa; you must really talk to my teacher, or he will keep on doing it."

Now is the time to send to the Publishing House at Nashville, for Sunday-school supplies. Write for catalogue and prices.

There was an old doctor, who, when asked what was good for nothing, wrote back: "How do you suppose I can tell unless I know what ails the moths?"

The glory of woman is a beautiful head of hair—her very own. Parker's Hair Balsam excels in producing it. Only 50 cents.

Christmas presents are in order. See the list of first class publications of the Southern Methodist Publishing House in this issue, and order one or more for your friend.

Don't fail to read the "ad" headed "Multa in Parvo."

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Press the ADVOCATE circulation now.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change cannot be made.

The edition of Jamieson, Fausset and Brown's Commentary, issued by Messrs. Jerome B. Names & Co., of Toledo, Ohio, and offered as a premium in number columns, is nearly found in half morocco, four volumes. It gives home improvement, every preceptor in the paragonizing conference can secure a complete set. See notice.

Mr. Philip Werlein, 135 Canal street, New Orleans, sells pianos and organs at low prices and on easy payments. This house is reliable and fully guarantees satisfaction. Chickering, Mather, Werlein and other plans can be bought for \$20 cash and \$10 monthly payments. A fine Werlein, either square or upright, is \$100—10 per cent off for cash—shipped from factory, New York, direct or from warehouses, New Orleans. Mason & Hamlin's organs can be had at very low prices; other popular makers also. Other plans taken in exchange for new ones, as part pay. An organ can be bought for \$20 monthly payments, \$10 as first payment. No family should be without music if possible, it is a pleasure which no one should be deprived of. All should sing and be happy.

W. C. Shephard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Send the ADVOCATE to your friend for the next year and you will not regret it.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, safe connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the ADVOCATE or no.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and pulmonary consumption, scrofula and general debility. The most mild, pleasant and nutritious form in which Cod Liver Oil can be used, and with more beneficial results to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and R. H. TRUFF, New York.

A Good Investment.

Messrs. CHADBOCK & CO.

Please send me \$25 box of CHADBOCK'S INFANTS' REMEDY, which will cure me of Croup, Whooping Cough, and all other ailments. I enclose five pounds in two weeks. The \$25 sent with you has done more good for me than the \$250 paid to doctors.

W. E. JONES,
No. 1014 Levee Ave., St. Louis, Mo.

This remedy makes for itself, one bottle will satisfy the most skeptical. There is not a single symptom of Croup or Consumption that it does not dislodge at once, and it will break up a fresh cold in a few hours. \$250 per pint bottle, or three bottles, \$5.00.

Address: CHADBOCK & CO.,
102 Main street, Philadelphia, Pa.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

To the Consumptive.—Wilbor's Compound of Cod Liver Oil and Lime, without sugar, is the very most powerful of all the remedies heretofore used, is endorsed by the Phosphate of Lime with a leading property which renders the oil doubly efficacious. Remarkable testimonials of its efficacy can be shown. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

NEW ADVERTISEMENTS.

JAS. H. AITKEN & CO.,
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Steam and Gas Fitters,
—DEALERS IN—
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Telephone in Office.

B. D. WOOD & BROS.,
Dealers in Best Quality of
COAL and COKE,
25 Camp Street, New Orleans.
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Home Remedy, Julia St., N. O.

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FOR THE SESSIONS OF THE Centennial Conference.

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FOR BREAD MAKING.

Our Young People.

WINTER.

BY G. C. CHISHOLM.

O winter! thou art not that lagged Lear,
With snowy beard and cap of ice,
In hoarse, desolating howl of fear,
To me thou art the white queen of the year,
A starry virgin in her robes of snow,
With rosy lips and eyes of blue,
With curls of gold and hair of red and blue,
Nor dost thou come in barren majesty,
Thou hast the flower of sunbeams thrice refined;
No songless, but with cheerful minstrelsy,
Rang from the slaying harp of the wind;
And with such sweet dreams—such visions bright,
Of flowers, and birds, and love's divine delight,
—The century.

Our Children.

DEAR CHILDREN: I think the most successful plan of the devil to lead people to hell is to let them have a hope that they will certainly get religion at some future time and so go to heaven when they die, but to persuade them to put off seeking it to some indefinite time in the unknown future. Satan don't want people to feel uneasy about going to hell, but just wait for a more convenient time to make their peace with God, and he is very careful not to let them find that convenient time until their time is all out and their opportunities for salvation all gone forever. It is impossible to point out fully the danger of putting off seeking religion for a single day, for none of us can tell what a day may bring forth. You will find that many have suddenly come to an end, or some radical change may take place in your feelings or circumstances that may lead you to wander further and further from "the narrow way" until you will never get back to it. I have been looking around lately at the ravages of death in our thickly settled community. Among the dead I number many children from infancy to sixteen or eighteen years of age. Most of them died from ordinary diseases, but some from fatal accidents without a moment's warning. We are apt to hope for the best, but in the light of the Bible, I do not know that all these dead children were saved. Some of them who did not seem to be Christians were certainly old enough to be accountable for the deeds done in the body. The only safe way is at once to seek a preparation for death and be always ready to go when the Master calls for us. It does not make any body die the sooner to be always prepared for death, and as life is so uncertain this is the only safe ground we can take. I have thought much about how, "One generation passeth away, and another generation cometh." Some of our best mortuary statisticians say that out of every two thousand persons, sixty-nine will be dead at the end of the first year; at the end of ten years, five hundred and eighty-eight; at the end of twenty years one thousand and seventy-eight; and so on in the same ratio till all are dead. This uncertainty of life and rate of death ought to be very alarming to all who are not prepared to meet God in peace. It will add greatly to the peace and happiness of your lives to feel assured that you are the children and heirs of God and joint heirs with Christ.

J. G. JONES.

MR. EDITOR: I am a little girl thirteen years old. I am papa and mamma's only child. Papa takes your nice paper. It is always a welcome visitor. I have been reading the letters in the children's department, and like them very much. I read one lately from my little cousin, Lucy Robinson. I have never seen any names from this section, and I thought I would write you a short letter. Papa, mamma, and myself are members of the Methodist Church. Rev. S. H. Whitley is our pastor. I walk two miles to school every day. My company is my cousin, Oma Williams. My teacher's name is Mr. Dulaney. I will try to answer the questions asked by J. R. Lockhart, Jack drove a nail through Sisera's temple. It is found in Judges iv, 21. Josiah was eight years old when he began to reign. It is found in II Kings xxi, 1. I will close by asking a question: Who fell asleep when Paul was preaching and was taken up dead? Your little friend,

MATTIE A. JULES.

BROOKLINE, Louisiana.

MR. EDITOR: I saw a letter in the Christian Advocate from my little cousin, Dan, A. James. I want to see my name in the paper too. I like my school very much. Mamma has a teacher for us, and I like her very much. I have three brothers and one sister, and all of us go to school except one little brother that is three years old. I will tell you what I study: Reading, spelling, arithmetic, geography, and grammar. Mamma takes your paper, and she likes to read it. I am eight years old. Mamma is going to St. Louis with Cousin Dan's mother. Mr. Editor, I hope you will publish my letter, for it is the first I have ever written for a paper. With love to your father and all the children who write for your paper, I will close.

MAVY SMITH.

TRINITY, Mississippi.

MR. EDITOR: I am a little girl and

and I have a very nice mamma

and I like her very much. I like to

write to you, and I hope to write you

a letter all by myself some day. I like

to hear about the little heather children,

and feel very sorry for some of them.

My grandma Edwin gave me a

but I had had luck with her this year. I send you fifty cents for missions. I have two grandmas, and they are good to me. I have such a sweet little brother, nearly a year old. His name is Willie Evan. He is named for papa, grandpapa, and two uncles. I am named for mamma, grandma, and two aunts. Your little friend,

MYLES, Mississippi.

MARY E. SHELLEY.

MR. EDITOR: Your good paper comes to us once every week. I love to hear the little letters read, and would like to answer two of little Carl Roberts' questions in the last paper. "Jesus went" is the shortest verse in the Bible. "The one hundred and seventeenth Psalm" is the shortest chapter. Will some little writer please tell me where the word "confederacy" is found in the Bible? I am trying to learn to write, and hope soon to send a letter written all by myself. I will close by wishing you, kind editor and my little friends, a good time at Christmas.

Your little friend,

JERRY E. SMITH.

OAK GROVE, Mississippi.

MR. EDITOR: I am a little girl nine years old, and am a sister of little Maggie who wrote to you a few numbers ago. Since then God has seen fit to call her to him, and now she, with our papa, is reaping the reward of a life spent as Christians. We miss them so much, but feel that time will soon unite us in eternity never to be separated. I am going to school now to Miss Birdie Lanier. She is an affectionate, kind and good teacher, and we all love her very much.

Your little friend,

SALLIE BROWN.

LOO TOWN, Louisiana.

P. S.—Mamma wrote sister Maggie's obituary, and ask that you be kind enough to publish it in the number you publish this.

A. D.

MR. EDITOR: I have not written to the Advocate for a long time. Our Sabbath-school is organized. I run in the Bible class, and mamma is my teacher. Our superintendent's name is Bro. W. Garrison, and we like him very much. Our preacher's name is Bro. Porter. We love Bro. Keener, our presiding elder, for sending us such a noble preacher, and do hope we can keep him another year. Now I will ask a question: What part of the Bible speaks of a left handed man?

Your little friend,

DORA WIMBERLY.

HAYNE STATION, Louisiana.

MR. EDITOR: I am a little girl nine years old. I am going to school. My teacher's name is Mr. Goodwin. I like him very well. I take your paper. I go to the Methodist Sunday-school. My Sunday school teacher's name is Mrs. Lave. We made up five dollars in our class for missions. Now I will answer Melie Robinson's question: The name in the Bible that spells the same both ways is "Hannah." It is found in I Sam. i. I will now ask a question: Where is the word "meal" mentioned in the Bible? Your little friend,

LUCIE WOODS.

CARROLLTON, Mississippi.

MR. EDITOR: I am thankful of an opportunity of saying to you that my mother takes the Advocate, and I love it very dearly. My home is at Rayne, and I like it very much. It being so near Rayne Church. Bro. Porter is our pastor. We think so much of him because he preaches so well, and is such a Christian. We reverence Bro. Keener, and love him for being so kind to us. He is our presiding elder. I wish he would give us Bro. Porter next year, and many people wish the same. If I see this in the Advocate I may write again, and may tell my name. I will now go by the name of

L. E. S.

RAYNE, Louisiana.

MR. EDITOR: Will you allow me to write to the boys and girls' column? I am fifteen years old. I have eight brothers and three sisters. Two of my brothers and all of my sisters and my father and mother are all members of the church. Father takes your excellent paper, and says he likes it ever so much; that it is a good paper. I like to read it also. I will close by answering Annie Foreman's question: It was King Artippa, in speaking to Paul, said, "Amos thou persuadest me to be a Christian." It is found in Acts xxvi, 28. Your little friend,

E. T. HIRLAND.

LAKEVILLE, Mississippi.

MR. EDITOR: As I never see a letter from this part of the country, I thought I would write one. I am in my teens. I have four brothers and two sisters. Crops are very short here, but God has been with us. I am sorry to say that we have no Sunday-school. Bro. A. J. Foster has been our pastor here for the last two years, and I hope that he will be the two next. He is such a good man, and so earnest about his work. I will now ask the little boys and girls a question: What letter in the alphabet is contained the most in the first chapter of the Bible? Your little friend,

J. A. GLOVING.

NEW BRIDGES, Mississippi.

Two Very Ugly Twins.

They were born in Mississippi, and lead

very different lives. One is a

very good boy, and the other is a

very bad boy. They are both

very ugly, but the good one is

very kind, and the bad one is

very cruel. They are both

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MISCELLANEOUS.

BLACK RIVER, La.

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WHOLE NO. 1481.

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Treasurer.

PROFANE WORDS.

The Alabaster Box.

1. That it was wasteful extravagance. To what purpose was this waste? Once the devotion of Jadas would have justified any expenditure upon Jesus. This remark of his implies, if he was not altered toward Christ, or Christ degenerated, that the use of money is only to supply the lower wants of our natures—bread, clothes and shelter. Suppose that principle were universally applied, how many industries would be destroyed! Millions would be thrown out of employment and reduced

Foolish speculations are waste. A child in Lafayette, Ind., tied an eight-hundred-dollar diamond to the string of a toy balloon and turned it loose. He

But before we leave this criticism of Judas let us stop to consider it as a dark lantern turned upon his own character. It indicates a real opposition to both the poor and the Saviour. John, in his gospel, darts a ray of light on to this mysterious protest when he says: "Not that he cared for the poor, but he was a thief and had the bag and bare what was put therein." If the poor were freezing with cold, he was burning up with covetousness, I do not know but what he imagined himself righteously indignant at a real waste (covetousness is so deceptive); but God saw within him a devilish force that had overmastered and strangled all the generous and noble instincts of his nature. Oh! how wily and deceitful is this glittering fiend! How abundant in tricks and stratagems as he worms his way among the purest affections of God's children! Balaam begged the Almighty for permission to curse with defeat his chosen people in order that he might get the reward of Balak, Israel's inveterate foe, Judas

There is a necessity for fire, flood, flames and revolutions—if for nothing else—to unlock hoarded treasures. A thousand noble enterprises must go forward, and if men who have means will not advance them, you may be sure that God will give the money to

2. Another quality of this gift, in which it was like those of our Lord, and which is commended to us, is that it was unolicited. It comes out of her overflowing and unconstrained sympathy. David gave magnificently to build the temple, but only after the rebuke of Nathan. But this woman gave like the Macedonian Church, who prayed the apostle "with much entreaty" that he would receive their gift. She, like they, had an idea of that noble creature who cast their crowns at the Savior's feet, and said, "Worthy is the Lamb that was slain to receive power and riches and honor and glory and blessing;" and into this glorious fellowship of the saints she sought admission. They had fellowship with Christ, and such a fellowship as none might have who had not, like himself, given everything. She gave, *ambitious of loss* for him, as in times of persecution later

The prophecy of my death you are beginning to see and will soon realize. Some of you will go back to your acts and forget my warnings and promises. Judas here in despair of political promotion is already plotting to surrender me to the priests and to rise if not for me, at least to rise *upon* me. But this woman who sees so clearly all that I have foretold of what is to be humiliation, painful and revolting in my betrayal, mock trial, shameful surrender to my enemies—who who clearly sees my peaceful surrender to infernal hate and rage and marks the quivering of my painless flesh yet sees vastly more. By her faith she has made this place and the cross and the tomb not only royal, but divine with the rich triumphs of more than royal state. She sees the triumph of my resurrection, the joy of my ascension, and the glory of my future reign. She invests me now with the glory of more than my resurrection hour—with the resources of infinite wisdom, power, and holiness, with all the array of the judgment. She has imported into these last days of mortal life the glories of my endless reign, by her undimmed and triumphant faith. The gathering storm clouds are about me and you blanch and shiver in the blasts. But in her is the faith of

the eagle, which seated upon the topmost mountain crag where the darkness deepens and the thunders roar, defiantly plumes its wings and soars into the unshadowed and thunderless realm of the golden day. I call all men to witness the quality of this faith.

It is prophetic. Abraham by faith was a sojourner in the rich and beautiful land of promise, because he looked for a city whose builder and maker was God. By faith Noah under a cloudless sky tolled 120 years to build an ark against the day of an universal deluge. By faith Moses declined the luxury of Pharaoh's court and chose the afflictions of the desert with the people of God, "for he had respect unto the recompense of the reward." Faith is always prophetic. Faith is the evidence to the understanding and to the affections of things not seen by mortal eye—the power, wisdom, the truthfulness of God—the reality, the beauty, wealth, the glory, the reward and rapture of heaven. By it the weary foot of earth's pilgrim rings upon heaven's golden pavement, the knarled and stiff hand of the toiler clasps its "lucid lute of gold," the wrinkled and care bent brow gleams with the radiance of a "crown of life." The poor man is rich with eternal gains, and he who is beaten with the fall of adversity exults in a festive scene of unmingled joy. Faith draws into the domain of sense and the sphere of time, the actualities of the future land and the things belonging to the life of the Spirit. Hence it can afford to let go of its gold—it can afford to ignore the pomp and splendor of sensuous life. It can afford to surrender the pleasures of sin which at best are temporary because it knows that they are all but unlit bubbles which perish in the using.

Faith sees the awful passages of eternal wrath. It hears the roar of the chariot wheels as the Judge cometh into judgment and the crinkling of the forests and cities, and the grinding of the rocks as the earth twains and turns in the throes of the final conflagration. It sees the sheeted dead, both small and great, just and unjust, as with varied feelings of dismay and joy they come to meet the Lord in mid air. Faith therefore can afford any disaster here that prevents a final disaster.

Brethren, here's the quality that deserves a monument, and the Savior erects one in this act of Mary's.

Men erect monuments to conquerors, poets, philosophers, statesmen. The men who most intensely realize the opportunities and conditions of temporal advantage and most skillfully combine thought and force to secure them, are our heroes. But here is a quality that seems to shut the perception of temporary good and to open the susceptibility of the soul to eternal good. Here is a quality that enables the soul in oblivion of all the factions, disputes and circumstances of time to populate their earth with the form of invisible spirits, to realize the pressure of invisible forces, and to participate in the inevitable triumph of the spiritual over the material and the eternal over the evanescent—and Jesus commends it.

We estimate men to be sagacious in proportion as they are incredulous; as Jesus in proportion as they are believing. The profoundest sagacity is that which relies the firmest upon themselves, the invisible and true forces which are not discovered by sense but revealed by God's spirit. We, on the other hand, esteem sagacity that which eliminating all sentiment and all speculation, regulates its life upon facts which appeal to the eye and ear and which have a monetary significance. We think him sagacious who makes fewest mistakes about conditions of material prosperity. No, the true sagacity and the only one worthy of a monument is that which reposes heaven and earth, time and eternity upon the sure word of God, by which it is enabled to disrobe the present of its illusions, and make the reluctant and shuddering body obey the tranquil and triumphant spirit within it. That quality is faith—and faith stands in the estimation of Christ for the truest sagacity.

Hence God has so ordered that all true greatness—such as the world will not forget, and all true success—such as brings genuine happiness, and all true character—such as will not consume in the fiery vortexes of the world; has been and will be the product of that faith which brings heaven down to earth and inflates time with the vigor of eternity. If you want to know what made Lord Brougham, Palmerston and Gladstone great, see them teaching classes in Sunday-school. The key to Bismarck's strong character is his strong faith in God and his reliance upon the merits of a crucified Savior.

We say that man is a fool who does not see, or seeing, ignores the palpable facts of human nature—the teaching of history and the truths of material science; but what shall we say of one who shuts out of consideration, the nobler, more real and more permanent facts of the spiritual world. In the case of just such a man the Scripture says, "Thou fool, this night shall thy soul be required of thee." This woman's benevolence proceeded from her faith. So bring all your benevolence to Christ under a firm persuasion that upon all worldly prosperity the storm of the last judgment lowers—and upon all worldly unrighteousness and sorrow and poverty sanctified by religion, the glorious rewards of infinite grace shall flash.

IV. Another and the last reason for commending this act was the gratitude it expressed. The meeting of Simon, the leper, Lazarus and the Savior at a

feast given in honor of the Savior by Simon brings involuntarily to mind the Savior's kindness to them. And when Mary, sister of one and sister-in-law to the other, presents her precious gift we can not, if we would, disbelieve that she who had such strong domestic and family attachments was moved by gratitude for the health of one and the life of the other renewed. But over and above all she had been the subject of direct spiritual blessing. She had sat at his feet, had heard of heaven and learned the way. Her own sin-sick soul had been cured and her heart swelled with grateful emotion. Did it ever occur to us to bring to Jesus an alabaster box of very costly ointment as a grateful return for healing our sick? Gratitude comprehends both a joyful appreciation of a benefit received and affection for the person of the donor, and both sentiments are worthy of a divine commendation. If I had the time I would like to break up this thought and give each part its due emphasis, but I have transcended the limit of this discourse.

I must call attention, however, to the fact that faith is an act of the understanding and benevolence and gratitude of the heart; but even faith, before it accomplishes anything great, has to enlarge its circuit so as to take in the heart. And so the Savior is really spending his praises upon love. Men set great value upon forces that are snubbiary and overlook those really that are basilar. They exaggerate the value of connective genius or wit, or arms or oratory. They rear their monument to trade, to art, science and patriotism, and build for their heroes in these lines pillars and arches, altars, temples and mausoleums.

The real force is love—it never fails. God is love. Gratitude is so important an element in character that the Almighty has spent great efforts to root it in the heart of the race. This, with other things, was the object of the feasts of the Passover, Pentecost and the Tabernacles, to keep which entailed such prodigious expense and inconvenience upon the Jews. So there were required also the stated sacrifices of the peace and drink offerings as testimonials of gratitude. In the Old Testament there frequently occur exhibitions of this grace, and several in the New Testament stand out so conspicuously in the narratives as to fix the attention and fire the conscience of all readers. We never can forget the stone which Jacob raised after the angels ascended and descended and at which God's promise to be his defense and blessing—the stone which he called "Bethel." Nor can we forget the stone which Samuel raised after Israel's victory over the Philistines at Mizpeh and which he called "Ebenezer"—hitherto hath the Lord helped us. They stood for many generations silent monuments; not only of Divine power, but of human gratitude, and the memory of them is an eloquent remonstrance against an insensate enjoyment of the Divine gifts.

If any man ought to bring a liberal, yea a magnificent free will offering, at least once in a lifetime, it ought to be the Christian man. He has received the most splendid gifts which the Divine resources could either invent or bestow—gifts to obtain which, for a time at least, staggered the thought and poised in breathless awe and trepidation the entire intelligent universe. And yet to how many men is this thought entirely new, and how poor their offerings when contrasted with their ability. I heard of a case once where a man fell into a river and was in danger of drowning when another, an entire stranger, at the peril of his own life, rushed to the rescue and saved him. On reaching the bank the rescued man put his hand into his pocket and drew from an ample store, a testimonial of his appreciation, the enormous sum of four cents. "No, thank you," said his rescuer, "I see you have a clear and very accurate idea of the value of your life; no, I thank you." It is fair to judge of the value a man sets upon his immortal interests by the proportion of his property he gives to religion. Think you that the Lord is pleased with your smug when you can bring an alabaster box?

III were put upon the block and sold there is many a negro with more sense who would bring a better price. If I were valued for service in the counting room, I might bring two or three thousands a year. If for service as an author, or even as a preacher, I would, but bring much. But there is something about me which reduces to insignificance all values. If my Maker should ask me what I would take in exchange for my soul, I would reply that he never made worlds enough, though they were all solid gold to buy my soul. And yet he has voluntarily paid a price I would not dare to ask in the gift of his only Son. God's estimate must be great when he took the pallor from my cheek and put it into Christ's, and freed me from pain and fear and faith to inherit them upon him. What I walk by the cross where Jesus hangs that I might go free what shall I bring to express my gratitude?

Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my life, my love, my all.

Address all mail to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Don't fail to read the "ad" headed "Mullum in Pyro."

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Continued.)

On Monday night, at Unity Camp Meeting, Bro. William Vaughan, preached a most eloquent discourse on the transfiguration, after which many came to the altar deeply convicted, and a powerful excitement took place among the professors of religion. The power of God was present to kill and to make alive—about ten persons were converted. During the excitement I called on Bro. Devers to pray for the mourners. He had been a member of the church some years, and was in the habit of praying in public. He commenced praying and became much engaged, and towards the close he commenced praying for himself, and soon broke out in praises to God, declaring that God had converted his soul. He was in a perfect rapture of joy. He talked incessantly for a long time; telling his feelings, his intentions, his former exercises and future purposes. He told me his friends had tried to persuade him that he was converted, but he always believed that when he obtained religion he should know it. He said he had often wondered how he should feel when he got religion, where it would strike him first, and said, "It struck me all over at once, and went right to my heart, and I closed my prayer as quick as possible and began to give God glory," said he, "I thought I would not do him justice if I did not give him glory."

We had a very interesting camp meeting at Hargrove's Camp Ground, which closed September 26. At the close of the exercises at three o'clock, the last day of the meeting, I requested all the Christians to retire to the grove and spend some time in private prayer and charged them not to go in companies, but each to himself. This had a happy effect in exciting a spirit of devotion. After supper they commenced singing in several of the tents with great animation. When the signal was given at the stand the congregation assembled promptly and commenced singing with the Spirit. I went out and entered the pulpit and commenced selecting a hymn, while doing so one of the members began to rejoice in God, another brother struck up a lively song. In the midst of the singing a sister commenced shouting and arose and ran to her husband, who was a preacher, and embraced him and sunk into his arms. The excitement continuing to increase, I called on Bro. Seth Byers to pray. He prayed with power and was much blessed. We then sang, and the excitement became general. The Christians began to shout all through the congregation. I then called for mourners, and the altar was soon crowded, and the work of conversion soon commenced. The excitement continued without intermission till two o'clock A. M., and eighteen were converted that night. Many of the people of God were preoccupied with the weight of religious excitement that rested upon them. [There were forty conversions in all.] I felt much blessed, and my faith was much increased. I hope to see many more converted before the close of the year. There is a revival influence abroad, and I will improve it as much as possible.

November 27, 1884: I arose early, while the stars were yet shining, this morning. It was a clear, cold and frosty morning, and I sallied out without going to the fire and went to the woods to pray. I was blessed and felt revived. I want more religion, more spiritual strength and light. I want my Savior to reveal himself in my heart, "the chief among ten thousand and altogether lovely." I preached yesterday on the parable of the ten virgins. At the close an old brother said to me, "You have given me a pretty severe whipping, I felt it every word applied to me." I told him I was glad to hear it, and hoped he would profit by it. He said, "I had almost lost confidence in every person, but I have been looking through false spectacles." I remarked, "I hoped I had broke the glasses out of them, and he would see more clearly." It is always a bad mark when a Christian begins to find fault with everybody, and nothing suits him in Church or State. It is often a mark of his own declension.

The Alabama Annual Conference, for 1885, met at Columbus, Miss., January 16, and closed on January 24, at midnight. It was a very interesting session as well as one of the most laborous that I ever attended. We had afternoon sessions every day but one. The trial of Rev. P. P. Neely excited great interest in the public mind as well as in the Conference. He was cleared of immorality, but reproved for imprudence, and was stationed in Columbus. I am appointed to a new circuit called Columbus circuit, composed of part of Carrollton and part of Fayetteville circuits. I have enjoyed the meeting of the Conference very much; it has been profitable to me, especially our sunrise prayer meetings, devoted to the subject of sanctification exclusively. I humbly hope those meetings may prove greatly beneficial to our ministers, and send out a haloed influence among the people of our charge. I feel the need of more religion. I am not as spiritual as I desire. My love is too cold and my faith too weak. I want a deeper work of grace to qualify me for usefulness. Oh, to be filled with all the fulness of God!

(To be continued.)

Don't fail to read the "ad" headed "Mullum in Pyro."

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This. An esteemed friend often sends me newspapers with certain articles marked with black, blue or red pencils to call my attention to the same; and when some article of special merit or interest is read he writes the word at the head of this article over it.

Reader mine, I have a special message for you to-day; so, like my friend, I write this at the top. You will remember that in our ADVOCATE, a few weeks ago, there was a notice to our much-loved correspondent, "Invalid," to the effect that her long-delayed "Wood Notes" were in the hands of the publishers at our Publishing House at Nashville, and would be issued by them as soon as \$800 was deposited by the subscribers. But as yet very few have responded to her appeal which, if the truth was known, was more a prayer to the readers of the ADVOCATE to come to the rescue and enable her by their subscription to save her dear home-rod from the creditors' hands.

This has been the cherished object for which she has so long labored in pain and sadness; not for herself was this task taken up, but for her widowed mother, aged grandmother and sisters that they might not be homeless when she had gone to her long-sought home in heaven. What a "red letter day" it would be to them to know that the required sum was in the publishers' hands and that "Wood Notes" would soon be in the hands of the subscribers!

Can not some young ladies and gentlemen "go on a mission" and canvass their vicinity for subscribers for this forthcoming book? Who speaks first? What Sunday or day-school will bear off the banner by putting "Wood Notes" in every home? It will be a mission of love and bless the missionary as well as those for whom the mission is made. Every good book that is issued and read helps to drive out the vicious literature "whose name is legion," and which is creeping like the frogs of Egypt into almost every household. Who will be one of sixteen to make up a club of fifty subscribers at \$150 for this book and send the amount direct to the Southern Publishing House, Nashville, Tenn.? Reader, do this; and thereby help the writer of this to possess her soul in

PATIENCE.

CHASED BY A SPIDER.—The klug of the spiders on the pampas is not a Mygal, but a Lycosa of extraordinary size, light gray in color, with a black ring round its middle. It is active and swift and irritable to such a degree that one can scarcely help thinking that in this species nature has overshot her mark. When a person passes near one—say three or four yards of its lurking place—it starts up and gives chase, and will often follow for a distance of thirty or forty yards.

A spider says: "I came once very near being bitten by one of these savage creatures. Riding on an easy trot over the dry grass, I suddenly observed a spider pursuing me, leaping swiftly along and keeping up with my beast. I aimed a blow with my whip, and the point of the lash struck the ground close to it, when it instantly leaped upon me and ran up the lash, and was actually within three or four inches of my hand when I flung the whip from me."

The gauchos have a very quaint belief which tells that the city of Caracas was once invaded by an army of monstrous spiders, and that the townspeople went out, with beating drums and flags flying, to repel the invasion, and that after firing several volleys they were forced to turn and fly for their lives. I have no doubt that a sudden gust of wind, or the noise of the firing, in a year exceptionally favorable to them, suggested this fable to some rhyming satirist of the town.

THAT HORN.—The country is a strange place to poor children whose life has been spent in the narrow streets and dingy tenements of a city. One of these, who had been so fortunate as to spend a day or two in the country, owing to the New York Tribune Fresh Air Fund, thus relates his experience to a companion:

"The first thing when we got there this horn blew, and we had breakfast, lots of good things to eat. Then we went out to play, and before long the horn blew again, and we had a nice dinner. We went out again after dinner, and in a little while the horn blew again and we had supper."

After supper we went out to play again, and pretty soon the horn blew again. We went in, and the lady said it was eight o'clock and time to go to bed; but before we went, she gave us a bowl of splendid bread and milk. When I went upstairs, I was just as sleepy as I could be, and wanted to go to bed right away, but I told them that horn blew again to be sure and wake me up.—Yours Companion.

MISCELLANEOUS.

CATARRH

CATARRH IS A DANGEROUS DISEASE, yet it can be cured by the use of our Catarrh Specific. Thousands suffer without knowing the nature of this almost universal complaint. It is an inflammation or necrosis of the lining membrane of the nasal passages. There are several varieties of Catarrh, with widely different symptoms. The most common kind is characterized by an excessive secretion of mucus or matter in the nasal passages, which must either be blown from the nose, or drop back behind the palate, or is hawked or sniffled backward to the throat.

Other indications are hawking, spitting, weak and inflamed eyes, frequent sneezing of the throat, often ringing or roaring or other noises in the ears, more or less impairment of the hearing, loss of smell, memory impaired, dullness and dizziness of the head, and dryness and heat of the nose.

All persons thus affected take cold easily. The breath sometimes reveals to all around the corruption within, while the patient often loses all sense of smell. The disease advances slowly, until pain in the chest, lungs or bowels, startsles him; he hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps, cod liver oil is prescribed. Perfectly ridiculous! The foul ulcers in the head can not be reached by pouring such stuff into the poor, jaded stomach. The patient becomes nervous; the voice harsh and unnatural; he feels disheartened; memory loses its power; judgement his zeal; gloomy forebodings hang over him; hundreds, yes thousands, in such circumstances, feel that to die would be a relief, and many even die out the thread of life to end their sorrows.

Thousands are Dying

In early life with consumption, who can look back a few years—perhaps only months when it was a Catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the dark, pallid appearance; while the hacking cough, the excess of blood gushing from the lungs, or night sweats, all significantly proclaim it is too late; and thus a neglected Catarrh ends in the consumptive's grave.

Nasal Catarrh.

Sometimes the disease only affects the membranes lining the nasal passages, and may be cured by simple means. But when it is located in the "frontal sinuses," or in the "posterior sinuses," or if it has entered the "Eustachian tubes," and is injuring the ears, nothing but timely medical aid can effectually reach it and destroy it. And certainly after it has affected the throat and bronchial tubes, as all well read physicians will readily attest, nothing can be relied on to effect a permanent cure but the inhalation of properly medicated vapor. In the same manner that we breathe a common air we can inhale and breathe a medicated air; and it is perfectly simple, any one can see, thus to treat a disease of the throat, bronchial tubes and lungs. How much better this method by which remedies are conveyed directly to the seat of the disease, than to resort to the uncertain and too frequently mischievous action of medicines taken into the stomach.

The Cold Air Inhaling Balm.

This part of my treatment I regard as very important, especially in warding off colds, which is left to battle and in relaying the head and lungs while under their effects. The balm is composed of several kinds of gums, balsams, oils and essential oils which are separately used by the best physicians in treating throat, bronchial and lung diseases. These I have combined and concentrated their virtues, which, by the inhaling process, are drawn through the various passages of the head and respiratory organs, reaching and leading every irritated spot. I used when cold first makes its appearance—which usually begins by irritation of the mucous lining of the nose, and as a preventive of the cold, and by inhaling it with extraordinary check it; and by producing a quicker circulation, and by throwing the blood to the surface, the bad effects of a cold are ward off. It is pleasant to use and almost instant in its effects.

Some Bad Symptoms.

The long continued corruption of the air that is breathed passing over the foul matter in the nasal passages poisons the lungs and from thence the blood. The morbid matter that is swallowed during sleep passes into the stomach, enfeebles the digestion, vitiates the secretions and pollutes the very fountains of life. The patient becomes feverish occasionally, there is less buoyancy of spirits, the appetite is often fickle, the heat less clear, it is difficult to keep the energies up to the old standard, and often, without knowing why, he is conscious that he is not as well as all the time he is told he is. These symptoms indicate that the vital organs are becoming impaired so that they can not perform their natural healthy functions. No surgical or medical treatment is devised to assist nature in removing all poisonous material from the system and to neutralize and counteract its baneful effects on the vital organs and on the blood.

AMONG WOMEN Catarrh is very common. The decree of fashion compel women to go from the dry atmosphere of furnace-heated houses into the open air, with the head poorly covered. Many suffer keenly from bronchitis and influenza of the throat and lungs.

TEACHERS IN OUR SCHOOLS are greatly subject to this fearful malady. Confinement in close, ill-ventilated school-rooms; the over-heated atmosphere, charged with the steaming poison exuding from the bodies of the not-always-over-clean children, breed this disease with fearful rapidity.

LAZINESS IN THE CHURCH ROOM and Judges on the bench, from the same general cause, are also often afflicted with this fearful disease. MEN IN THE CITY, after leaving the pulpit over-heated with the strain of their mental and physical effort, neglect sufficient precaution and cold is the result. This neglect opens the way to Catarrh, and to a possible loss of voice. I have said and so keenly myself that I can not urge upon public speakers too strongly the necessity of removing this disease while a cure is possible.

My Experience.

Eighteen Years of terrible headache, discharging nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, rising bloody mucus, and even night sweats, impeding me from my professional duties, and bringing me to the verge of the grave—all were caused by, and the result of, nasal Catarrh. After spending hundreds of dollars and obtaining no relief, I commenced my Catarrh Specific and Cold Air Inhaling Balm, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by every physician who has examined it. It relieves my fellow-beings as I have been relieved of this noxious disease, which makes the possessor of it an obstacle to himself and others. I shall be satisfied and feel that I have done my little toward removing the ills of mankind.

T. P. CHILDS.

THE FOLLOWING FROM OTHER PUBLISHERS HAS GIVEN US EVERY CONFIDENCE IN RECOMMENDING MR. CHILDS TO OUR SUBSCRIBERS:

"The publishers and editors of the Journal and Messenger, Cincinnati, have known Rev. T. P. Childs for many years, and feel every confidence in any statement he may make. Our subscribers can feel every confidence in giving their cases into his hands for treatment." "While not supposing that all cases of Catarrh will be cured by the prescription advertised, the publishers of the Illustrated Christian Weekly, of New York, after diligent inquiry, have reason to believe that it has, in many cases, proved effectual." "The publishers of the Congressionalist, of Boston, with multitudes of other people, are somewhat suspicious of patent medicines as a rule, and when we received the advertisement of Mr. Childs, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well known Congressional pastor not far from Rev. Mr. Childs, the proprietor of the medicine, that we withdrew our objections." "The publishers of the St. Louis Christian Advocate, after careful investigation, are satisfied that Rev. T. P. Childs' treatment for the head, throat and lungs is all that it is represented to be."

Only Fair

We deem it only fair that every one who wishes should accomplish all that we claim; and for this purpose we add a few of the many thousands of unsolicited certificates which have been sent to us by grateful patients—almost all of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they will be willing to let the world know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, business men, farmers, young men and old, children and adults.

Mr. Z. Z. LEE, of Greenville, S. C., writes: "I have used your Catarrh Specific, and it has cured me of my Catarrh, and I feel every confidence in recommending it to my friends." "I have used your Catarrh Specific, and it has cured me of my Catarrh, and I feel every confidence in recommending it to my friends."

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Home Treatment

Children's Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

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REV. W. L. O. HENRICHT.

THURSDAY, DECEMBER 18, 1884.

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Centenary offering, Jefferson Street
Church, Natchez, Miss.

The New Creature, a treatise by
Rev. J. B. Walker, of New Orleans,
La. This pamphlet, by our worthy
presiding elder of the New Orleans
district, will be read with interest by
the Doctor's numerous friends and
admirers. Copies can be obtained at
this office at ten cents per copy.

We give the readers of the ADVOCATE this week a rare treat in the
sermon of Dr. Evans, of Shreveport,
La. It will do you good to read it
carefully, and if you will "inwardly
digest" the same, it will do you more
good. Maybe you need just such a
tonic, and the Doctor comes just at
the right time.

Denying Christ.

The Apostle Paul writes to Timothy these solemn and weighty words: "If we deny him, he will deny us." The apostle speaks here of denying Christ. There is much more meaning to these words than many people are accustomed to get out of them. Like all Scripture, the more we study them the more they deepen and broaden. They are like the sun; the lines of light radiate in all directions from a common centre. One of these lines leads in a direction which shows that there is one sense to these words which discloses an awfulness equal to that which attaches to any other Scripture. When a man denies his fellow-man, it often means nothing more than a refusal of recognition. When a man denies Christ, that is all it can mean. But when Christ denies a man, it does not mean simply that he will not recognize him, but it means a positive and prompt withdrawal of his presence and of all the blessings that attend his presence. It means more than that. It is an absolute barring out of the doorway that leads to the fountain of good and a closing of the entrance to the broad and rich fields of the Divine providence and a letting down of the black curtain that shuts off the vision of hope. It means disaster of the direst kind. Nor does it affect only the individual. Others are involved in the same ruinous overthrow, for "no man dieth to himself," Christ, by the perfections of his nature, must be faithful to himself and to those who trust him, and by the same perfections of nature he must deny those who deny him. Christ's denial begins sometimes in an unexpected manner, but it is none the less crushing in the end. Read the following from the Baltimorean, of December 6.

"The spectre of atheism is over that house," says a Christian journal commenting upon the fine, new residence of Col. Ingersoll in the nation's capital. Socially and intellectually its inmates are charming people. Mrs. Ingersoll and her two daughters possess a rare and delightful talent as entertainers, but their weekly reception during the fashionable season fails to attract their social peers, owing to the anti-Christian sentiments so fearlessly promulgated by its master.

Ajax defying the lightning is not a pleasant picture to contemplate; and there is nothing grand or noble in the old defiant cry of the Jews: "We will not have this man to rule over us." This man? Christ Jesus, the blessed Redeemer of the world! Many persons who are not professors of religion are ashamed to be seen within the portals of this subordinate, self-loving Ingersoll, for there is an in-born recognition of the divine One, which has its place in every soul, and even the barbarous Indian will grow eloquent with the grandeur of his theme when he talks to you of the great Spirit and the "happy hunting grounds," in which the disenthralled spirit will exultantly roam through vast infinity.

We have rarely read anything so pathetic as Ingersoll's funeral oration over his faithful brother. It is an eternal farewell conched in the most beautiful and despairing language. Its antithesis is found in the sublime declaration of the dying Paul: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all who also shall love his appearing." How marked the contrast in the closing scenes of the atheist and the devout Christian.

Ingersoll, with all his silvery eloquence of tongue and pen, is not "the coming man," and friends and reputation do not "hang like blushing honors thick upon him." He has defrauded himself and his family of their precious birthright, and now when he can never undo the pernicious influence of his atheistic course, it is said he is giving up lecturing.

Editorial Correspondence.

Our trip northward to this capital city of the nation was by way of the Queen and Crescent to Cincinnati, and higher by the Baltimore and Ohio. As a traveling companion we had the genial and cyclopedic Dr. C. K. Marshall, of Vicksburg, who has a rare treasury of knowledge in persons, places and things. The Queen and Crescent affords the amplest accommodations, including attractive and appetizing eating-houses along the line. Though by no means an epicure, we have a pleasant memory of that breakfast at Entaw, Ala. Such an establishment would be a good investment for every railroad. A traveler will forgive a dingy car, a rough roadbed, a burly and a snappish conductor, but seventy-five cents for an indigestible meal is an unpardonable sin. It will condemn the entire management of a road.

At Birmingham a familiar incident occurred. The North Alabama Conference had been in recent session, and some pastoral changes had been made. Rev. J. M. Newman and family, who for three years had been stationed in the growing city of Birmingham, took passage with us en route to Gadsden, their new home. With cheerful faith and faces they were leaving friends to go among strangers. Bidding fond associations adieu, they looked for a warm welcome into another generous field of labor. What a marvel is this itinerant system of ministerial supply! And there is no less heroic devotion to its demands than in the days of our fathers. Indeed, there are fewer locations and "local itinerants" than in any period in the history of American Methodism. From Bro. Newman we gathered many interesting facts concerning the growth of the church in that rapidly developing North Alabama country. Birmingham is itself a marvel. Its iron and coal industries have attracted millions of capital and made it already the Pittsburgh of the South. Whereunto it will grow up prophet can foresee. We were glad to learn that the church was keeping step with the march of restless enterprise, and in every growing town was planting herself with large expectations. That is good religion. The church must plan as liberally as the world. She can not afford to lag behind the eager movements of daring commerce.

The route from Chattanooga to Cincinnati was traveled in the night much to our disappointment. The memory of a day's travel along that line, enraptured with the sublime scenery along Emory river, and on to the famous "high bridge" over the Kentucky, only intensified desire to see it again. The far-famed picturesqueness of the Hudson, with all its historic associations, had no more attraction for us than the ever-varying kaleidoscope of natural wonder along the line of the Cincinnati Southern. This disappointment was in part compensated by a night in the new "boudoir car." It is fitted up with different apartments like the state-rooms on a steam-boat, and with the most lavish display of artistic finish and beauty. Connected with each room is an electric bell for summoning the porter. There is a nice library of a hundred volumes, a restaurant, hot and cold water for bathing, and the entire car is brilliantly lighted with gas. Rather an improvement on the methods and conveniences of travel enjoyed by our itinerant fathers.

After a delay of two hours at Cincinnati, we left at nine A. M. on the Baltimore and Ohio for Washington. At Parkersburg we crossed the Ohio and began the ascent of the Alleghenies. And, in crossing that stream, we had to move up our watches nearly an hour to keep up with the railroad. There they change from the nineteenth meridian of time to the seventy-fifth. On our return we will have to reverse the dial or else leave Parkersburg nearly an hour before we get there. As we passed over the mountains in the night, they could only be seen robed in the silvery light of a full moon. And, although two dollars were spent for a berth in a sleeping-car, several hours were given in admiring the scenery as the moonlight shimmered on the bosom of the Potomac and crowned with glory the overhanging mountain peaks. An unimaginative lowlander from the far South can not repress his enthusiasm amid such scenes; so we make no apology for not getting value received for a berth in the sleeper. Washington was reached at six o'clock, just as the lofty dome of the capitol building had caught the first golden rays of the morning.

Loyal to our cause, though anxious to hear some visiting celebrities in other pulpits, we repaired at eleven o'clock to Mt. Vernon Place, and had the pleasure of listening to an instructive, excellent sermon by Dr. Hendrix, of Missouri. In the communion service which followed the

sermon quite a number of our Southern delegates took part. Against persistent resistance the lot fell upon this editor to preach at night. Mt. Vernon Place is a beautiful church, well located of admirable, ample appointments in every respect. The congregations were good, and the singing first-class, though without much help from the pews. There is a large choir of many fine voices. How difficult it must be to preserve the bond of peace in that family of singers! Choirs need special grace, for their trials are very great. Dr. S. K. Cox, the accomplished pastor, is serving his third year in that church, and is greatly beloved by his entire congregation. He is an industrious, prudent pastor as well as a man of letters, and has one of the finest private libraries we have seen. In the audiences on the Sabbath we were glad to note the presence of several senators and representatives from the South. Amid the excitements of Washington life our brethren need much gospel preaching and ought not to miss an opportunity, and while there duty to their own church should prompt a regular attendance at Mt. Vernon Place. It is right that Southern Methodism has a church in the capital of the nation, and we look for it to enjoy increasing prosperity.

On the early morning of Monday we began industriously to "do up" the city. On this second visit it has all the attractive interest of the first. The streets are paved with asphalt and are as smooth as a floor. They are swept and garlished like the rooms of a dwelling. Last night we observed the sweeping machine at work on Pennsylvania avenue, and after it passed along that broad, popular boulevard, under the blaze of the electric lamps, looked as clean and fresh as a child with its face washed. Over this asphalt pavement gentlemen glide on their bicycles and tricycles without noise and with the swiftness of a horse at full speed. A stranger is also attracted by the vehicles of every style and cost. In addition to ample street car accommodations, the herdic and hansom are very popular and great conveniences. The latter is much used in England, but is not often seen in America. And what a multitude of statues, equestrian and other, to national heroes and patriots! This is indeed a city of stately greatness.

A letter about Washington and its many attractions will be reserved for another time. The days spent in our national capital were full of entertainment and suggestion. For much of this pleasure we are indebted to Representative Barksdale, from Mississippi. He introduced us to many leading statesmen in both Houses of Congress, and anticipated just what a curious visitor would like to know about men and things. An account of what was seen and heard will be given our readers at another time. We occupy the space with notes from the Centennial Conference.

WASHINGTON, D. C., Dec. 8, 1884.

THE CENTENNIAL CONFERENCE.

The preliminary meeting of the Centennial Conference was held on Tuesday evening at the First Methodist Episcopal Church, corner of Charles and Fayette streets. This church is situated on the very spot where the old Lovely Lane Meeting-House once stood, and where the "Christmas Conference" of 1784 was held. It is a substantial structure and capable of seating about twelve hundred persons. The house itself marks the growth of years. Lovely Lane was a small plain building, without a stove, and seats without "backs" except a few for the older brethren. The First Church is elegantly furnished with upholstered pews arranged in semi-circular form, heated by a furnace, having a spacious gallery on three sides and supplied with a magnificent pipe organ. What a change in the bulwark itself—to say nothing of the congregation that crowded the First Church on last evening!

The address of welcome by Bishop Edward G. Andrews, of the Methodist Episcopal Church, was a grand effort. Fraternal and cordial in spirit, it sparkled with happy reminiscences of the far past and thrilled with thoughts of mighty power. His peroration, an apostrophe of Bishops Pierce and Simpson, was a magnificent burst of eloquence and stirred the vast audience to loud "amens" and unexpressed applause. The responses were made by Dr. J. B. McFerrin and Rev. J. C. Price, of the African Methodist Episcopal Zion Church. Dr. McFerrin spoke in his happiest vein and several times "brought down the house." The colored speaker, Rev. J. C. Price, who gained laurels at the Ecumenical Conference, in London, several years ago, did not sustain himself. He spoke too long and said things that had better have been unsaid. He has a full, rich voice and is capable at times, doubtless, of considerable oratorical effort,

but he has no genius for discreet speech.

Bishop A. W. Wilson, in feebleness of frame, was present and presided in the administration of the Lord's Supper. We were all delighted to look upon his kindly face, chastened, we thought, by his long lingering so near the grave, and hear the tremulous tones of his voice. He is improving, and hopes are fondly cherished of his restoration to accustomed vigor and activity. That was an imposing scene when venerable divines from the Atlantic to the Pacific and from Canada to the Gulf knelt reverently together and partook of the blessed sacrament.

Promptly at half-past nine o'clock this morning the Centennial Conference was called to order by Bishop Andrews. The meetings are held at Mt. Vernon Place Church—said to be the second in imposing and costly architecture of all Methodist Churches on this continent. The Metropolitan Church, in Toronto, built by the late Dr. William Morley Punshon, is larger and more elaborate in architectural finish. Mount Vernon will hold about sixteen hundred persons. The body of the church is occupied by delegates and the families who entertain them—all of whom are admitted by tickets. The galleries are for the general public, and every inch of standing room is occupied. In the building there is a postoffice, a telephone and a telegraph wire for the convenience of the Conference. The delegates of the several Methodist families sit together, and the attendance of each is quite full. But two of our Bishops are present as yet—Bishops Wilson and Granbery. Of the Methodist Episcopal Church, Bishops Bowman, Foster, Andrews and Fowler are in their seats. Bishops Campbell and Wayman, of the African Methodist Episcopal Church, are of the delegation from that body.

Bishop Granbery presided at the first morning session, and Dr. John H. Martin, of the Methodist Episcopal Church, South, was elected the permanent secretary, with Dr. John, of the Methodist Episcopal Church, assistant. In conducting the devotional exercises Dr. Joseph Cummings read from the Bible owned and used by John Wesley in his private study and field preaching. It is a sacred Methodist relic and was the object of much curious interest. Two other historic treasures were shown—the Bible of Bishop Asbury, and Bishop Foster used it in reading the text of his sermon, and a Discipline published in 1785. After the appointment of a Business Committee and a Committee on Credentials, Bishop Randolph S. Foster proceeded to deliver the opening sermon of the Conference. To characterize it adequately is impossible. Its effect upon the congregation was overwhelming. The universal sentiment was that its like could hardly have been produced by any other man in American Methodism. He has a large frame, perfectly white hair and chin whiskers, and a thin voice with rather fervid tone. His sermon was read from manuscript and consumed two hours and ten minutes; but the interest never flagged, and he was frequently interrupted by handclapping applause. Such a manifestation in a Southern church would be considered a gross breach of propriety; but here it seems to be a common and popular practice. Bishop Foster has a broad, philosophical mind of the highest grasp and a literary style of finest finish. In chaste, scholarly language, lucid statement, compact, commanding thought and fervid utterance we have rarely, if ever, heard its parallel. In the published proceedings of this occasion Bishop Foster's sermon will have the chief place. During the delivery of the sermon an amusing incident occurred near where we sat. While the Bishop was stating with stirring power the leading doctrines of Methodism, calling out frequent responses, he said, "And we believe in one eternal hell for the finally impenitent," when an enthusiastic old brother shouted, "Amen!"

The first morning session closed with a grand chorus of song, after which there were handshakings and greetings. Brethren from all points of the compass rejoiced in a common historic and spiritual heritage and greeted each other as members of a single family.

DECEMBER 10, 1884.

At the afternoon session yesterday Rev. Dr. James Gardner, of Canada, presided. He is a tall, hardy son of the voice of a real Bonapartes. The first essay on the "Work of the Christmas Conference," by Rev. Dr. John Miley, the well-known theological professor and author, was a scholarly, able paper, though read in a monotonous, heavy tone. His work, entitled "Miley on the Atonement," whatever the estimate of its orthodox correctness, ranks him among the distinguished theologians of

America. He was followed by Rev. Dr. H. B. Ridgeway on the "Personnel of the Christmas Conference." Dr. Ridgeway is a small man, scrupulously neat in dress, and in every attitude and expression shows forth the cultured gentleman. This was a unique, delightful discussion and was intensely enjoyed by all. The apostolic heroes of that venerable body passed in review with vividness of perspective that we often felt transported back over a hundred years to old Lovely Lane. His sketches of Freeborn Garrettson, converted on horseback, Richard Whatcoat, Thomas Coke, Francis Asbury, and others, were worthy of the pen of Macaulay or James Anthony Froude. With the reading of this paper the afternoon session adjourned.

At night platform meetings were held in seven churches—in each of which two addresses were delivered. Living near St. Paul's, one of our largest Southern Methodist Churches in the city, we went there and heard Dr. O. H. Tiffany and Bishop C. H. Fowler.

Dr. O. H. Tiffany, of New York, was born in Baltimore, July 3, 1825; graduated from Dickinson College, Carlisle, Pa., in 1844, and entered the Baltimore Conference the next year. He has been stationed in Baltimore, Chicago, San Francisco, Washington and New York. For years he has been one of the most popular orators of the Methodist Episcopal Church. At the Ecumenical Conference, in London, his powers of oratory were signally displayed on several occasions. He is a large man, carrying possibly two hundred and twenty-five pounds, with a broad, massive forehead, light reddish side whiskers, firmly set lips, a keen nose and mild blue eyes. He has a pleasant voice, especially in its minor tones, and an enunciation unusually clear, but hardly equalled our expectations in the grace and skill of the orator. He has a passionate style, rising at times to vehemence, with some violence of gesture. His address on "The Relation of the Witnessing Power of the Church to the Cause of Missions" was a fresh and eloquent discussion containing some passages of real beauty and others of striking, epigrammatic statement—all born of a rich scriptural exegesis and breathing the fragrance of a true religious spirit.

He was followed by Bishop Charles H. Fowler, whose name and fame are well known to our readers. He discussed the opportunities and hopes of the future, grouping facts and figures with skill and power, but not with his reputed eloquence. He is a young man as yet, being about forty-seven years of age, with a strong, well-knit frame, and promises years of active service to his church. His forehead is a remarkable development indicating quick perception and large mental grasp.

On entering Mt. Vernon Place this morning we were glad to see Bishop A. H. Wilson in the chair, and he was able to preside during the session with accustomed ease and ability. After papers were read by Dr. Jesse Borling, of Georgia, on "The Superintendency of Asbury, and What It Did for Methodism," and by Dr. Alfred Wheeler, of Pennsylvania, on "The Relations of John Wesley to American Methodism," there was a spirited general discussion in which a number of delegates took part.

The afternoon session to-day is presided over by Bishop J. P. Campbell, of the African Methodist Episcopal Church. He is a short, stout, elderly man, and very black. There is no trace of any Anglo-Saxon strain in his blood. He speaks rapidly and accurately and departs himself with becoming modesty. In the chair he handled the gavel sparingly, and was regarded as a worthy representative of his race.

The first paper read was by Dr. Daniel Dorchester, of Boston, on "Statistical Results, Membership, etc." He is the great statistician of the country, and in this essay displayed the fullness of his knowledge. His array of figures and their careful analysis were a revelation of mighty power. That paper will do to keep. He was followed by Prof. J. H. Carlisle, LL.D., of Wofford College, South Carolina, in an able discussion of "Statistical Results, Educational and Financial." This great educator of Southern Methodism was entirely equal to the hour. Several times he was interrupted by demonstrations of approval. Facts concerning the growth of our educational institutions, churches, etc., were stated with striking emphasis. And he closed applause was loud and long, and friends, North and South, gathered around him with hearty congratulations. General discussion ensued led by Dr. James Gardner, of Canada.

DECEMBER 11, 1884.

NOTES.

Baltimore has cherished with joy

its sacred Methodist heritage and has cultivated it with diligent hands. Instead of the small society at Lovely Lane, in this city, in 1784, there are now over one hundred Methodist churches within its corporate limits, and many of them most prosperous congregations. Our Southern Methodism here is moving steadily onward, having now seven self-supporting congregations.

In the Sunday-school room of Trinity Church there in Jan oil painting of Strawbridge's log meeting-house on Sam Creek. It is a very crude structure with only one small window.

Over the pulpit in Mount Vernon Place Church is a picture of the old Christmas Conference and the ordination of Bishop Asbury. The young Bishop is on his knees, with hands clasped in prayer and his face wearing an expression of angelic sweetness. While the hands of venerable men rested upon his fair young head Dr. Coke pronounced the words of consecration, and the curiously dressed congregation looked on with profound reverence.

Dr. J. B. McFerrin, Dr. Jesse Borling and Dr. J. E. Evans, of the Methodist Episcopal Church, South, and Dr. J. M. Trimble are the only members of this Centennial Conference who were members of the General Conference of 1840. Drs. McFerrin and Trimble are the only ones who were delegates to the General Conference of 1840.

On Rutaw street is a church where Bishop Asbury often preached, and under whose pulpit for a long time his body slept. Some years ago his remains were removed to Mt. Olivet Cemetery, where, with other Methodist worthies of the early days, he rests awaiting the morning of the resurrection.

The Board of Publication of the Texas Christian Advocate, at a meeting, December 5, unanimously re-elected Dr. L. G. John, editor of that paper. In reply, to a communication stating that fact to him, Dr. John says: "I appreciate the honor that has been conferred upon me by this renewed expression of the confidence of my brethren and the church and tender my most grateful acknowledgments of this action. I am satisfied, however, that the success of the Advocate demands the utmost harmony between all its departments. Its success is to me a matter of far more importance than my own personal advancement. I, therefore, tender you my resignation of the important office to which I have again been elected." The Doctor's resignation was received, and Rev. G. W. Briggs, of the Texas Conference, was elected editor of the Texas Christian Advocate.

SPECIAL NOTICE.—Ministerial members and delegates to the Louisiana Annual Conference, which took place at Minden, La., January 8, 1885, can secure tickets from New Orleans to Vicksburg and return, via Illinois Central railroad and Mississippi Valley railroad, for \$9.15, from Vicksburg to Minden and return, via Vicksburg Southern and Pacific railroad, for \$7.95. At intermediate points, on Mississippi Valley railroad, north of New Orleans to Vicksburg, four cents per mile to and from Vicksburg. Tickets will be good from the 15th to the twentieth of January.

Dr. G. W. W. Price, of Nashville, Tenn., gave us a call last week. He is in attendance upon the Exposition in the interests of the educational exhibit of Tennessee.

Books and Periodicals.

THE MODEL SINGER. A book for singing schools, conventions and choirs. By W. O. Rogers. Published by Oliver Johnson & Co., Boston.

A new, and to appearance an excellent, book for singing classes. Mr. Perkins' work as a composer is well known, and Mr. Towner's music evinces taste and ability. The book contains 192 pages, well filled. The usual singing school course is well furnished with graded exercises. There are many bright and singable harmonized songs, and a good assortment of hymn tunes and anthems. The moderate price is a recommendation.

Received the Silvered Messenger for December, containing what we suppose to be an interesting table of contents.

Seed Time and Harvest is an illustrated monthly devoted to rural affairs, and will perhaps be useful to our country friends. Issued by F. Tillinghast, 18 Plume, Pa.

The Musical Herald, from Boston, is full of advice for all people who can be moved with "concerts of sacred sounds" and items of news about the musical world. The Musical Herald Co., Boston.

Wide Awake, for December, comes as a Christmas number, and is filled with the brim and running over with choice reading to make the little ones happy during the holidays. D. Lothrop & Co., Boston.

The English Illustrated Magazine, published by Macmillan & Co., 12 Fourth Avenue, New York, has a good table of contents and many beautiful illustrations, and will not fail to please its many readers.

The Electra, a magazine of pure literature, is published in Louisville, Ky., at \$2.00 per annum. Edited by

Amie E. Wilson and Isabella M. Lay. The December number contains several articles worth deep attention.

THE MENTOR.—This little book purports to be a guide for such as would like to be a guide to the better society of a people. It is written in good style by a man of letters, and we suppose it is intended for society manners. Published by Funk & Wagnalls, 10 and 12 street, New York.

The numbers of Little's Living Age for Nov. 20th and Dec. 5th contain the Works of Alexander Pope, Edinburgh; Country Life, and The Croker Papers; Quarterly; Some Lessons from the Bible; National Review; Mrs. Carlyle's Lilo, National Review; Mrs. Carlyle's Temple Bar; A. Marshall's Training; and Chinese Horticulture, all the Year Round; Artificial Jewels; "Quiet Weather," Speeches, and with instruments of "The House of the Beast," and "Alexander Nesbitt, Ex-Schoolmaster," and poetry.

We have received from Fowler & Wells, New York, through G. T. Lathrop, of this city, the new edition of "Children of the Bible," by Miss Frances C. Armstrong. This edition is gotten up in good style by the publishers, and is introduced to the public by an introductory notice by Miss Frances C. Armstrong. The introduction is beautiful. The Bible is very gracefully told by the Rev. Armstrong. We commend the book to all. It can be procured direct from the publishers, Fowler & Wells, 23 Broadway, New York, or from G. T. Lathrop, 103 Canal street, New Orleans. Price \$1.00.

Advocate Calendar.

Jan.	Feb.	Mar.	Apr.	May	June
July	Aug.	Sept.	Oct.	Nov.	Dec.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

How to Relieve Catarrh and Diseases of the Respiratory Organs.

Why do people who are sick with nasal catarrh, throat or lung trouble, go to Colorado? For change of air, and because the dry air of that region has been found beneficial to diseased lungs and air passages. But to express the truth in another way, people go to Colorado for a remedial air. One day's inhalation of the remedial air. One day's residence there would not help. It is the continuous use of the air that cures. It is a well recognized fact that air poisoned with sewer gas or decaying matter, if breathed for a continuous period will impregnate the body with disease. Hence, come diphtheria, typhoid fever, etc. Let a man put the Pillow-Inhaler over the pipe of a sewer and sit there for a few weeks. Any one knows that at the end of that time he would be a sick or dead man. This proves that prolonged inhalation of any air has a specific effect on the human system. Remedial air for good, poison-ous air for bad.

The Pillow-Inhaler is an invention that makes an atmosphere in your room and in your nose and lungs for eight hours out of the twenty-four (while sleeping ordinarily at night) that cures Catarrh, Bronchitis, and Lung trouble. Its results for good, and its power to cure a diseased condition of the nose and lungs is simply wonderful, and without any parallel in the history of the treatment of this class of diseases. In a pillow are hidden reservoirs filled with medicines that throw off a remedial vapor or air. The sufferer goes to bed at night and the inhaler goes to work after he is asleep in the usual way, and sleeps on it. As he inhales the air from it night after night, gradually the fire of inflammation in his nose or lungs are soothed, discharges and cough cease, pain gives place to ease, and in a short time he is a well person.

The Pillow-Inhaler has been in existence over six years, and during that time it has cured persons who were hopeless and expecting death.

Sent for expensively pamphlet and testimonials. You will find it will open up to you the hope of life.

THE PILLOW-INHALER, No. 1520, Chestnut Street, Philadelphia, Pa.

WELL WORTHY OF NOTE.—The Times-Democrat, of this city, has given tangible evidence of possessing more enterprise and public spirit than any secular paper ever published in New Orleans, and not content with the wonders it has accomplished in the past it is constantly pushing forward and extending its sphere of usefulness. One of the latest features of the enterprising publishers of the Times-Democrat is to offer the weekly edition for one year and a Waterbury steam winding watch for \$3.00, or the paper without the watch for \$1.50. This offer is more than liberal and will unquestionably materially add to the already very large circulation of this interesting and progressive journal. Read carefully their other which appears in another column, and send in your subscription at once.

A country sent—The walking stool.

"Can any good thing come out of it?" our swamp? "Come and"—learn the facts about the New La. Swamp, and you will answer the question in the affirmative—and enthusiastically.

There is one town in Connecticut that has no fear of the measles. It's Haddam.

Now is the time to send to the Publishing House at Nashville, for Sunday school supplies. Write for catalogue and prices.

Thanksgiving having passed, now is the time to purchase poultry at low prices.

The glory of woman is a beautiful head of hair—her very crown. Parker's Hair Balsam excels in restoring it. Only 50 cents.

"John, I am very despondent. I can't seem to get on in the world. I believe I'll blow out my brains." "Good scheme, my boy. I believe if you do you will strike a blow at the real cause of your trouble."

Christmas presents are in order. See the list of first class publications of the Southern Methodist Publishing House in this issue, and order one or more for your friend.

Boarding-house keeper: "Why, how do you care for the best Mr. Smith. You must be an idiot." Smith (with a grunt of exertion): "Yes, I am; I'm a wood carver by trade."

Don't fail to read the "ad" headed "Mullin in Parvo."

A Swiss jeweler has invented a clock which needs winding but once in five years; but that isn't what the world wants this time of year. Give us a clock that will shake itself.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Press the ADVOCATE circulation now.

CHANGES.—We have quite a number of changes to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change cannot be made.

The edition of Jamieson, Pauset and Brown's Commentary, issued by Messrs. Jerome H. Barnes & Co., of Toledo, Ohio, and offered at a premium in another column. It is a really bound in half morocco, four volumes. It gives home information given. Every preacher in the patronizing conferences can secure a complete set. See notice.

Mr. Philip Worlton, 135 Canal street, New Orleans, sells pianos and organs at low prices and on easy payments. This house is reliable and fully guarantees satisfaction. Chickering, Mathews, Wernick and other pianos can be bought for \$500 and \$10 monthly payments. A fine Wernick, either square or upright, is for 100 per cent off for cash—\$200. From factory, New York, direct or from Waterbury, New Orleans. Mason & Hamilton's organs can be had at very low prices; other popular makers also. Other pianos taken in exchange for new ones, as part payment. An organ can be bought for \$50 monthly payments. \$15 as first payment. No \$15 monthly payments. It is a really bound in half morocco, four volumes. It gives home information given. Every preacher in the patronizing conferences can secure a complete set. See notice.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and San Antonio via Houston.

Sent the ADVOCATE to your friend for the next year and you will not regret it.

THE GREAT JACKSON ROVER.—I have favorite to all summer resorts. It has been rebuilt with steel rails; its adapted the standard gauge with a half ballasted track and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating offices.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

To those of our subscribers, not contented to a money order office, we would say, please inform us by postal card whether to continue the ADVOCATE at 10.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and other pulmonary affections, and general debility. The cod liver oil, bland and nutritious form in which, cod liver oil can be used with more benefit to the patient by a single teaspoonful of this Jelly than by the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. THURMAN, New York.

A Good Investment.

Please send another \$12 box of CANADIAN BACON. This remedy has entirely cured me of trachoma and cataracts. I cannot offer praise to you enough. The 100 you wish you had done more good for me than the \$200 paid for the medicine.

HEN. F. JONES.

No. 824 Carroll Ave., St. Louis, Mo.

This remedy is the most effective. There is not a single instance of failure or permanent cure. It is a single box of Queru's Cod Liver Oil Jelly that has cured me of trachoma and cataracts. I cannot offer praise to you enough. The 100 you wish you had done more good for me than the \$200 paid for the medicine.

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A HAPPY CHRISTMAS TO YOU!

BY FRANCES RIDLEY HAYWARD.
A happy Christmas to you!
For the Light of Life is born,
And his coming is the sunshine
Of the dark and wintry morn.
The greatest gift of all,
The joyous peace that fills our soul,
Is his gift to us all.
His shadow-keeping beams shall never pass away.
A happy Christmas to you!
For the Prince of Peace is come,
And his reign is full of blessings,
Their reign is full of peace.
No earthly calm can ever last,
Till he comes to dwell in our hearts,
And his kingdom in the heart can never pass away.

Wedge-Wood.

We were discussing the manner of altering programmes to accommodate favorites—two classes of which are always around when a conspicuous position is to be occupied, viz.: Those who have positions already and may be influenced to confer favors; and those who want to be considered as coming men. My friend and I thought certain changes in the programme under review had spoiled rather than improved it, and that the masters of ceremonies in haste to be polite to the favorites had been discourteous to others who even if not even friends ought to be accorded the rights of gentlemen. Said he, "Nobody has a right to make wedge-wood of any man."

It is certainly not complimentary to push and change a man from place to place. It may make him feel conspicuous, but not pleasantly so. To decline to put him on a programme is the right of the managers, but when once announced for a certain part he does not like to be changed arbitrarily. He has a right to protest. It has the appearance of a comparison in which he is rated No. 2. He may be ready to accord superiority to the man substituted for him, but he feels that it is not the best of manner or friendship to make the comparison naked. The character of the conduct of the substitute depends upon several things. His work may be necessary, his time limited. But of that he ought not to be sole judge. Important matters seldom make their way to the front by self-assertion. He is self-evident. So is his mission. To be continually reminding the world of what we are is to play fly on the chariot wheel.

But we are not intending a lecture upon the ethics or etiquette of public programmes. All of them are of a very transient nature. The wind of it passes off like that of a toy balloon. We have been studying wedge-wood to know if its value was not undervalued in the sentence quoted. We think so. For not all kinds of wood will make wedges. Some are too hard, some too brittle, some too coarse, some too soft, some too cross-grained. In fact, it requires a good piece of timber to make a wedge. It is thought that it is merely to fill a crack. And if that were all it would still require nice fitting, and nice fitting is impossible with snappy or coarse timber. But a wedge means more than filling a crack. It means tightening something grown loose, raising that which has sunk below its place, opening that which is tough and difficult. Wedges have a holding power as

well as a dividing power. Much disaster has resulted from the loosening or jumping of a wedge. Much has been lost by its splitting or turning aside.

I remember when a boy standing by when a piece of timber was being cut and fitted. A large block was sawn and split out and the master ordered it to be laid away for wedge-wood. A hundred other blocks lay around, but this one alone was considered fit for preservation. Some were sun-cracked, some sappy, some knotty, some spongy, some variable in hardness. I began to gather them and put them with the other. "Take them away!" cried the boss. "I want the other where I can find it." The rest were rubbish, but this block was valuable down to a chip two by four or less.

Later in life I learned to look upon men as pieces of timber being sawn to fit their places in the great superstructures of state, society and church. Now and then one is found whose very scraps are wedge-wood. Some men's seconds and minutes are as carefully saved in the order of Providence as the days and weeks of others. God wants them for wedge-wood. Then, like children, we begin to urge all to save the odds and ends of time and to pack them all into an unassorted pile. "Take them away!" cries some spirit unseen save in the drifting of great rafts of rushes from time's river out into eternity's deep sea. But on the shore where God wants them lie the odds and ends, in the shape of anecdotes, or aphorisms, or incidents of some grand life that has disappeared bodily in the walls of the house not made with hands. These anecdotes, or sayings, become themselves spiritualized so that in after ages they can never be traced to their author, yet races tighten the joints of social structures or differentiate themselves in lineage and religion by these weird shibboleths.

It would be a great pity—rather let me say disaster—were not some men of that character to be utilized as wedge-wood. Not that a great man should be seen into three-inch blocks and split into a million shivers. Yet even thus he may more truly serve the world than to be turned into a shipmast or liberty pole. But the shipmast and liberty pole are good things. America's measurable debts to Columbus and Washington. But what would either of these have accomplished without the tree split into wedges, greater than either? Some men, like trees, are worked in a single piece because they cannot be made into anything else. These we are in the habit of calling great men, when the truth is if they had not filled the place they adorn they would have been hopelessly in the way, puzzling the wits of Providence to know what to do with them.

Wedge-wood implies fractional adaptation. Life's true assimilations are upon this line. Soul-yearning, mind-appetency, are tracking through the sedge and weeds of thought-growth after the winged bird that is to soar onward slinging. Who knows where they will find them? Not the sportsman, but the heart-longing. In vain we dream of conquering humorous fame and happiness, panoplied and sword in hands on fiery, foaming steed. At some hour when these are laid aside for the day and we are unblest by the fireside, a smile, a word, the gift of a toy or the slinging of an old time child song touches the electric springs of barred citadels that will shut no more forever.

I look above me at the picture of a Norwegian landscape. Tall pines, steep mountains, silver moon, placid lake are there. But I look at the picture frame. The delicate molding there could not be made from the rough tree. Grandeur and beauty kissing in the moonlight over a moss-hung bridge. But under that bridge a boat freighted with an immortal twin glides like a phantom on spirit wings, not safe by reason of the bulk of the material, but because that which is there is fitly joined and securely fastened. Within the hold are not alone the anchor, the cable and other great necessities, but the block from which a wedge may be made in a moment lies there worth its weight in diamonds.

T. A. B. A.

Rev. W. H. Maxfield.

MR. EDITOR: Very sad indeed is it to hear of the untimely death, announced in last week's ADVOCATE, of this promising young minister. You were right in saying that his death "will cause sincere sorrow in North Louisiana, where he was so well known and highly esteemed." Although known to the people here but a few years, and some of those as a prodigal youth who had wandered a long way from home, (he having come originally from Maine,) yet since his conversion and call to the ministry, he has given the most marked proofs of sincerity, earnestness and devout consecration. A little under medium size, he was of a compact and manly form; and this, added to a countenance that expressed firmness, candor and unguanquility of soul, made him an engaging presence in any company. While not a thorough scholar, yet so general had been his reading and wide the scope of his associations, that he easily passed for a man of culture. Quick perceptions and rapid evolutions of thought, together with remarkably varied experiences with the world for one of his age, made him able to adjust himself to new conditions very readily. But his modesty was equal to his mental aptitudes, and his consecration was as thorough as his popularity was assumed. He had the courage of his convictions. While never courting the opportunity of preaching, yet he was equally far from a cowardly shrinking from duty. His sermons were well prepared, fresh, vigorous and delivered with an ease and grace that made him an acceptable preacher anywhere. No young preacher ever started in this country who seemingly had a brighter future before him, the only drawback being a weakly, physical constitution. It was on account of bad health that he decided to go to the North-west. He very reluctantly left us, and his friends with equal reluctance gave him up. But they confidently expected a good report from him wherever he went. But now how sad! The fair prospect is blighted, so far as this world is concerned; but the heavenly Father has taken him to himself.

J. W. MEDLOCK.

HOMER, LA., Dec. 11, 1884.

Rev. Baxter Clegg.

The subject of this sketch, being a member of our Conference and a faithful and good man, I feel that his death claims more than a passing notice from his brethren, and as no other brother has written a memoir, I offer the following as a tribute to his memory:

I have gathered some facts of importance in making up this memoir from a paper published in North Carolina, his former home, which I give here: "Bro. Clegg was born November 11, 1811. He was a native of Chatham county, N. C., and belonged to one of its largest and most honorable families. He was educated at Randolph Macon College under the presidency of Dr. Olin. He entered the ministry soon after graduation, and consecrated a long and useful life to preaching and teaching. For years he conducted a school, which was eminently successful at Mocksville, in Davie county, devoting his Sabbaths to the pulpit. He afterwards founded the high school at Olin, in Fredell county, and continued at its head till 1859, when he removed, with his family, to Louisiana, where he still continued his labors in the pulpit and school-room. As a preacher he was clear, pointed and forcible. His preaching was always logical, instructive, evangelical and often pathetic. As a teacher he was capable, accurate, diligent and progressive, and made his pupils feel the force and power of an educated head and a sanctified heart."

My first acquaintance with Bro. Clegg was at Homer College, which he took charge of in 1859. Being a pupil there at the time, had the privilege of being under him, and received instruction from him, and to him I feel that I owe a great deal. He was one of the few teachers who could impart knowledge, therefore I feel that it was a privilege to have been his pupil. I ever found him a faithful and true friend, kind and af-

fectionate to all. A better man I do not think I ever knew. He was a man of determination, was always found at his post, unyielding in whatever opposed him in the path of duty.

He was at the head of Homer College only a few years, when he resigned his position and entered the regular work as an itinerant in the Louisiana Conference, where he has been actively engaged up to the time of his death.

Bro. Clegg was beloved by all who knew him and many mourn his death. I have been intimately associated with him during the last two years, visiting him often in his home, and have always found him the same good and holy man of God. In him I found a true and safe counselor. The more I knew of him, the more I saw in him to love and admire. His life has been long and useful, but his labors are ended, for God called his servant from labor to rest on the morning of October 16, 1884. He suffered much during the last few months of his life, and especially during his last sickness; but never did a murmur escape his lips, he was patient and submissive under all. He frequently called on his sons to read to him some of these beautiful Psalms of praise and thanksgiving in the midst of his sufferings, and just as he stood upon the shores of time, when life was tailing fast, he asked Judge Clegg, his son, to read to him that beautiful twenty-third Psalm. His life passed out without a cloud—"was a glorious, golden sunset. Thus a good and faithful man of God has gone to his reward in the land beyond the shadows."

T. S. R.

From Beauregard, Miss.

MR. EDITOR: It will be remembered by many of your readers that on April 22, of last year, our comfortable and commodious church in Beauregard was demolished by a cyclone, which laid that town in ruins and killed and wounded many of its citizens, while it impoverished those who escaped physical injury. These, though most of them poor, needed and desired a place of worship. But it was simply impossible for them, unaided, to build one. Therefore an appeal was made to the public to assist them. I regret to say that the call was unheeded, except by a few, whose donations amounted to only \$30; after waiting in vain a sufficiently long time for remittances, I called upon the people of Hazlehurst, Crystal Springs, Wesson and as many of the people at Providence and Crystal Springs Camp Meetings as were disposed to help us. What they contributed with what we raised among ourselves enabled us to build a house of the same dimensions of the one we lost. Our church is now finished inside and outside, except painting the ceiling and the addition of a few more seats. We propose to dedicate it next Sabbath to the service of God—entirely free from debt. It stands in a beautiful oak grove on the west side of the railroad, on a lot given to us by a worthy brother of the Baptist Church. The total cost, building and furniture, is at least \$1,200. The building is an ornament to the town, now slowly growing up, and a great accommodation to both the town and vicinity. Although our number has been reduced by death and removals, we still have a membership of eighty-five, and a Sabbath-school of fifty scholars and teachers. In this connection I wish to say that this charge, composed of Wesson and Beauregard, has had some prosperity during the year. There has been a considerable number of conversions and additions to the church and a marked increase of interest manifested by the churches and people for religion. The Wesson Church has been re-seeded with new and comfortable seats. The pulpit and altar have been carpeted.

By the energy and kindness of a young physician of the place, the church lot will, in a few days, be enclosed by a new, neat and substantial fence. This done, and a few repairs made on the exterior of the house, we will have as respectable a church as any in the town.

J. L. FORSYTHE.

DECEMBER 11, 1884.

Christ's Birth.

On the night of the birth of Christ a group of shepherds lay out, with their flocks, on the hill-side. Some of them were keeping their turn of watching while the others slept. St. Luke expressly tells us they were "watching the watches of the night." To have received such surpassing honor from above they must have been members, though poor and humble, of that true Israel which included Mary and Joseph, Zacharias and Elizabeth, Simeon and Anna, the representatives in those dark days of the saints of the nation in their brighter past. They must have been men looking out in their simple way toward the invisible and eternal, and seeking that kingdom of God for themselves which was off day, as they believed, to be revealed in their nation at large. Only that mind which has sympathy with external nature can receive in their true significance the impressions it is fitted to convey, and only the heart which has sympathy with spiritual things can recognize their full meaning. Poetic sensibility is required in the one case, and religious in the other. In each it is the condition of sincere emotion. The stillness over hill and valley, broken only by the bleating of the sheep, the unclouded brightness of the Syrian sky with its numberless stars, and the associations of these mountain pastures, dear to every Jew as the scene of David's youth, were over and around them. With the ever-memorable anthem—the first and last melody of heaven ever heard by mortal ears—the light faded from the hills as the angels went away into heaven, and left earth once more in the shadow of night, knowing and thinking nothing of that which so supremely interested distant worlds. Wondering at such a vision, and full of simple trust, the shepherds had only one thought—to see the babe and his mother for themselves.

Climbing the hill, therefore, with eager haste, they hurried to Bethlehem, and there found Mary and Joseph, and the babe lying in a manger, as had been told them.

No details are given; no brightening of the picture of this first act of reverence by the new-born Savior. Nor are they needed. The lowliness of the visitors, the pure image of the virgin mother and her child, are better left in their own simplicity.

Infancy is forever dignified by the manner of Bethlehem; womanhood is ennobled to its purest ideal in Mary; man, as such, receives adding honor in the earliest act of homage to her Son being that of the simplest poor.

A great teacher has pointed some striking lessons on the way in which the whole incident was received, as St. Luke relates, by those immediately concerned. "The shepherds spread abroad the story with hearts full of grateful adoration; the shepherds wonder at it, but Mary ponders in her heart all that had been told her. More even of the tribe of David, than she," says the great preacher; "but she was the chosen of God. It was natural, and it is easy to understand, that when a second appearance of angels, like that which she had already herself experienced, was seen, she should ponder in her heart their words, which concerned her so nearly. But if we ask ourselves, was this pondering the words in her heart already the true faith that carries the blessing, the fruitful seed of a personal relation to the Savior? did Mary already believe, firmly and immovably, that the Savior of the world should see the light of life through her?—the Gospel leaves us too clearly here—the opposite. There was a time, long after this, when Christ was already a teacher, when she wavered between him and his brethren, who did not believe in him; when she went out with them to draw him away from his course, and bring him back to her narrower circle of home-life, as one who was hardly in his right mind. Firm, unwavering trust, that knows no passing cloud, is a work of time with all who have an inner personal nearness to the Savior; and it was so with Mary. She reached it only, like us all, through manifold doubts and struggles of heart, by that grace from above which raised her, ever anew, and let her on from step to step."

Dr. C. G. Kieck.

There is more nearness,
A love, is every passing day,
A love, is every passing day,
By every proper way.

No evil propensity of the human heart is so powerful that it may not be subdued by discipline.—St. James.

Intellect has been called the starlight of the brain. Religion is the starlight of the soul.—Russett.

No pain, no pride; no throne, to throne; no glory, no glory; no crown, no crown.—William Penn.

Many of our ears are but a morbid way of looking at our privileges.—Walter Scott.

No man was ever so much deceived by another as by himself.—Greville.

Many things are good for me, but none so good as to draw nigh to God.—Jay.

Ideas are pitiless.—Lamartine.

"The Christian Type of Character."

The following editorial from the Irish Christian Advocate, of November 28, we commend to the careful perusal of our readers:

One of the products of architecture which every day presses itself upon the attention of builders is, how to unite in the same structure the two properties of strength and beauty. In a low state of civilization men are satisfied with what answers their notions of utility. They want shelter, protection and domestic convenience, but as society progresses in wealth, in arts, in refinement, a craving for beauty is developed, and considerations of taste make themselves felt. Churches must not only be strongly built, and made commodious, they must show dignity, have an impressive aspect, and possess attractiveness. In every class of homes, from mansion to cottage, ornament is as urgently demanded as utility; indeed, so much have harmony and beauty been ennobled in our society, that architecture has been called "frozen music." Now, corresponding to these two material properties of strength and beauty there are two analogous moral elements requiring a similar combination in human character, and it is the glory of Christianity, that it is capable of bringing them, as a matter of personal experience, into full and permanent union. "Be strong in the Lord and in the strength of his might" is an apostolic command. "Strengthened with all might by his spirit" is an apostolic prayer. "Blessed are the meek" is the Lord's central benediction. To the same intent and not merely as marking distinctions of sex, St. Paul uses the words "male" and "female." "There is neither male nor female" in Christ Jesus. The apostle is speaking of great types of character, the "Jew" and the "Greek," the "bond" and the "free," and between these he places the masculine and feminine. Under one he includes strength, energy, independence, the predominance of reason and conscience, over feeling or sentiment; under the other he includes meekness, gentleness, dependence, the predominance of affection and of combining trust. Both lead to what is good; but the one because it is right, the other because it is lovely. To one religion appears a system of principles, to the other it is the expression of deep feelings. In the one there is more power to set, in the other more patience to endure.

One is a willing, the other is a willing grace. But it is the distinction of Christianity that it alone blends the two in a simple, real, identity, and of both, forms one universal type of character. Had the gospel type of character borne the impress of either male or female only, it would have been felt that there was an ideal beyond it, that was free from its peculiarities. But it is not so. It is not grand alone, or amiable alone; it is not noble as distinct from beautiful, but both in an equal degree, being complete, so that however long may be the gaze, or however piercing the insight, one can not discern whether the character of a perfect man in Christ Jesus is more an object of reverence or of love.

The type of character which the gospel sets forth is a complete embodiment of love in both its aspects of action and affection. Such being the case it is impossible that Christianity should ever be superseded by a higher type of excellence, or ever be found in antagonism to the moral progress of mankind. There is nothing conceivable higher than love as a principle of action, and nothing higher as a source of beauty; it would seem, therefore, that the Christian type of character, being the highest possible, is the final type. But, God, not as a foreclosing history, rather as a comprehending it. Whatever efforts after excellence other generations may make, as they pass through phase after phase of the movements that are possible, their advance in excellence will be an ever increasing approximation to the fullness of the Christian type. There may be divergence from the Christian ideal, but to whatever extent this shall happen it will be degeneration, not progress. Men, it is conceivable, may abandon Christianity, but they can never go beyond it. It represents the maximum strength of all that is potential in virtue, and it embraces all that is beautiful and glorious in love itself. Love is the essence of man's moral nature; it is of God's. "Whoever dwelleth in love dwelleth in God and God in him." Beyond this there is no greater strength, and outside it there is no higher glory.

Central Conference Committee.

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From the Work.

NATCHEZ, MISS.

Mrs. Editor: Since I last wrote, concerning Wesley Chapel, our people have been sadly straitened by the shutting down of the cotton mills during the summer, working on half-time and reduced wages during the fall, besides being afflicted with an epidemic of dengue. On Saturday, December 11, we commuted to the grave Mrs. Nancy J. Mergan, aged about fifty years. She was baptized and received into the church September 30, 1883. She suffered much during her last illness, but we hope the end was in peace to her weary soul. The next day we laid to rest the remains of Mrs. Melinda Woodall, aged about thirty-eight years. For many months she had been sorely afflicted, but was able to thank God for the affliction as it yielded the peaceable fruits of righteousness unto salvation. She was baptized by Rev. Dr. C. Andrews, Friday, December 5, and gave assurances of humble trust in Jesus.

T. L. MELLER.

DECEMBER 11, 1884.

NATCHEZ, MISS.

Mrs. Editor: The Centenary contribution of Jefferson Street Church is \$1,156 75. Of this, \$876 75 is in cash, the remaining \$280 in subscriptions that are perfectly good. Our total finances for the year will foot up nearly \$1,83,000, not including the anonymous above named. The accessions to our membership aggregate forty-nine. The accessions during the four years pastorate, now closing, number two hundred and four. Yours,

W. C. BLACK.

DECEMBER 11, 1884.

Don't fail to read the "ad" headed "Multum in Parvo."

MISCELLANEOUS.

From the Bloody Ground.

TOLLESDORO, KY.

DR. S. B. HARTMAN & Co., Columbus, Ohio.—I keep the largest stock of medicines of any store in Lewis county, with the exception of a drug store at Vandalburg, our county seat, and am selling great deal of your PERUNA and MANALIN. It is giving the best satisfaction of any medicine that I ever handled. In one case the constable for the precinct, I have been very sick and low spirited for a long time. For several years he has tried the doctors here, and we have some good ones, and they did him no good. After much persuasion I sold him two bottles of PERUNA and MANALIN. He took both of the medicine. I could see the change in him, and now he is as sound a man apparently as there is in this vicinity, and he says he is entirely well. He is a number one man and is highly respected. He is satisfied that your medicine saved his life, after all the doctors and all medicines had failed. Being acquainted with you, I refer you to J. H. Shillite & Co., Alto, Pinefork & Co., and other business houses of Cincinnati.

R. L. GILLESPIE, M.D.

Messrs. Adamson & Shipley, Waynesburg, Pa., write: "Please send some 'Bills of Life' immediately. We are having a big run on your medicine PERUNA. Instead of dying out, like most medicines, in course of time, it seems to be growing in favor. We sell lots of 'Please send the books soon.'"

Messrs. Wirthorn & Urban, of Allegheny City, Pa., write: "Having a large supply for your PERUNA and MANALIN, we have also many calls for your book, 'Bills of Life.' Please send us a supply of both German and English, and oblige."

S. Wolf & Son, Wilmet, O., write: "Gentlemen: We handle your goods, and they give good satisfaction."

A. G. Soland, Greencamp, Ky., writes: "Gentlemen: I am handling your names, and having a good trade on them."

J. C. Saunders, Martinsburg, W. Va., writes: "Gentlemen: Your PERUNA sells fast and gives good satisfaction. We sell more PERUNA than any other preparation we handle."

W. Bauer, St. Mary's, Pa., writes: "My son is still improving in health. Your PERUNA is just the thing for him."

H. L. Day & Co., New Vienna, O., write: "S. B. HARTMAN & Co., Columbus, Ohio.—Gentlemen: Your PERUNA sells as well as any medicine with. Quite a number have told us that PERUNA is the best thing they ever used."

ARTHUR WACKERBARTH. L. B. H. JOSE

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Corresponding Editors:

REV. T. A. S. ALLEN, REV. J. T. SAWYER,
REV. W. L. L. HENRICHS.

THURSDAY, DECEMBER 25, 1884.

Christmas Chimes.

Oh! Christmas bells, your music tells
A tale of joy and gladness,
Of peace, of rest, of love,
And of a tale of gladness,
For even poverty lifts up
Her head and thanks you,
And for the lowly and the poor,
And for the lowly and the poor,
Of goodly cheer, rejoice.

The incarnation of the Son of God is the most stupendous fact in the history of the human race. It reveals more of the Divine Being and means more for man than all other facts put together. It is the crowning revelation of infinite love and the only solid foundation for human hope. Now is a good time to meditate with deepest gratitude upon those fatherless words: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"There's a song in the air, there's a star in the sky,
There's a mother's deep prayer, and a baby's low cry,
And the star rains its fire, while the beautiful sing,
For the manger of Bethlehem cradles a King."

The anniversary of the birth of Jesus of Nazareth reminds us that his personal character has been before the world for nearly nineteen centuries, and that the searching eyes of the most scrutinizing criticism have never yet discerned a shadow to dim his beauty, nor a spot to stain its excellence, nor a flaw to mar its symmetry. Its lustre is growing brighter and purer, under the broadening light of the ever-dawning years.

"There's a tumult of joy over the wonderful birth,
For the Virgin's sweet boy is the Lord of the earth;
And the star rains its fire, while the beautiful sing,
For the manger of Bethlehem cradles a King."

Human history is a picture gallery in which hang portraits of human character. This season of the year attracts our eyes to a portrait that has been on the canvass of human existence for 1,850 years. Among all the glorious pictures in that gallery we look at that portrait to-day as the highest model of human excellence, the brightest manifestation of human perfection, representing the only character in all history in which all the glories of humanity center and the only person who represents God's idea of a man! That portrait was drawn by the evangelists, and represents Jesus of Nazareth.

In the light of that star in the ages imperishable,
And that song from afar has swept over the world;
Every heart is radiant, while the beautiful sing,
In the homes of the nations, that Jesus is King."

When the fullness of time was come the secret that had been locked up in the bosom of God from before the foundation of this world was disclosed, and it was more than the angels could keep, and a bright embassy sped away to earth on glad wing to announce in song the glorious tidings. That song, fragrant with the aroma of salvation, vibrated through the airs of Judean hills and filled the souls of humble shepherds with wondering joy, and the light of hope dawned upon the darkness of the world!

"We rejoice in the light, and we echo the song
That comes down through the night from the
Heavenly throng;
Aye, we shout to the lovely evangel they bring,
And we greet in his cradle our Savior and King."

Christianity started with a hallelujah chorus. Its first words to men were words full of peace and good will, and it is passing through the world singing its heavenly music, subduing hard hearts and charming serried spirits and filling the atmosphere of earth with the melodies of the skies. The burden of all its songs is: "Unto you this day is born a Savior, who is Christ, the Lord."

"Angels sing to your faithful watches keeping,
Sing as sweet fragments of the angels' song;
Till morning's light shall end the night of weeping,
And life's long shadows break in cloudless love."

Bishop Parker came to Raleigh after the Conference adjourned and spent the Sabbath in our city. He preached at Blanton Street in the morning and at Person Street in the evening, and he certainly had crowded houses. The communion service at the close of the morning sermon was a most precious occasion, and was largely attended. The Bishop's sermons were of a high order and made a profound impression upon our church in this city. He makes no effort at display, but you can see in every sermon he delivers that his object is to save souls. He has done a noble work for our church in this State. He won all hearts, and we will hail with delight his return to our State at any time. His stay, while in the city, with one of the editors of this paper was truly a benediction. His will never be forgotten by the members of that household. Many prayers will be offered in this State for his continued health and long life.—Raleigh Christian Advocate.

Editorial Correspondence.

THE CENTENNIAL CONFERENCE.

Last evening was devoted to the reception of fraternal delegates from the Bible Christians and Methodist Protestants. The magnificent auditorium of Mount Vernon Place was crowded from floor to gallery. Bishop Bowman presided and Dr. Samuel Redgers introduced the fraternal messengers. Addresses were made by Dr. L. W. Bates, Rev. Dr. Scott, editor of the Methodist Recorder, and Dr. J. M. Herring. Their words breathed a true brotherly spirit; but we could not help asking why they did not join with us in this great family gathering.

This morning's session is presided over by Bishop C. H. Fowler. Immediately after devotional exercises the little breeze of discussion started yesterday afternoon by a remark of Dr. Edwards, of Virginia, about the negro was resumed, the colored brethren taking a leading part. The speech of the morning was made by Bishop Campbell. It was in capital spirit and had a good effect. There was no disturbed temper; but unless wisely stayed by a few conservative speakers a gale would soon have begun to blow. Thus far the Southern delegates and the colored brethren have taken the lead in the general discussions. Some of these five-minute talks are spirited and witty, and give a pleasing variety to the programme from the more dignified and learned essays read from the platform.

The first paper was read by Dr. O. H. Warren, editor of the Northern Christian Advocate, on "Methodism in 1784, and Its Outlook." We have long known the polish and power of his pen as seen in the columns of his paper. For editorial writing he occupies, possibly, the first place among the ablest journalists of his church. His essay evidenced clear philosophical analysis, spiritual discernment and the skillful hand of a belle-lettre scholar. He was followed by Rev. Dr. J. D. Blackwell, of the Virginia Conference, Methodist Episcopal Church, South, with a paper on "Methodism in 1884, and Its Outlook." Though not gifted with a strong voice, and without the arts of an elocutionist, his discussion produced a happy, hopeful impression. Frequently his ringing statements were roundly applauded, and his brethren of the South felt proud of their representative.

Bishop Walden arrived this morning together with other leading men of the Methodist Episcopal Church. The absence of Drs. Curry and Buckley, of New York, is much regretted. They are expected every day.

At the afternoon session Dr. J. B. McFerrin is in the chair. He asked to be excused from the service, but the Conference would not grant his request. He is the patriarch and wit of the body. His voice commands first profound silence, and then uproarious applause. The first essay, by Rev. B. P. Lee, D. D., on the "Causes of the Success of Methodism," was read in the absence of the author by Dr. R. T. Tanner, of the African Methodist Episcopal Church. He was followed by Rev. Dr. H. Vincent on the "Possible Perils to Future Methodism." No man is better known in all the religious world of America than this great leader of modern Sunday-schools and author of the International Lesson system. His open, handsome face itself attracts, and when his mellow, clear voice is heard uttering words of practical wisdom he commands the respectful homage of his congregation. He made points and sharpened them. The possible perils he indicated showed the keen observant eye and presence of an ecclesiastical leader. By general consent his paper is the feature of to-day's meetings. He is one man of great reputation, who doesn't dwindle at a near approach. When close to him you feel the presence of a master. General discussion ensued led by Dr. W. H. Yarrow. One fact we have noticed—our brethren from the South, unaccustomed to handclapping in such assemblies, had become the most vigorous applauders.

DECEMBER 12, 1884.

At the close of yesterday afternoon's session the Conference passed a resolution commending to the several branches of Methodism the publication of a common hymnal. There was some discussion on this resolution—all looking to strengthening the words of recommendation, and it passed at length by a unanimous vote.

The resolution we had the honor to introduce, requesting the Board of Management of the Cotton Centennial and World's Industrial Exposition, at New Orleans, to close the gates of the same on the Sabbath, was reported back favorably by the Business Committee, and it passed by a rising, rousing, unanimous vote. Representing a communicant mem-

bership of over four millions and a population of nearly twenty millions, this expression is significant and must be respected. The integrity of the Sabbath is infinitely connected with the success of the gospel and the purity of our civilization. Its desecration has awakened the alarm and excited the activities of all evangelical churches. This Centenary Conference has given no uncertain sound on this vital, imminent question. At the suggestion of the Business Committee a special committee, larger and more representative of the several sections, was appointed, to which all moral questions are to be referred. The committee is as follows: D. A. Wheeden, J. H. Bayless, Oliver Hoyt, Clement Studebaker, E. R. Hendrix, J. H. Carlisle, James Gardner, Bishop Wayman, Bishop S. T. Jones and J. R. Daniels.

Last evening platform meetings were held in five churches—the subject for discussion being "The Educational Work and Spirit of Methodism." In the Mount Vernon Place Church Bishop Granbery was one of the speakers. From the full report published in this morning's paper, and the favorable comments of those present, we are glad to know that he fully sustained his high reputation and the church that has so highly honored him. His preaching at Mount Vernon Place to-morrow at eleven o'clock. We attended the meeting at Bethany, and heard Chancellor C. N. Sims, of Syracuse University, and Dr. Alexander Martin, president of DePaul University. Dr. Sims delivered a fresh, clear, original address with the force and effect of a born orator. He stands in the front rank of Methodist orators in the North, and is deservedly popular for his large administrative ability and amiable spirit.

We find in the chair of the Conference, this morning, Lt.-Gov. Shaub, of Mississippi. Long used to the presidency of deliberative bodies, he fills the position with dignity and conducts the business with admirable tact and spirit. His chairmanship is provoking congratulations on all sides. Our honored young friend has before him a career of the largest usefulness and distinction in both Church and State. This afternoon the chair will be occupied by Gov. Pattison, of Pennsylvania, the youngest governor in the United States and the son of a Methodist preacher.

This first paper of the morning, on the "Rise and Progress of Methodism in Canada," was read by Rev. John A. Williams, D. D. He is a large, slender man, clean-shaven and with snowy-white hair. Many curious and blessed incidents connected with the planting of our cause in the far North of this great continent were woven into an interesting story. It is an important contribution to the literature of this Conference. The next essay by Rev. Charles J. Little, professor in Dickinson College and librarian of the State of Pennsylvania, on "Methodist Pioneers and Their Work," carried the congregation by storm. He put the Methodist spell upon the whole body. Tears flowed, "amens" were shouted, "hallelujahs" rang out and round after round of applause continued after the essayist resumed his seat.

The fraternalizing spirit of the Conference grows with the days. There has been no disposition to gush on any side. Without stiffness or shyness, there has been free interchange of Methodist regard, and this has increased as acquaintance has ripened into personal friendships. The distinguished kindnesses shown to us of the South has been responded to in grateful spirit. In no essay or address has sectional prejudice been even hinted at, while on the other hand everyone seems to give his brother greater honor than himself. The pastors of the Northern Methodist Churches in the city sought Southern men to occupy their pulpits to-morrow. Trinity and St. Paul, our principal churches, will be favored with sermons by Bishops Foster and Andrews.

Among the distinguished arrivals to-day are Bishops Merrill and Nide and Dr. Buckley, of this Methodist Episcopal Church, and Dr. A. M. Shipp, of the Methodist Episcopal Church, South.

At the afternoon session, presided over by Gov. Pattison, the first paper was read by Bishop S. T. Jones, of the African Methodist Episcopal Zion Church, on the subject, "Is Methodism Losing Its Power Among the Masses?" Well written and well read, his essay was well received. This was followed in a short address by the Rev. G. C. Rankin, of the Holston Conference, opening the general discussion. Then what a scramble for the floor! Some of the five-minute speeches were quite eloquent, the most brilliant of which was delivered by Dr. Buckley of New York.

After this discussion closed there was a delightful episode. One of our native Mexican preachers, Riverro,

represented the work in Spanish, interpreted by Rev. A. H. Sutherland, the superintendent of our Mexican Border Mission. He is a bright, handsome young man, and spoke with rare, chaste beauty of expression. When referring to his own experience his face lighted up with a strange glow and his voice trembled with deep emotion.

DECEMBER 13, 1884.

Yesterday was a great day in Baltimore Methodism. The pulpits of all the Protestant Churches in the city, except the Episcopalians, were filled by members of the Conference. There was an appointment to the Reformed Episcopal Church. We had the pleasure of hearing Bishop Andrews at St. Paul's, and his sermon was a clear, masterly gospel statement. In the afternoon twenty-one churches were thronged with old and young to attend Centenary Sunday-school mass meetings. Fully thirty thousand persons joined in this celebration. Galleries, choir galleries, vestibules and aisles were occupied, while hundreds had to turn away. There was a common programme for all the churches, with two speakers on each platform. The subjects designated were: 1. "The hand of God as seen in the Sunday-school work of the last century." 2. "The promise of the Sunday-school work for the incoming century, if God's people are faithful." We had the privilege of hearing Dr. Carlisle, of South Carolina, on the first topic, and Dr. Boaz, of Kansas, on the second. Notwithstanding a bitter storm, the churches at night were attended by respectable congregations.

At this morning's session, Bishop Hood, of the African Methodist Episcopal Zion Church, is in the chair. The paper by Bishop L. H. Holsey, of the Colored Methodist Episcopal Church in America, on "Methodist Means of Grace," in the absence of the author on account of sickness, was read by a member of his delegation. This was followed by an able and charming essay by Dr. A. S. Hunt, of New York, on the "Aim and Character of Methodist Preaching." Discriminative in thought, reverent in spirit and chaste in expression, this paper will occupy a conspicuous place in the forthcoming published volume. The author is well known in the South as the senior fraternal representative to our General Conference, at Louisville, in 1874. From the grace of those brotherly utterances he has never fallen. In all these subsequent years he has been consistent with the generous, catholic spirit of that eloquent address.

When Dr. Hunt resumed his seat amid loud applause, by special request Dr. J. H. Vincent delivered a stirring address on "The Youth of Methodism." Right earnestly did he plead for awakened and more intelligent interest in this class. Their perils and temptations were graphically portrayed, and the duties of the church urged with irresistible eloquence.

DECEMBER 15, 1884.

At the afternoon session yesterday Bishop W. X. Nide, of the Methodist Episcopal Church, presided. He has an amiable, winning face and is said to be the St. John of the Episcopal college. The first paper read was by Rev. Dr. Anson West, of North Alabama, on "The Doctrinal Unity of Methodism." What it lacked in an eloquent rendition on the platform it will gain in a quiet reading at home. Strong in thought and vigorous in treatment, it will do to preserve for future use. The next essay, on the "Guards to the Purity of Our Doctrinal Teaching," was read by Rev. Dr. R. N. Davies, of Illinois. A committee on a paper, by Dr. Vincent on "Oxford Leagues," and another on the same subject by Dr. C. K. Marshall, was appointed as follows: J. H. Vincent, M. C. Briggs, J. W. F. White, G. D. Shands, C. B. Galloway, C. S. Smith, H. A. Monroe, J. H. Adderson, F. M. Hamilton.

Immediately after adjournment the Conference in a body repaired to the Academy of Music, where a reception was tendered them by the Methodist ladies of Baltimore. It was a delightful social event. The mayor of the city delivered an address of welcome, to which responses were made by Dr. McFerrin, Gen. Risk and Dr. Buckley. Music, conversation, good cheer and an elegant collation made up a pleasant episode of the Centennial Conference. The platform meetings last night were held in the interest of Sunday-schools in eleven churches.

In the chair this morning we find Rev. Dr. McAnally, of the Methodist Episcopal Church, South. He is a veteran journalist and one of the oldest members of this body. Papers have been read by Dr. J. E. Evans, of Georgia, and Dr. J. M. King, of New York. The latter, on "The Influence of Methodism on Other Denominations," was enthusiastically

received. The author referred to an utterance by Archbishop Spaulding, that Roman Catholicism had more to fear from the Methodist Church than any other force or organization.

At the afternoon session Bishop Walden presided, and excellent papers were read by Dr. Fry, of St. Louis, and Dr. Fitzgerald, of Nashville, on "Methodism and the Press." These essays were the marks of practiced pens and ably discussed a most vital and growing interest. The report of the committee on the formation of "Oxford leagues," recommending to the Sunday-school departments of the several churches the adoption of some such scheme, was passed after an interesting discussion. The purpose of this plan is to interest young people of the church in Methodist history particularly and advanced culture generally. If put into practice, we doubt not its vast utility to the church.

DECEMBER 16, 1884.

NOTES.

We have noted the conspicuous absence of the smoker about the Conference-room. Not a pipe or cigar have we seen in any of the offices or committee-rooms of the church. If the habit is indulged, it is at home and in the hotels. This is a fact and a prophecy. The Methodist preacher of the future is to be innocent of the taste and fumes of tobacco.

In company with our excellent host, Mr. T. J. Tolbert, we enjoyed a visit to Mt. Olivet Cemetery and stood by the graves of historic dead. First we were attracted by a tall marble shaft. At its base were three graves—Bishop Asbury in the center, with Bishops Emory and George on either side. Near by was the sleeping-place of Bishop Beverly Waugh, Robert Strawbridge, who huilt the first Methodist "meeting-house" in America, and Jesse Lee, the apostle of New England Methodism. These, with a score of other brave men who planted our cause in the new world, rest together in what is known as the "preacher's lot." In other parts of that silent city of the dead many preachers rest. What blessed thoughts came trooping up like angels from those graves! By those verdant couches we promised the Lord better and holier service.

The Omnipresent Christ.

The man Christ Jesus has been the subject of more thought and talk and writing than any other person that ever lived. He is the subject of conversations and sermons and songs and poetry and essays and books innumerable. In the farm and on the road, in the shop and by the desk, in the markets of trade and on the streets men and women are continually muttering of Christ. In the mid-day, when the sun pours his warming rays upon the earth, they think of the Sun of Righteousness shedding the beams of hope over the gloom of the moral universe! When the stars peep through their purple canopy, they think of that "bright morning star" which ushered in the dawn of the world's fairest day! In rosy health, they muse upon him whose word sends the life-stream bounding through the channels of existence! When the heart throbs with fever, and the brows are clammy and the fingers are twitching and the lips are whitening, they think of him who stood by the bedside of disease and drove it away by a touch of his gentle hand! In the domestic circle, when quiet and happy love breaks away all restraints, they talk lovingly of him who was the honored guest at the hearth-stone in Bethany! At the family meal, they speak in wonder of him whose blessing, expanded the five loaves into bread enough to feed hungry thousands! In the crowded city, their thoughts revert to him who was surrounded by a joyous multitude shouting "hosannas" in the streets of Jerusalem! In solitude, they meditate upon him who in the desert place, by a dexterous use of the word of the Lord, foiled the deep-laid plan of Satan and saved the universe from ruin! When they "go down to the sea in ships," they remember him whose word of authority stills the raging tempest and calms the surging waves! When they clamber up some mountain-side, memory carries them back to that time when he climbed a mountain to spend a night in prayer! When they look at the waving grain fields, they are reminded of him who walked through the "corn fields on the Sabbath day," and taught the meaning of the holy day to all the generations of men! When they meet together at the cheerful gathering to witness the union of two hearts in the bonds of love and two souls in the labor of life, they think of him performing his first great work at "a marriage in Cana of Galilee!" When on their way to the burial-place to consign the bodies of friends to their last rest,

they think of him meeting a funeral procession and restoring the dead to life and to his mother!

Thus by almost everything men are reminded of Christ. By his wonderful life he has stamped his image everywhere. In his incarnation he communed with the outer world which his own will had called into being, and now nature from all her varied forms reflects something of his character. He stands out in full view on all the planes of human life. He discloses himself in all the fields of human research. He shows himself on all the lines of human thought. To-day he occupies more of the range of mental vision, has a larger share in philosophical inquiry and takes a broader place in scientific discussion than any other being ever did! He even discloses himself in all the departments of art and labor. The painter sees him with Divine pencil giving the delicate tints to the rose and the finishing touches to the lily. The builder beholds him as a wise man rearing the grand mansions of heaven. The farmer looks with amazement at this grand sower sowing the world with seeds of truth. He pours upon the poets high airs of celestial glory. The eloquence of men is dumb before the mystic power of his words. The philosophy of the schools pales before the radiance of his philosophy of salvation. The ethics of the world pays its richest tribute to him by drawing its best teachings from his sermon on the mount.

The life of Christ shows that he not only impressed his image upon all the forms of nature, but that he projected his influence into all the affairs of men. All the interpretations which the past has given us of that life are simply elementary; but the view is getting broader, and after "while we shall come to see plainly that the life of Christ on earth introduced a new factor into all the forces at work in the world, and that factor is modifying and molding everything. The influence which he sent out has stirred the world in every direction. His teachings have opened to human souls possibilities before unimagined and lifted all the conditions of life to higher planes and revealed clearly to men their relations to God and nature and each other. This influence is now a fixed element in all human affairs, operating with incalculable power upon all the conditions of earthly existence. This influence is now an unalterable law, and can no more be abrogated and gotten rid of than the law of gravitation. Just as his human body rose from earth to ascend to heaven, he uttered the Divine paradox: "Lo, I am with you always, even unto the end of the world." Those words secure all the future and exhibit the man of Nazareth as the Omnipresent Christ.

The Exposition opened last week with great éclat. Flags fluttered and banners waved all over the town. Every means of transportation was put into service to convey the crowds to the grounds. The great Music Hall, estimated to seat ten thousand, was packed long before the opening hour. Rev. Dr. Talmage, of Brooklyn, invoked the Divine blessing upon the undertaking. Maj. Burke, Col. Richardson and Gov. McIlwain made appropriate addresses. A poem, written for the occasion by Mrs. Townsend, was read, and celebrated bands supplied the music. When all was ready Pres. Arthur, surrounded by government officials and foreign diplomats, in the east-room of the White House, at Washington, City, touched the "magic button," and in response to the weight of his finger the great engine in the Main Building started its ponderous wheels, and the "World's Industrial and Cotton Centennial Exposition" was opened for inspection. Come and see the sights.

While we are rejoicing in the abundant blessings of a kind Providence, and our hearts are gladdened by the return of another Christmas time, let us remember those who are not so favored with temporal goods and show the genuineness of our gratitude to God by distributing to the necessities of the poor. Christ left the church two legacies—his own gracious love and "the poor." Let us show our love by remembering the poor in our Christmas gifts.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and SOUTHERN CULTIVATOR for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless such accommodations are made, no attention will be paid to orders. No reduction allowed for postoffice orders or registered letters.

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MISCELLANEOUS.

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All varieties of CARPETING at very low prices.

**Oil Cloths,
Window Shades,
Curtains, &c.**

Shot Guns

Large Ill.
Catalogues free.

Address
Great Western
Gun Works, Pittsburg, Mo.

Revolvers,
Rifles,
Etc.

MISCELLANEOUS.

ROYAL BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and it makes the best loaf of bread. With the multitude of low test, short weight, adulterated and inferior powders, sold only in cans.

ROYAL BAKING POWDER CO., New York.

IRON BITTERS
THE BEST TONIC.

This medicine, combining Iron with pure vegetable tonic, completely cures Dyspepsia, Indigestion, Weakness, Impure Blood, Biliousness, Chlorosis, and all the ailments of the blood. It is an infallible remedy for Diseases of the Kidneys and Liver.

It is invaluable for Diseases peculiar to Women, and all who lead sedentary lives. It does not irritate the stomach, and does not produce constipation—after free medicines do. It enriches and purifies the blood, stimulates the appetite, aids the assimilation of food, leaves the heart and lungs healthy, and strengthens the muscles and nerves.

For Intermittent Fevers, Lassitude, Lack of Energy, &c., it has no equal.

See the genuine name above trade mark on each crossed red line on wrapper. This is the only genuine name.

MADE ONLY BY DR. J. C. WATSON & CO., BURLINGTON, N. C.

TUTT'S PILLS
25 YEARS IN USE.

The Greatest Medical Triumph of the Age!

SYMPTOMS OF A TORPID LIVER.
Loss of appetite, Bowels constipated, Pain in the head, with a dull sensation in the back part, Pain under the shoulder-blade, Fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Flushing at the heart, Heat before the eyes, Headache over the right eye, Headaches, with a full dream, Highly colored urine, and CONSTIPATION.

TUTT'S PILLS are especially adapted to such cases. One dose effects such a change of feeling as to astonish the sufferer. They increase the Appetite, and cause the body to take on flesh. They cleanse the bowels, and by their Tonic Action on the Digestive Organs, they regularize the bowels. Price 25c. & 4 Murray St., N. Y.

TUTT'S HAIR DYE.
GRAY HAIR OF WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of \$1.

Office, 44 Murray St., New York.

Mrs. POTT'S COLD HANDLE SADD IRON

ADVANTAGES
DO NOT BURN THE HAND.
DETACHABLE WALNUT HANDLE.
DOUBLE POINTED, IRON BOTH WAYS.
BEST IN USE AND CHEAP.
ONE HANDLE AND A STAND TO A SET.
FOR SALE BY THE HARDWARE TRADE.

"THE PIANO TEACHER'S IDEAL."
The New Musical CURRICULUM

By DR. GEO. F. ROOT.
"A Perfect Instruction Book."

This book is the culmination of four years of labor. It is a complete course in piano playing, and is the best work of its kind.

Published by **JOHN CHURCH & CO., CINCINNATI, OHIO.**
For Sale by all Book and Music Dealers.

Weekly Market Review.

For Week Ending December 23, 1884.

COTTON.

Low ordinary	7 1/2 @	—
Ordinary	8 1/2	—
Good ordinary	9 1/2	—
Low middling	10	—
Middling	10 1/2	—
Good middling	10 3/4	—
Middling fair	11	—
Fair	11 1/2	—
Good fair	11 3/4	—
Mobile middling	10 1/2	—
St. Louis middling	10 1/2	—

SUGAR.

Inferior	21	3 1/2
Common	22	3 1/2
Good common	23	—
Fair	24	—
Good fair	25	—
Prime	26	—
Strictly Prime	27	—
Choice	28	—
Seconda	31	—
Yellow clarified	4 11-16	—
Gray clarified	5	—
Choice whites	5 5-16	—
Granulated	5 13-16	—

MOLASSES.

Syrup	22	3 1/2
Fair	27	—
Strictly Prime	40	—
Choice	42	—
Fancy	45	—

RISE.

Fancy	—	—
Prime	5 1/2	—
Good	5 1/4	—
Fair	5	—
Ordinary	4 1/2	—
Common	4 1/4	—
No. 2	2 11-16	—
Rough	3 5-16	4 1/4

FLOUR.

Minnesota bakers	4 25	—
Minnesota patents	5 37 1/2	—
Extra fancy	4 50	—
Winter wheat patents	5 00	—
Choice	5 00	—
Fancy	4 25	—

CORN PRODUCTS.

Corn meal	3 00	3 10
Cracked	3 00	3 10
Hominy	3 25	3 50

GRAIN, ETC.

CORN:	—	—
White	—	50
Yellow	—	50
Mixed	—	50

WHEAT.

Western	30	—
Texas rust-proof	42	44

BRAN.

Choice	57 1/2	90
Prime	17 00	18 50

PROVISIONS.

MEAT:	—	—
Prime mutton	12 00	—
Prime mutton	11 00	—
Rumps	10 00	10 50

CHOICE BREAKFAST.

Choice breakfast	10 1/2	—
Sides, clear	6 1/2	—
Sides, clear rill	7 1/2	7 1/2

SALES MEAT.

Sides, clear	4 1/2	—
Sides, clear rill	5 1/2	—
Sides, clear rill	6 1/2	—

FISH.

MAKRELS:	—	—
No. 1, in blis.	14 25	—
Half blis.	7 75	—
No. 2, in blis.	13 75	—
Half blis.	6 25	—
No. 3, in blis, large.	13 25	—
Half blis.	7 00	—

GROCERIES.

COFFEES:	—	—
Rio, choice	9 1/2	11 1/2
Cordova, choice	12	13
Java, choice	22	23

BETTER.

Western dairy	20	—
New York dairy	20	—
Country	16	18

LEADS.

Choice	7 1/2	—
Choice	50	1 00
Fair	25	50

OLDS.

Coal, cokes	19	—
Coal, bit	4	—
Cotton seed	50	55
Lard	65	70

VEGETABLES.

CABBAGES:	—	—
Western, bulk	9	10
Country	—	—

KROUT.

Western	1 30	1 00
hbl.	4 50	5 50
ONIONS:	—	—
hbl.	1 75	2 75

BALING STUFFS.

BAGGING:	—	—
12 lb.	10 1/2	—
2 lb.	11 1/2	—

BALING TWINE.

hbl.	—	12 1/2
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TIES.

hbl.	1 35	—
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SUNDRIES.

POULTRY:	—	—
Chickens, Western	4 50	5 00
Young	2 50	3 50
Chickens, South'n	3 00	3 50
Young	1 50	1 60
Turkeys, Southern	9 00	12 00

Eggs.

Western	23	27
Southern	27	28

WOOL.

Lake	17	—
Louisiana	15	—
Rumy	7 1/2	—

Hides.

Green salted	7	—
Dry salted	10	10 1/2

New Orleans Christian Advocate.

NEWS OF THE WEEK.

DOMESTIC.

CAITIA, Mo., Dec. 17.—The Royal New Brunswick Lottery has collapsed. Nate S. Read, of Philadelphia, was the leader of the enterprise. The company, it is said, paid the government \$30,000 a year for postage, and the postmaster at St. Stephen derived a large income from its office than any postmaster in Canada. The concern was never known to have a drawing or give a prize.

ATLANTA, Ga., Dec. 17.—A desperate fight took place last night between 10 and 11 o'clock in the Dunegan settlement, eight miles from Gainesville, between deputy collectors and a gang of moonshiners, headed by three of the moonshiners, who were shot and ran away. Big Anderson Grant was shot dead, also Moonshiner Prator. When the moonshiners saw their leaders fall dead they got away, as fast as possible.

BALTIMORE, Md., Dec. 17.—Capt. Forbes, of the bark Albemarle, arrived at this port yesterday from Rio de Janeiro. In an interview he says he left Rio de Janeiro November 12. There were numerous war rumors from Brazil and the Argentine Republic. The Brazilian authorities are conspiring for the army.

PHILADELPHIA, Dec. 18.—Rev. H. Colclazer, for fifty-seven years a well known Methodist Episcopal minister, died this morning. He was one of the founders of the University of Michigan. He was seventy-five years old. He retired from the ministry last March.

NEW YORK, Dec. 19.—Blackened walls and smoking ruins were all that remained this morning of St. John's Home, or the Male Catholic Orphan Asylum, of Brooklyn, which burned yesterday. Crowds of spectators gathered to see the ruins. The fire broke out in the morning and police digging in the ruins. The dead recovered until a late hour this afternoon number thirteen. Sister Mary St. Joseph was killed.

Children were received at the Home on various conditions. Most of them were orphans and some of them had been committed by the police when their parents were either incapable or unwilling to provide for them. The boys learning the last named class were in the greater part unwilling inmates and these, it is believed, composed mainly the missing 125. The last seen by the fire they were trying to remain at large.

WASHINGTON, Dec. 19.—The joint commission in charge of the Washington Monument to-day submitted to Congress a report showing its progress during the past year. The report shows that the weight of the monument is 81,120 tons, and it cost \$1,877,710, of which Congress has appropriated \$887,710.

HELENA, Ark., Dec. 19.—Yesterday morning about 9 o'clock the clothing of Mrs. W. W. McAlpine, wife of the mayor of this city, caught fire while standing before an open grate, and in a few moments the unfortunate lady was enveloped in a sheet of flame. She fortunately escaped with a few scratches, but her hair and dress were consumed. Her mother, Mrs. Ware, came to her rescue and succeeded in putting out the fire. The lady is very seriously burnt, but will recover.

JACKSON, Dec. 19.—Rev. H. F. Johnson was robbed of \$100 by a pickpocket from Cincinnati, on the arrival of a train from New Orleans. As he was getting off the car the thief rifled his pocket, and Mr. Johnson caught him in the act and held him till he had him arrested. In trying to make his escape, pulling Mr. Johnson along, he wadded his handkerchief, thereby having the money to one of his purs, there being two other suspicious characters hard by. The money was not recovered.

CHATTANOOGA, Tenn., Dec. 21.—A fabulous find has been made in an abandoned gold mine in North Georgia. The tract was bought some months ago by capitalists in the city. They had specimens taken from a vein sixty-five feet from the surface of the ground and sent them to some of the leading chemists of the United States. One assay shows the ore to be worth \$100 per ton, and another to be worth \$200. The veins are said to extend for miles, and an experienced mining chemist says the mine will be equal in value to the bonanza mines of Colorado. Other rich finds are reported from that region.

FOREIGN.

PARIS, Dec. 17.—Admiral Peyron, Minister of Marine, received a dispatch from Gen. Briere de Lisle, saying: "Two or three thousand Chinese left the mountains, intending to attack a village eight kilometers north-east of Chin. A portion of the Chatteron, assisted by some friendly natives, dispersed the Chinese, inflicting a severe loss." The French lost twenty-four in killed and wounded.

The Miser and Faith's Bible.

A STORY ABOUT CHRISTMAS.

BY RAY McOWELL.

In every neighborhood is found some one whose habits the gossips are delighted to exaggerate and talk of, and that of Club Alley was the old miser, Paul.

It was regarded as a fixed fact that Paul had possessions; but how great? Children's arms were stretched forth full length to indicate a small portion of the size of the chest which contained his money, and being too large to have been admitted by the door, must have been built in the house. If Paul knew the fabulous tales his strange life had suggested, he took no pains to deny them, and his silence and indifference to everything and everybody added significance to the reports.

One bitter cold night Paul throws on the dying fire a few coals from a basket near by. Then laying aside his pipe he prepares for a nap by tipping back his old chair. His companions seemed to exchange significant glances as they got ready to follow their master's example. It was not long before they were both dozing, but as for Paul he never seemed so wide awake in all his life. He knew that the next day would be Christmas, for he heard little Pat Mulogay ask his mother if Santa Claus would mind the holes in his stockings.

He remembered, too, how long the tin-peddler stayed in Club Alley, and that all the mothers invested in tin for their children; but what was Christmas to him? There was a time when he and his little sister Paul had welcomed the day, eating sugar-plums at early dawn, as they dived into their well-filled stockings, but that was long ago. Paul had died long since. All the family had passed away, leaving him a rich man. This last thought brought a contented smile to his lips, and he ventured to show his satisfaction by stroking Pussy's fur, which caresses so astonished the cat that she quickly sprung out of reach. Paul made a hasty kind of sound, the nearest he could come to laughing, and moved around restlessly, in his chair. No! sleep will not come, but thoughts of old times grew and multiplied in his mind.

Fifty years ago that very night, Paul had been sitting in his little Bible and asking him to promise to read it. How had that promise been kept? He tried to evade the question, but it repeated itself constantly. He rose from his seat, and going to a little chest returned with the book.

"But, hark! A sweet voice under his window was singing an old carol—yes, one that he and Faith used to sing together. Oh, why does everything bring thoughts of the past? He listened to the window and, pulling aside the old curtain, saw the boy who was caroling:

"O, come, let us adore him."

He left the window, and lighting a half-burned candle, opened Faith's Bible. The verse which he eye was on, was this: "Unto whom much is given, of him shall much be required." He shut the book and listened to the sweet voice that was going farther and farther down the alley, until it had passed the corner and was in a large and busy street and could hardly be heard. He threw up the window and eager to hear the old carol, he listened to the sweet voice that was going farther and farther down the alley, until it had passed the corner and was in a large and busy street and could hardly be heard.

A new carol was commenced—one that his sister sang during that illness. It was enough. He put down the book, and catching up an old cap pulled it well down over his face, and started out, followed by his dog, who took his master's lead by the door.

Paul followed the boy, keeping a respectful distance from him. The little fellow was no longer plugging, but blowing his fingers as he ran. He turned into a narrow passage, and Paul, quickening his pace, was near him. The boy entered a house and through the uncurtained window could be seen a woman, a woman. After a few words together, they both came towards the door and stepped out, while Paul hastily found a hiding-place near by.

"Isn't it beautiful, mother?" said the boy, pointing towards the heavens. "I felt just like singing."

"The snow lay on the ground, The stars shone bright."

but no one seemed to hear me, and I haven't had even a penny given me. I don't want any more. There were beautiful Christmas trees in square of the houses, and when I looked at the happy children dancing around them, I couldn't help thinking of poor little Faith's empty stockings. Oh, mother, how disappointed she will be, for I told her how certain she would find them both full, and she said she would rather have a shoe on each one. I expected to get lots of money—enough to make her happy and pay the rent too."

The familiar name of Faith and the boy's sad tone brought the tears to the old man's eyes. He strove to keep them back, but they would not. He said to himself: "To-morrow will be the saddest Christmas we ever knew! To think of being without a home for old Dan will turn us out, mother, as he has the rest. If we do not pay by to-morrow morning, and the boy gave vent to a sigh, and he comforted the house."

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE.

SABIE DIST.—FIRST ROUND.

Shannon station	Dec. 20, 11
Shannon and Vicksburg	21, 11
Shannon and Vicksburg	22, 11
Shannon and Vicksburg	23, 11
Shannon and Vicksburg	24, 11
Shannon and Vicksburg	25, 11
Shannon and Vicksburg	26, 11
Shannon and Vicksburg	27, 11
Shannon and Vicksburg	28, 11
Shannon and Vicksburg	29, 11
Shannon and Vicksburg	30, 11

ABERDEEN DIST.—FIRST ROUND.

Shannon station	Dec. 13, 14
Shannon and Vicksburg	15, 14
Shannon and Vicksburg	16, 14
Shannon and Vicksburg	17, 14
Shannon and Vicksburg	18, 14
Shannon and Vicksburg	19, 14
Shannon and Vicksburg	20, 14
Shannon and Vicksburg	21, 14
Shannon and Vicksburg	22, 14
Shannon and Vicksburg	23, 14
Shannon and Vicksburg	24, 14

CORINTH DIST.—FIRST ROUND.

Shannon station	Dec. 27, 28
Shannon and Vicksburg	29, 28
Shannon and Vicksburg	30, 28
Shannon and Vicksburg	31, 28
Shannon and Vicksburg	32, 28
Shannon and Vicksburg	33, 28
Shannon and Vicksburg	34, 28
Shannon and Vicksburg	35, 28
Shannon and Vicksburg	36, 28
Shannon and Vicksburg	37, 28
Shannon and Vicksburg	38, 28

ORRENVILLE DIST.—FIRST ROUND.

Shannon station	Dec. 21, 22
Shannon and Vicksburg	23, 22
Shannon and Vicksburg	24, 22
Shannon and Vicksburg	25, 22
Shannon and Vicksburg	26, 22
Shannon and Vicksburg	27, 22
Shannon and Vicksburg	28, 22
Shannon and Vicksburg	29, 22
Shannon and Vicksburg	30, 22
Shannon and Vicksburg	31, 22
Shannon and Vicksburg	32, 22

COLUMBUS DIST.—FIRST ROUND.

Shannon station	Dec. 23, 24
Shannon and Vicksburg	25, 24
Shannon and Vicksburg	26, 24
Shannon and Vicksburg	27, 24
Shannon and Vicksburg	28, 24
Shannon and Vicksburg	29, 24
Shannon and Vicksburg	30, 24
Shannon and Vicksburg	31, 24
Shannon and Vicksburg	32, 24
Shannon and Vicksburg	33, 24
Shannon and Vicksburg	34, 24

HOLLY SPRINGS DIST.—FIRST ROUND.

Shannon station	Dec. 15, 16
Shannon and Vicksburg	17, 16
Shannon and Vicksburg	18, 16
Shannon and Vicksburg	19, 16
Shannon and Vicksburg	20, 16
Shannon and Vicksburg	21, 16
Shannon and Vicksburg	22, 16
Shannon and Vicksburg	23, 16
Shannon and Vicksburg	24, 16
Shannon and Vicksburg	25, 16
Shannon and Vicksburg	26, 16

GREENADA DIST.—FIRST ROUND.

Shannon station	Dec. 13, 14
Shannon and Vicksburg	15, 14
Shannon and Vicksburg	16, 14
Shannon and Vicksburg	17, 14
Shannon and Vicksburg	18, 14
Shannon and Vicksburg	19, 14
Shannon and Vicksburg	20, 14
Shannon and Vicksburg	21, 14
Shannon and Vicksburg	22, 14
Shannon and Vicksburg	23, 14
Shannon and Vicksburg	24, 14

WINONA DIST.—FIRST ROUND.

Shannon station	Dec. 15, 16
Shannon and Vicksburg	17, 16
Shannon and Vicksburg	18, 16
Shannon and Vicksburg	19, 16
Shannon and Vicksburg	20, 16
Shannon and Vicksburg	21, 16
Shannon and Vicksburg	22, 16
Shannon and Vicksburg	23, 16
Shannon and Vicksburg	24, 16
Shannon and Vicksburg	25, 16
Shannon and Vicksburg	26, 16

SHREVEPORT DIST.—FOURTH ROUND.

Shannon station	Oct. 2, 3
Shannon and Vicksburg	4, 3
Shannon and Vicksburg	5, 3
Shannon and Vicksburg	6, 3
Shannon and Vicksburg	7, 3
Shannon and Vicksburg	8, 3
Shannon and Vicksburg	9, 3
Shannon and Vicksburg	10, 3
Shannon and Vicksburg	11, 3
Shannon and Vicksburg	12, 3
Shannon and Vicksburg	13, 3

LOUISIANA CONFERENCE.

Shannon station	Dec. 15, 16
Shannon and Vicksburg	17, 16
Shannon and Vicksburg	18, 16
Shannon and Vicksburg	19, 16
Shannon and Vicksburg	20, 16
Shannon and Vicksburg	21, 16
Shannon and Vicksburg	22, 16
Shannon and Vicksburg	23, 16
Shannon and Vicksburg	24, 16
Shannon and Vicksburg	25, 16
Shannon and Vicksburg	26, 16

WINONA DIST.—FOURTH ROUND.

Shannon station	Oct. 2, 3
Shannon and Vicksburg	4, 3
Shannon and Vicksburg	5, 3
Shannon and Vicksburg	6, 3
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Shannon and Vicksburg	9, 3
Shannon and Vicksburg	10, 3
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Shannon and Vicksburg	13, 3

December 25, 1884.

OPRELOUSAN DIST.—FOURTH R
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